

THE NEW PALI COURSE

A. P. BUDDHADATTA THERA

Part I

1

Rs. 3/-

NEW PALI COURSE I AND II HIGHER PALI COURSE

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*Secretary, Educational
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THE NEW PALI COURSE PART I

BY

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AGGĀRĀMA, AMBALANGODA

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To
THE MEMORY
of
RUBEN LANGE

OF LOCARNO, SWITZERLAND

who earnestly wished me to produce such a book as this.

FOREWORD

BY

DR. G. P. MALALASEKARA

University College, Colombo

I consider it a great honour that I should have been asked to write this foreword. The eminence of Rev. A. P. Buddhadatta Thera as a scholar is far too well-known in Ceylon and elsewhere for his work to need any commendation from others. His books, particularly the *Pālibhāshāvatarāṇa*, have for many years now been a great boon to students of Pali. The fact that they are written in Sinhalese has, however, restricted their use only to those acquainted with the language. Rev. Buddhadatta has by this present publication removed that disability. As a teacher of Pali, chiefly through the medium of English, I welcome this book with great cordiality for it would considerably lighten my labours. It fulfils a great need and I wish it success with all my heart. I would also congratulate the publishers on their enterprise in a new field.

G. P. MALALASEKARA.

University College, Colombo.

17th June, 1937.

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PREFACE

Pali is the language in which the oldest Buddhist texts were composed. It originated in the ancient country of Magadha which was the kingdom of Emperor Asoka and the centre of Buddhistic learning during many centuries. Pali is older than classical Sanskrit, and a knowledge of it is very useful to students of philology and ancient history. It is still the classical language of the Buddhists of Ceylon, Burma and Siam.

During the latter half of the last century some European scholars became interested in the study of Pali and wrote some articles and books to encourage the study of it. At the same time the publication of Pali Texts in Europe was begun through the efforts of Professors V. Fausboll, H. Oldenberg and T. W. Rhys Davids. Thanks to the indefatigable labours of the last mentioned scholar and the Pali Text Society, which he established some fifty years ago, the whole of the Pali Canon (of the Theravāda School) is now found in print.

Pali is now taught in many universities both in the East and the West. There is also a desire all over the civilized world at the present day to read the original Pali Texts in order to find out what the Buddha has preached to mankind 25 centuries ago and to see what historical and philological treasures are enshrined therein. Therefore, to facilitate the study of Pali, some modern scholars have compiled Pali courses, grammars and readers

according to modern methods. Of these the Pali Grammar by Chas. Duroiselle, formerly Professor of Pali at Rangoon College, still stands unrivalled. Gray's Pali Course has done much service for a long time to students in India and Burma ; and S. Sumangala's Pali Course has done the same to students in Ceylon.

Although such books were written in European languages hardly any appeared in Sinhalese. Here they studied Pali through books which were written many centuries ago. Therefore, about 1920, when some schools in Ceylon began to teach Pali, the great difficulty before them was the lack of suitable books. Then, requested and encouraged by Mr. P. de S. Kularatna, Principal, Ananda College, I compiled *Pāli-bhāṣhāvatarāṇa* (I, II, III) in Sinhalese to teach Pali grammar and composition to beginners. It was a success ; the demand for the first book necessitated the publisher to bring out three editions of it within eleven years from 1923 to 1934*.

Many complimented the work. Recently there came a request from Burma for permission to translate the same into Burmese. Some suggested to me to write it in English as the books already mentioned did not satisfy them ; but I dared not to do it as my knowledge of English was insufficient for such a task. But finally I was prevailed upon by Dr. G. C. Mendis to produce this volume.

This is not a literal translation of the Sinhalese edition, but a different compilation on the same lines. To understand the nature of the work it is enough to quote from the report, sent to me by the "Text Book Committee" of the Education Department of Ceylon, on

* Now it is in the eleventh edition.

the Sinhalese one : “ This is a book for teaching Pali to beginners through the medium of Sinhalese. The method adopted is the modern one of teaching the languages through composition. The lessons are well graded and practical. This supplies a long felt want . . . We should recommend it for use in schools as an introduction to the study of Pali ”

My thanks are due, first of all, to Dr. G. C. Mendis, who very kindly assisted me in many ways to bring out this volume ; secondly to Dr. G. P. Malalasekara, Lecturer in Oriental Languages, Ceylon University College, for his Foreword, and lastly to the Colombo Apothecaries' Co., Ltd., for the publication of this volume.

A. P. BUDDHADATTA.

Aggārāma,

Ambaiangoda,

15th June, 1937.

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THE NEW PALI COURSE

FIRST BOOK

THE ALPHABET

1. The Pali alphabet consists of 41 letters, eight vowels and thirty-three consonants.

VOWELS

a, ā, i, ī, u, ū, e, o

CONSONANTS

k, kh, g, gh, ñ
c, ch, j, jh, ñ
ṭ, ṭh, ḍ, ḍh, ṇ
t, th, d, dh, n
p, ph, b, bh, m
y, r, l, v, s, h, ḷ, ṇ.

2. Of the vowels a, i, u are short ; the rest are long.

Although e and o are included in long vowels they are often sounded short before a double consonant, e.g. *Mettā*, *Setṭhī*, *Okkamati*, *Yottamī*.¹

1. Vide Book II for further treatment of letters.

3. PRONUNCIATION

a	is pronounced like a	in <i>what</i> or
		u in <i>hut</i>
ā	„ „	a in <i>father</i>
i	„ „	i in <i>mint</i>
ī	„ „	ee in <i>see</i>
u	„ „	u in <i>put</i>
ū	„ „	oo in <i>pool</i>
e	„ „	a in <i>cage</i>
o	„ „	o in <i>no</i>
k	„ „	k in <i>kind</i>
kh	„ „	kh in <i>blackheath</i>
g	„ „	g in <i>game</i>
gh	„ „	gh in <i>big house</i>
ṇ	„ „	ng in <i>singer</i>
c	„ „	ch in <i>chance</i>
ch	„ „	ch h in <i>witch-hazel</i>
jh	„ „	dge h in <i>sledge-hammer</i>
ñ	„ „	gn in <i>signore</i>
ṭ	„ „	t in <i>cat</i>
ṭh	„ „	th in <i>ant-hill</i>
ḍ	„ „	d in <i>bad</i>
ḍh	„ „	dh in <i>red-hot</i>
ṇ	„ „	kn in <i>know</i>
ṭ	„ „	th in <i>thumb</i>
th	„ „	th in <i>pot-herb</i>
d	„ „	th in <i>then</i>
dh	„ „	dh in <i>adherent</i>
ph	„ „	ph in <i>uphill</i>
bh	„ „	bh in <i>abhorrence</i>
y	„ „	y in <i>yes</i>
s	„ „	s in <i>sight</i>
ṇ	„ „	ng in <i>sing</i>

j, n, p, b, m, r, l, v and h are pronounced just as they are pronounced in English.

PARTS OF SPEECH

4. In English there are 8 parts of speech. They are all found in Pali, but the Pali Grammarians do not classify them in the same way. Their general classification is :

1. *Nāma* = noun
2. *Ākhyāta* = verb
3. *Upasagga* = prefix
4. *Nipāta* = indeclinable particle.

Pronouns and adjectives are included in the first group. Adjectives are treated as nouns because they are declined like nouns.

Conjunctions, prepositions, adverbs and all other indeclinables are included in the fourth group.

Gender, Number and Case

5. There are in Pali as in English three genders and two numbers.

GENDER :	(1) <i>Pullīṅga</i>	= Masculine
	(2) <i>Itthilīṅga</i>	= Feminine
	(3) <i>Napumsakalīṅga</i>	= Neuter
NUMBER :	(1) <i>Ekavacana</i>	= Singular
	(2) <i>Bahuvacana</i>	= Plural

6. Nouns which denote males are masculine ; those which denote females are feminine ; but nouns which denote inanimate things and qualities are not always neuter, e.g. *Rukkha* (tree), *Canda* (moon) are masculine. *Nadī* (river), *Latā* (vine), *Paññā* (wisdom) are feminine. *Dhana* (wealth), *Citta* (mind) are neuter.

Two words denoting the same thing may be, sometimes, in different genders ; *Pāsāṇa* and *Silā* are both synonyms for a stone, but the former is masculine, and the latter is feminine. Likewise one word, without changing its form, may possess two or more genders e.g. *geha* (house) is masculine and neuter, *kucchi* (belly) is masculine and feminine.

Therefore it should be remembered that gender in Pali is a grammatical distinction existing in words ; it is called *grammatical gender*.

7. There are eight cases, namely :

1. *Paṭhamā* = Nominative
2. *Dutiyā* = Accusative
3. (a) *Tatīyā* = Ablative of agent and
(b) *Karaṇa* = Ablative of instrument
4. *Catutthī* = Dative
5. *Pañcamī* = Ablative of separation
6. *Chatthī* = Possessive or Genitive
7. *Sattamī* = Locative
8. *Ālapana* = Vocative

The Ablative in English is here divided into *Tatīyā*, *Karaṇa* and *Pañcamī*. But, as *Tatīyā* and *Karaṇa* always have similar forms both of them are shown under “Instrumental”. Where only the “Ablative” is given the reader must understand that all (3) forms of the Ablative are included.

DECLENSION OF NOUNS

8. Nouns in Pali are differently declined according to their gender and termination.

Nara is a masculine stem, ending in—*a*.

It is to be declined as follows :—

	SINGULAR	PLURAL
<i>Nom.</i>	Naro = man	Narā = men
<i>Acc.</i>	Naraṇ = man	Nare = men
<i>Ins.</i>	Narena = by, with or through man	Narebhi ; narehi = by, with or through men
<i>Dat.</i>	Narāya ; narassa = to or for man	Narānaṇ = to or for men
<i>Abl.</i>	Narā ; naramhā ; na- rasmā = from man	Narebhi ; narehi = from men
<i>Gen.</i>	Narassa = of man	Narānaṇ = of men
<i>Loc.</i>	Nare ; naramhi ; na- rasmiṇ = on or in man	Naresu = on or in men
<i>Voc.</i>	Nara ; narā = O man	Narā = O men

Some of the stems similarly declined are :—

<i>Purisa</i> = man	<i>Buddha</i> = the Enlightened One
<i>Manussa</i> = human being	<i>Dhamma</i> = doctrine
<i>Hattha</i> = hand	<i>Saṅgha</i> = the community
<i>Pāda</i> = leg ; foot	<i>Āloka</i> = light
<i>Kāya</i> = body	<i>Loka</i> = world
<i>Rukkha</i> = tree	<i>Ākāsa</i> = sky
<i>Pāsāṇa</i> = rock ; stone	<i>Suriya</i> = sun
<i>Gāma</i> = village	<i>Canda</i> = moon

Magga = path

Putta = son

Kumāra = boy

Vāṇija = merchant

Cora = thief

Mitta = friend

Dāsa = slave

Bhūpāla = king

Kassaka = farmer

Lekhaka = clerk

Deva = god ; deity

Vānara = monkey

Vihāra = monastery

Dīpa = island ; lamp

Mañca = bed

Āhāra = food

Sīha = lion

Miga = deer ; beast

Assa = horse

Goṇa = ox

Sunakha = dog

Varāha = pig

Sakuna = bird

Aja = goat

Kāka = crow

9. Inflections or case-endings of the above declension are :

CASE	SINGULAR	PLURAL
<i>Nom.</i>	o	ā
<i>Acc.</i>	ṇ	e
<i>Ins.</i>	ena	ebhi ; ehi
<i>Dat.</i>	āya ; ssa	ānaṇ
<i>Abl.</i>	ā : mhā ; smā	ebhi ; ehi
<i>Gen.</i>	ssa	ānaṇ
<i>Loc.</i>	e ; mhi ; smiṇ	esu
<i>Voc.</i>	a ; ā	ā

The last vowel of the stem should be elided before an inflection which begins with a vowel.

Exercise 1

TRANSLATE INTO ENGLISH

1. Manussānaṇ. 2. Purise. 3. Hatthaṇ. 4. Pādamhi.
5. Kāyena. 6. Buddhesu. 7. Dhammaṇ. 8. Saṅghamhā.
9. Suriye. 10. Rukkhasa. 11. Ākāsenā. 12. Bhūpā-
- lebhi. 13. Devā. 14. Candaṇ. 15. Gāmasmā. 16. Go-

nāya. 17. Sīhānaṇ. 18. Asso. 19. Sakuṇa. 20. Mañcasmin.

TRANSLATE INTO PALI

1. The dogs. 2. Of the hand. 3. On the men. 4. From the tree. 5. In the islands. 6. With the foot. 7. By the hands. 8. To the lion. 9. Of the oxen. 10. From the birds. 11. By the king. 12. O deity. 13. To the sun. 14. In the sky. 15. Through the body. 16. On the bed. 17. Of the moons. 18. In the world. 19. The monkey. 20. Through the light.

Exercise 2

TRANSLATE INTO ENGLISH

1. Purisassa goṇo. 2. Manussānaṇ hatthā. 3. Ākāsamhi sakuṇā. 4. Buddhassa dhammo. 5. Mañcesu manussā. 6. Assānaṇ pādā. 7. Rukkhe sakuṇo. 8. Pāsāṇamhi goṇo. 9. Lokasmiṇ manussā. 10. Bhūpālassa dīpā.

TRANSLATE INTO PALI

1. The body of the ox. 2. The bird on the tree. 3. The island of the world. 4. With the feet of the man. 5. By the hand of the monkey. 6. Of the birds in the sky. 7. In the doctrine of the Buddha. 8. The villages of the king. 9. The birds from the tree. 10. The horse on the path.

REMARK

In translating these into Pali, the articles should be left out. There are no parallel equivalents to them in Pali. But it should be noted that the pronominal adjective “ta” (that) may be used for the definite article, and “eka” (one) for the indefinite. Both of them take the gender, number, and case of the nouns they qualify. (See §§46 and 48).

CONJUGATION OF VERBS

10. There are three Tenses, two Voices, two Numbers, and three Persons in the conjugation of Pali verbs.

TENSE

1. *Vattamānakāla* = Present Tense
2. *Atītakāla* = Past Tense
3. *Anāgatakāla* = Future Tense

VOICE

1. *Kattukāraka* = Active Voice
2. *Kammakāraka* = Passive Voice

PERSON

1. *Paṭhamapurisa* = 3rd Person
2. *Majjhimapurisa* = 2nd Person
3. *Uttamapurisa* = 1st Person

The first person in English is 3rd in Pali.

Numbers are similar to those of nouns.

11. There is no attempt to conjugate the Continuous, Perfect, and Perfect Continuous Tenses in Pali ; therefore only the indefinite forms are given here.

—————

Conjugation of the Root ‘‘ paca ’’ (to cook)

12. INDICATIVE, PRESENT

ACTIVE VOICE

SINGULAR

PLURAL

3rd (So) <i>pacati</i> = he cooks	(Te) <i>pacanti</i> = they cook
2nd (Tvaṇ) <i>pacasi</i> = thou cookest	(Tumhe) <i>pacatha</i> = you cook
1st (Ahaṇ) <i>pacāmi</i> = I cook	(Mayaṇ) <i>pacāma</i> = we cook

13. The base *bhava* (to be) from the root *bhū* is similarly conjugated.

3rd (So) *bhavati* = he is (Te) *bhavanti* = they are

2nd (Tvaṇ) *bhavasi* = thou art (Tumhe) *bhavatha* = you are

1st (Ahaṇ) *bhavāmi* = I am (Mayaṇ) *bhavāma* = we are

The following are conjugated similarly :—

Gacchati = goes

Titṭhati = stands

Nisīdati = sits

Sayati = sleeps

Carati = walks

Dhāvati = runs

Passati = sees

Bhuñjati = eats

Bhāsatī = says

Harati = carries

Āharati = brings

Kīḷati = plays

Vasati = lives

Hanati = kills

Āruhati = ascends

Hasati = laughs

Yācati = begs

Exercise 3

TRANSLATE INTO ENGLISH

1. Narā suriyaṇ passanti. 2. Goṇā pāsāṇe tiṭṭhanti.
3. Manusso gāme carati. 4. Sakuṇo rukkhe nisīdati.
5. Buddhodhammaṇ bhāsatī. 6. Ahaṇ dīpaṇ āharāmi.
7. Mayaṇ goṇe harāma. 8. Saṅgho gāmaṇ gacchati.
9. Tvaṇ sīhaṇ passasi. 10. Bhūpālā asse āruhanti. 11.
- Devā ākāsenā gacchanti. 12. Assā dīpesu dhāvanti.
13. Tvaṇ pādehi carasi. 14. Tumhe hatthehi haratha.
15. Mayaṇ loke vasāma. 16. Sunakhā vānarehi kiḷanti.
17. Puriso mañce sayati. 18. Varāhā ajehi vāsanti.
19. Sīhā sakuṇe hananti. 20. Sunakhā gāme caranti.

TRANSLATE INTO PALI

1. The horse stands on the rock. 2. The goats walk in the village. 3. You see the sun. 4. The moon rises in the sky. 5. The men sleep in beds. 6. The oxen run from the lion. 7. People live in the world. 8. Thou bringest a lamp. 9. We live in an island. 10. Thou art a king. 11. You see the bird on the tree. 12. The monkey plays with the pig. 13. The king kills a lion. 14. The deity walks in the sky. 15. Trees are in the island. 16. He carries the lamp. 17. We see the body of the man. 18. We eat with the hands.

Different Conjugations

14. There are seven different conjugations in Pali : they are called *dhātugaṇas* (= groups of roots). The Pali grammarians represent roots with a final vowel, but it is often dropped or changed before the conjugational sign. Each *dhātugaṇa* has one or more different conjugational signs, which come between the root and the verbal termination.

The seven conjugations and their signs are :

1st	Conjugation	=	Bhuvādigāṇa :	<i>a</i>
2nd	,,	=	Rudhādigāṇa :	<i>m-a</i>
3rd	,,	=	Divādigāṇa :	<i>ya</i>
4th	,,	=	Svādigāṇa :	<i>ṇo, ṇu, uṇā</i>
5th	,,	=	Kiyādigāṇa :	<i>ṇā</i>
6th	,,	=	Tanādigāṇa :	<i>o, yira</i>
7th	,,	=	Curādigāṇa :	<i>e, aya</i>

A great number of roots are included in the *first* and the *seventh* group. The roots *paca* and *bhū*, given above,

belong to the first conjugation. The last vowel of “paca” is dropped before the conjugational sign *a*.

The monosyllabic roots like *bhū* do not drop their vowel. It is *gunated* or strengthened before the conjugational sign :

i or *ī* strengthened becomes *e*

u or *ū* „ „ *o*

e.g. *Nī + a* becomes *Ne + a* ;

Bhū + a „ *Bho + a*

Then *e* followed by *a* is changed into *ay*

o „ *a* „ „ *av*

∴ *Ne + a* becomes *naya* ;

Bho + a „ *bhava*

It is not necessary for a beginner to learn how these bases are formed. But the bases will be given very often for the convenience of the students. *The base is the root with its conjugational sign combined.*

The Seventh Conjugation

15. The special feature of the first conjugation is that the last vowel of the base is lengthened before the First Personal endings.

The same rule is applied for the bases ending with *a* of the 2nd, 3rd, 6th and 7th conjugations, in addition to their special features.

The bases of the seventh conjugation are of two kinds as it has two conjugational signs, e.g. from the root *pāla* two bases *pāle* and *pālaya* are formed.

Conjugation of Pāla (to protect or govern)

BASE PĀLE

INDICATIVE, PRESENT. ACTIVE VOICE

	SINGULAR	PLURAL
3rd	Pāleti	Pālenti
2nd	Pālesi	Pāletha
1st	Pālemi	Pālema

BASE PĀLAYA

3rd	Pālayati	Pālayanti
2nd	Pālayasi	Pālayatha
1st	Pālayāmi	Pālayāma

Some of the similarly conjugated are :

<i>Jāleti</i> = kindles	<i>Pūjeti</i> = offers ; respects
<i>Māreti</i> = kills	<i>Uḍḍeti</i> = flies
<i>Oloketi</i> = looks at	<i>Pīleti</i> = oppresses
<i>Coreti</i> = steals	<i>Udeti</i> = (the sun or moon) rises
<i>Deseti</i> = preaches	<i>Pātetī</i> = fells down
<i>Cinteti</i> = thinks	<i>Thapeti</i> = keeps

16. The conjugational sign *ṇā* of the fifth group is shortened in the Third Person plural :

BASE VIKKIṆA = TO SELL

	SINGULAR	PLURAL
3rd	Vikkiṇāti	Vikkiṇanti
2nd	Vikkiṇāsi	Vikkiṇātha
1st	Vikkiṇāmi	Vikkiṇāma

The following are similarly conjugated :—

<i>Kiṇāti</i> = buys	<i>Miṇāti</i> = measures
<i>Jānāti</i> = knows	<i>Gaṇhāti</i> = takes
<i>Suṇāti</i> = hears	<i>Uggaṇhāti</i> = learns
<i>Jināti</i> = wins	<i>Ocināti</i> = gathers (together) ; collects

Exercise 4

TRANSLATE INTO ENGLISH

1. Puttā dhammaṃ uggaṇṇanti. 2. Sīho miḡaṇ māreti.
 3. Vāṇijassa putto goṇe vikkiṇāti. 4. Mayaṇ vāṇijambhā
 mañce kiṇāma. 5. Lekhako mittena magge gacchati.
 6. Dāsā mittānaṇ sunakhe haranti. 7. Kassako goṇe
 kiṇāti. 8. Kākā ākāse uḍḍenti. 9. Vāṇijā Buddhassa
 dhammaṇ suṇanti. 10. Corā mayūre¹ corenti. 11. Ahaṇ
 Buddhaṇ pūjemi. 12. Tvaṇ dīpaṇ jālehi. 13. Dāso
 goṇaṇ pīleti. 14. Tumhe magge kassakaṇ oloketha.
 15. Mayaṇ dhammaṇ jānāma.

TRANSLATE INTO PALI

1. The robber steals an ox. 2. The clerk's son buys
 a horse. 3. Merchants sell lamps. 4. He knows the
 friend's son. 5. Boys learn in the village. 6. Pea-
 cocks are on the road. 7. The slave lights a lamp. 8.
 Lions kill deer. 9. The king governs the island. 10.
 Birds fly in the sky. 11. We see the sons of the merchant.
 12. Look at the hands of the man. 13. You hear the
 doctrine of the Buddha. 14. They respect (or make
 offerings to) the community. 15. The monkey teases
 (or oppresses) the birds.

1. Mayūra = peacock.

17. Masculine Stems Ending in i

DECLENSION OF "AGGI" (FIRE)

SINGULAR		PLURAL
Nom. } Aggi		Aggī ; aggayo
Voc. }		
Acc.	Aggiṇ	Aggī ; aggayo
Inst.	Agginā	Aggībhi ; aggīhi

	SINGULAR	PLURAL
<i>Dat</i> } <i>Gen.</i> }	Aggino ; aggissa	Aggīnaṇ
<i>Abl.</i>	Aggīnā; aggimhā; aggismā. Aggībhi; aggīhi	
<i>Loc.</i>	Aggimhi ; aggisminṇ	Aggīsu

The following are similarly declined :—

<i>Muni</i> = monk	<i>Kaṇṇi</i> = monkey
<i>Kavi</i> = poet	<i>Ahi</i> = serpent
<i>Isi</i> = sage ; hermit	<i>Dīpi</i> = leopard
<i>Ari</i> = enemy	<i>Ravi</i> = sun
<i>Bhūpati</i> = king	<i>Giri</i> = mountain
<i>Pati</i> = husband ; master	<i>Maṇi</i> = gem
<i>Gahapati</i> = householder	<i>Yatṭhi</i> = stick
<i>Adhipati</i> = lord ; leader	<i>Nidhi</i> = hidden treasure
<i>Atithi</i> = guest	<i>Asi</i> = sword
<i>Vyādhi</i> = sickness	<i>Rāsi</i> = heap
<i>Udadhi</i> = ocean	<i>Pāṇi</i> = hand
<i>Vīhi</i> = paddy	<i>Kucchi</i> = belly
	<i>Mutṭhi</i> = fist, hammer
	<i>Bodhi</i> = Bo-tree

MORE VERBS CONJUGATED LIKE “ PACATI ”:

<i>Khaṇati</i> = digs	<i>Āgacchati</i> = comes
<i>Chindati</i> = cuts	<i>Āhiṇḍati</i> = wanders
<i>Likhati</i> = writes	<i>Vandati</i> = bows down
<i>Labhati</i> = gets	<i>Paharati</i> = beats
	<i>Dasati</i> = bites

Exercise 5

TRANSLATE INTO ENGLISH

1. Muni dhammaṇ bhāsatī. 2. Gahapatayo vihiṇṇanti.
3. Ahi adhipatino hattaṇ dasati. 4. Isi

pāṇinā maṇiṇ gaṇhāti. 5. Dīpayo girimhi vasanti.
 6. Ari asinā patiṇ paharati. 7. Kavayo dīpamhi nidhiṇ
 khaṇanti. 8. Tvaṇ atithīnaṇ āhāraṇ desi. 9. Tumhe
 udadhimhi kilātha. 10. Vyādhayo loke manusse pīḷenti.
 11. Kapi ahino kucchiṇ paharati. 12. Kavino muṭ-
 ṭhimhi maṇayo bhavanti. 13. Ravi girimhā udeti.
 14. Ahaṇ vīhīnaṇ rāsiṇ passāmi. 15. Mayaṇ gāme
 āhiṇḍāma.

TRANSLATE INTO PALI

1. Leopards kill deer. 2. The sage comes from the
 mountain. 3. There is¹ a sword in the enemy's hand.
 4. There are² gems in the householder's fist. 5. We
 give food to the guest. 6. The farmer's sons measure
 a heap of paddy. 7. The serpent gets food from the
 poet. 8. The monks kindle a fire. 9. The householder
 gets a gem from the leader. 10. The monkeys on the
 tree strike the leopard. 11. The leader strikes the
 enemy with a sword. 12. The sages look at the sun.
 13. We get paddy from the husband. 14. The sickness
 oppresses the sons of the guest. 15. I see the sun upon
 the sea.

1. There is = bhavati.

2. There are = bhavanti.

PAST TENSE

18. Conjugation of Paca (to cook)

PAST INDEFINITE. ACTIVE

SINGULAR

3rd	(So) apacī ; pacī ; apaci ; paci = he cooked
2nd	(Tvaṇ) apaco ; paco = thou didst cook
1st	(Ahaṇ) apaciṇ ; paciṇ = I cooked

PLURAL

3rd	(Te) apaciṇsu ; paciṇsu ; apacūṇ ; pacūṇ = they cooked
2nd	(Tumhe) apacittha ; pacittha = you cooked
1st	(Mayaṇ) apacimha ; pacimha ; apacimhā ; pacimhā = we cooked

The following are similarly conjugated :—

<i>Gacchi</i> = went	<i>Dhāvi</i> = ran
<i>Gaṇhi</i> = took	<i>Kiṇi</i> = bought
<i>Dadi</i> = gave	<i>Vikkiṇi</i> = sold
<i>Khādi</i> = ate	<i>Nisīdi</i> = sat
<i>Hari</i> = carried	<i>Sayi</i> = slept
<i>Kari</i> = did	<i>Āruhi</i> = ascended ; climbed
<i>Āhari</i> = brought	<i>Acari</i> = walked ; travelled

The prefix *a* is not to be added to the bases beginning with a vowel.

19. The verbs of the seventh group are differently conjugated :

Pāla (to protect)

PAST INDEFINITE. ACTIVE

SINGULAR

PLURAL

3rd	Pālesi ; pālayi	Pālesuṇ ; pālayuṇ ; pālayiṇsu
2nd	Pālayo	Pālayittha
1st	Pālesiṇ ; pālayiṇ	Pālayimha ; pālayimhā

The following are similarly conjugated :—

<i>Māresi</i> = killed	<i>Nesi</i> = carried
<i>Jālesi</i> = kindled	<i>Thapesi</i> = kept
<i>Desesi</i> = preached	<i>Cintesi</i> = thought
<i>Ānesi</i> = brought	<i>Pīlesi</i> = oppressed
<i>Coreasi</i> = stole	<i>Kathesi</i> = told
<i>Pūjesi</i> = offered ; respected	<i>Pātesi</i> = dropped down or felled

Exercise 6

TRANSLATE INTO ENGLISH

1. Munayo mañcesu nisīdiṇsu. 2. Ahaṇ dīpamhi acariṇ. 3. Corā gahapatino nidhiṇ coresuṇ. 4. Mayaṇ bhūpatino asiṇ olokayimha. 5. Tvaṇ atithino odanaṇ adado. 6. Adhipati vāṇijamhā maṇayo kiṇi. 7. Pati kassakaṇ vīhiṇ yāci. 8. Isayo kavīnaṇ dhammaṇ dese-suṇ. 9. Kapayo girimhā rukkhaṇ dhāviṇsu. 10. Vāṇi-jā udadhimhi gacchiṇsu. 11. Mayaṇ maggena gāmaṇ gacchimha. 12. Dīpi kapiṇ māresi. 13. Tumhe patino padīpe gaṇhittha. 14. Ahaṇ Buddhassa pāde pūjesiṇ. 15. Kavayo kapīnaṇ odanaṇ dadiṇsu. 16. Arayo asī ānesuṇ. 17. Ahi kapino pāṇiṇ daṣi. 18. Mayaṇ girimhā candanaṇ passimha. 19. Tumhe munīnaṇ āhāraṇ adadittha. 20. Bhūpati nidhaya pālesi.

TRANSLATE INTO PALI

1. The slave struck the enemy with a sword. 2. We got food from the householder. 3. He carried a monkey to the mountain. 4. The merchants went to the village by the road. 5. Birds flew to the sky from the tree. 6. The thieves stole the gems of the king. 7. I gave food to the sages. 8. The sons of the poet heard

the doctrine from the monk. 9. I saw the leopard on the road. 10. The lion killed the deer on the rock. 11. They saw the mountain on the island. 12. The boy went to the sea. 13. The dogs ran to the village. 14. The merchant bought a horse from the leader. 15. The guest brought a gem in (his) fist. 16. The monkey caught the serpent by (its) belly. 17. The householder slept on a bed. 18. We dwelt in an island. 19. The boy struck the monkey with (his) hands. 20. I saw the king's sword.

N.B.—The verbs implying motion govern the Accusative; therefore “to the mountain” in the 3rd, and “to the village” in the 13th must be translated with the Accusative as : *girim*, *gāmaṃ*.

But “to the sages” in the 7th must be in the Dative, because the person to whom some thing is given is put in the Dative case.

Personal Pronouns

20. Two personal pronouns *Amha* and *Tumha* are declined here because of their frequent usage. These are of the common gender and have no vocative forms.

THE FIRST PERSONAL “AMHA”

	SINGULAR	PLURAL
<i>Nom.</i>	Ahaṇ = I	Mayaṇ ; amhe = we
<i>Acc.</i>	Maṇ ; mamaṇ = me	Amhe ; amhākaṇ ; no = us
<i>Ins.</i>	Mayā ; me	Amhebbhi ; amhehi ; no
<i>Dat.</i>	Mama ; mayhaṇ me ; mamaṇ	Amhaṇ ; amhākaṇ ; no
<i>Gen.</i>		
<i>Abl.</i>	Mayā	Amhebbhi ; amhehi
<i>Loc.</i>	Mayi	Amhesu

THE SECOND PERSONAL “TUMHA”

	SINGULAR	PLURAL
<i>Nom.</i>	Tvaṇ ; tuvaṇ = <i>thou</i>	Tumhe = <i>you</i>
<i>Acc.</i>	Taṇ ; tavaṇ ; tu- vaṇ = <i>thee</i>	Tumhe ; tumhākaṇ ; vo = <i>you</i>
<i>Ins.</i>	Tvayā ; tayā ; te	Tumhebbhi ; tumhehi ; vo
<i>Dat.</i> } <i>Gen.</i> }	Tava ; tuyhaṇ ; te	Tumhaṇ ; tumhākaṇ ; vo
<i>Abl.</i>	Tvayā ; tayā	Tumhebbhi ; tumhehi
<i>Loc.</i>	Tvayi ; tayi	Tumhesu

N.B.—*Te, me* and *vo, no* should not be used at the beginning of a sentence.

Exercise 7

Note.—The word for “not” in Pali is *na* or *no* ; the word for “is not” or “has not” is *natthi*.

TRANSLATE INTO ENGLISH

1. Ahaṇ mayhaṇ puttassa assaṇ adadiṇ. 2. Tvaṇ amhākaṇ gāmā āgacchasi. 3. Mayaṇ tava hatthe pas sāma. 4. Mama puttā giriṇ āruhiṇsu. 5. Tumhākaṇ sunakhā magge sayiṇsu. 6. Amhaṇ mittā coraṇ asinā pahariṇsu. 7. Tumhaṇ dāsā arinaṇ asse hariṇsu. 8. Coro mama puttassa maṇayo coresi. 9. Isayo mayhaṇ gehe na vasiṇsu. 10. Kavi tava puttānaṇ dhammaṇ desesi. 11. Amhesu kodho ¹ natthi. 12. Tumhe vāṇi-jassa mayūre kiṇittha. 13. Mayaṇ bhūpatino mige vikkiṇimha. 14. Gaḥapatino putto maṇ pahari. 15. Adhipatino dāsā mama goṇe pahariṇsu. 16. Ahaṇ tumhākaṇ vīhī na gaṇhiṇ. 17. Dīpi gāmamhā na dhāvi.

1. Kodha = anger, *m*.

18. Tumhe ahayo na māretha. 19. Mayaṇ atithīnaṇ
odanaṇ pacimha. 20. Kapayo maṇ āhāraṇ yāciṇsu.

TRANSLATE INTO PALI

1. I sold my gems to a merchant. 2. We gave our
oxen to the slaves. 3. You bought a sword from me.
4. (You) don't beat monkeys with your hands. 5. The
leader brought a lion from the mountain. 6. The monk
preached the doctrine to you. 7. We gave food to the
serpents. 8. The slaves of the householder carried our
paddy. 9. You did not go to the sea. 10. There are
no gems in my fist. 11. The poet's son struck the dog
with a stick. 12. Our sons learnt from the sage. 13.
Your monkey fell down from a tree. 14. My dog went
with me to the house. 15. A serpent bit my son's hand.
16. The leopard killed a bull on the road. 17. My friends
looked at the lions. 18. We did not see the king's sword.
19. I did not go to the deer. 20. Thou buyest a peacock
from the poet.

FUTURE TENSE

21. Conjugation of “ Paca ” (to Cook)

FUTURE INDEFINITE. ACTIVE

	SINGULAR	PLURAL
3rd	(So) pacissati = he will cook	(Te) pacissanti = They will cook
2nd	(Tvaṇ) pacissasi = thou wilt cook	(Tumhe) pacissatha = you will cook
1st	(Ahaṇ) pacissāmi = I shall cook	(Mayaṇ) pacissāma = we shall cook

The following are conjugated similarly :—

<i>Gaṃissati</i> = he will go	<i>Daḍissati</i> = he will give
<i>Bhuñjissati</i> = he will eat	<i>Karissati</i> = he will do
<i>Harissati</i> = he will carry	<i>Passissati</i> = he will see
<i>Vasissati</i> = he will live	<i>Bhāyissati</i> = he will fear

All verbs given in the Present Tense may be changed into Future by inserting *issa* between the base and the termination, and dropping the last vowel of the base, e.g. *Bhuñja* + *ti* = *Bhuñj* + *issa* + *ti* = *Bhuñjissati*.

22. Declension of Masculine Neuns Ending in ī

PAKKHĪ (BIRD)

	SINGULAR	PLURAL
Nom. } Voc. }	Pakkhī	Pakkhī ; pakkhino
Acc.	Pakkhinaṇ ; pakkhiṇ	Pakkhī ; pakkhino
Ins.	Pakkhinā ‘	Pakkhībhi ; pakkhīhi
Dat. } Gen. }	Pakkhino ; pakkhissa	Pakkīnaṇ

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	SINGULAR	PLURAL
<i>Abl.</i>	Pakkhinā ; pakhi- mhā ; pakkhismā	Pakkhībhi ; pakkhīhi
<i>Loc.</i>	Pakkhini ; pakkhim- hi ; pakkhismin	Pakkhisu

Some of the similarly declined are :—

<i>Hatthī</i> = elephant	<i>Mantī</i> = minister
<i>Sāmī</i> = lord	<i>Karī</i> = elephant
<i>Kuṭṭhī</i> = leper	<i>Sikhī</i> = peacock
<i>Dāthī</i> = tusker	<i>Balī</i> = a powerful person
<i>Bhogī</i> = serpent	<i>Sasī</i> = moon
<i>Pāpakārī</i> = evil-doer	<i>Chattī</i> = possessor of an
<i>Dīghajīvī</i> = possessor of a long life	umbrella
<i>Setṭhī</i> = millionaire	<i>Mālī</i> = one who has a garland
<i>Bhāgī</i> = sharer	<i>Sārathī</i> = charioteer
<i>Sukhī</i> = receiver of comfort ; happy	<i>Gaṇī</i> = one who has a following

Exercise 8

TRANSLATE INTO ENGLISH

1. Mantī hatthinā āruhissati.
2. Mayaṇ setṭhino gehaṇ gamissāma.
3. Tvaṇ sāmīno puttassa kapiṇ dadissasi.
4. Gaṇīno sukhino bhavissanti.
5. Amhākaṁ sāmīno dīghajīvīno na bhavanti.
6. Pāpakārī yaṭṭhinā bhogīṇ māresi.
7. Mama puttā setṭhino gāme vasisanti.
8. Kuṭṭhī sārathino pādaṇ yaṭṭhinā pahari.
9. Sikhī chattimhā bhāyissati.
10. Sārathī asse gām-amhā harissati.
11. Tumhe mālīhi sasinaṇ olokessatha.
12. Balī dāthino kāyaṇ chindissati.
13. Amhākaṇ mantino balino abhaviṇsu.
14. Setṭhino mālino passisanti.
15. Mayaṇ gehe odanaṇ bhuñjissāma.

TRANSLATE INTO PALI

1. Our lord went to the minister. 2. The millionaire will be the possessor of a long life. 3. Evil-doers will not become¹ receivers of comfort. 4. The tusker will strike the leper. 5. The minister will get a peacock from the lord. 6. The charioteer will buy horses for the minister.² 7. My peacocks will live on the mountain. 8. The serpents will bite the powerful. 9. The lord's sons will see the lions of the millionaire. 10. We will buy a deer from the guest. 11. The elephant killed a man with (its) feet. 12. You will not be a millionaire. 13. The king's sons will eat with the ministers. 14. The monkeys will not fall from the tree. 15. I will not carry the elephant of the charioteer.

23. Declension of Masculine Nouns Ending in u
GARU (teacher)

SINGULAR		PLURAL
Nom. } Voc. }	Garu	Garū ; garavo
Acc.	Garuṇ	Garū ; garavo
Abl.	Garunā	Garūbhi ; garūhi
Dat. } Gen. }	Garuno ; garussa	Garūnaṇ
Loc.	Garumhi ; garusmiṇ	Garūsu

Some of the similarly declined are :—

*Bhikkhu*³ = monk

Bāhu = arm

Bandhu = relation

Sindhu = sea

Taru = tree

Pharasu = axe

1. “Will not become” = na bhavissanti.

2. Dative must be used here.

3. Bhikku has an additional form “*Bhikkhave*” in the Vocative plural.

Pasu = beast*Ākhu* = rat*Ucchu* = sugar-cane*Velu* = bamboo*Katacchu* = spoon*Sattu* = enemy*Setu* = bridge*Ketu* = banner*Susu* = young one

Some nouns of the same ending are differently declined:

24. BHĀTU (brother)

	SINGULAR	PLURAL
<i>Nom.</i>	Bhātā	Bhātaro
<i>Acc.</i>	Bhātaraṇ	Bhātare ; bhātaro
<i>Abl.</i>	Bhātarā	Bhātarebhi ; bhātarehi ; bhātūbhi ; bhātūhi
<i>Dat.</i>	Bhātu ; bhātuno ; bhātussa	Bhātarānaṇ ; bhātānaṇ ; bhātūnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Bhātari	Bhātaresu ; bhātusu
<i>Voc.</i>	Bhāta ; bhātā	Bhātaro

Pitu (= father) is similarly declined

25. NATTU (Grandson)

<i>Nom.</i>	Nattā	Nattāro
<i>Acc.</i>	Nattāraṇ	Nattāre ; nattāro
<i>Abl.</i>	Nattārā	Nattārebhi ; nattārehi
<i>Dat.</i>	Nattu ; nattuno ; nattussa	Nattārānaṇ ; nattānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Nattari	Nattāresu
<i>Voc.</i>	Natta ; nattā	Nattāro

Some of the similarly declined are :—

Satthu = adviser ; teacher*Kattu* = doer ; maker*Bhattu* = husband*Gantu* = goer*Sotu* = hearer*Netu* = leader*Vattu* = sayer*Jetu* = victor*Vinetu* = instructor*Viññātu* = knower*Dātu* = giver

REMARKS

26. The prepositions *saha* (with) and *saddhim* (with) govern the Instrumental Case and are usually placed after the word governed by them. The Instrumental alone sometimes gives the meaning “with”.

The equivalent to the conjunction “and” is *ca* in Pali. *Api* or *pi* also is sometimes used in the same sense.

The equivalent to “or” is *vā*.

Exercise 9

TRANSLATE INTO ENGLISH

1. Bhandhavo susūhi saddhiṇ amhākaṇ gehaṇ āga missanti. 2. Sattu pharasunā tava taravo chindissati. 3. Garu mayhaṇ susūnaṇ ucchavo adadi. 4. Bhikkhavo nattārānaṇ dhammaṇ desessanti. 5. Tvaṇ bandhunā saha sindhuṇ gamissasi. 6. Assā ca goṇā ca gāme āhiṇḍissanti. 7. Tumhe pasavo vā pakkhī vā na māressatha. 8. Mayaṇ netārehi saha satthāraṇ pūjessāma. 9. Bhātā veḷunā pakkhiṇ māresi. 10. Amhākaṇ pitaro sattūnaṇ kevato āhariṇsu. 11. Jetā dātāraṇ bāhunā pahari. 12. Satthā amhākaṇ netā bhavissati. 13. Mayaṇ pitarā saddhiṇ veḷavo āharissāma. 14. Ahino ākhavo bhuñjanti. 15. Mama sattavo setumhi nisīdiṇsu. 16. Amhaṇ bhātaro ca pitaro ca sindhuṇ gacchiṇsu. 17. Ahaṇ mama bhātarā saha sikhino vikkiṇissāmi. 18. Susavo katacchunā odanaṇ āhariṇsu. 19. Gāmaṇ gantā tarūsu ketavo passissati. 20. Setuṇ kattā gāmamhā veḷavo āhari.

TRANSLATE INTO PALI

1. I shall cut bamboos with my axe. 2. The teachers will look at the winner. 3. They carried sugar-canes for the elephants. 4. Hearers will come to the monks. 5. Leopards and lions do not live in villages. 6. I went to see the adviser with my brother. 7. Our fathers and brothers were merchants. 8. My brother's son killed a bird with a stick. 9. Our relations will buy peacocks and birds. 10. Monkeys and deer live on the mountain. 11. He struck my grandson's arm. 12. The enemies will carry (away) our leader's banner. 13. Builders of the bridges¹ bought bamboos from the lord. 14. Rats will fear the serpents. 15. I gave rice to my relation. 16. The giver brought (some) rice with a spoon. 17. My father's beasts were on the rock. 18. Our brothers and grandsons will not buy elephants. 19. The teacher's son will buy a horse or an ox. 20. My brother or his son will bring a monkey for the young ones.

27. Adjectival nouns ending in *-vantu* and *-mantu* are differently declined from the above masculine nouns ending in *-u*.

(1) They are often used as adjectives; but they become substantives when they stand alone in the place of the person or the thing they qualify.

(2) These are declined in all genders. In the feminine they change their final vowel, e.g. *guṇavatī*, *sīlavatī*; *guṇavanti*, *sīlavanti*.

1. Builders of the bridges = *setum kattāro* or *setuno kattāro*.

28. Declension of *Guṇavantu* (virtuous).

MASCULINE ENDING IN -U

	SINGULAR	PLURAL
<i>Nom.</i>	Guṇavā	Guṇavanto ; guṇavantā
<i>Acc.</i>	Guṇavantaṇ	Guṇavante
<i>Ins.</i>	Guṇavatā ; guṇa- vantena	Guṇavantebhi ; guṇavan- tehi
<i>Dat.</i>	Guṇavato ; guṇa- vantassa	Guṇavatan ; guṇavantā- naṇ
<i>Gen.</i>		
<i>Abl.</i>	Guṇavatā ; guṇa- vantamhā ; guṇavantas mā	Guṇavantebhi ; guṇavan- tehi
<i>Loc.</i>	Guṇavati ; guṇa- vante ; guṇa- vantamhi ; guṇavantasmiṇ	Guṇavantesu
<i>Voc.</i>	Guṇavaṇ ; guṇa- va ; guṇavā	Guṇavanto ; guṇavantā

The following are declined similarly :—

<i>Dhanavantu</i> = rich	<i>Kulavantu</i> = of high caste
<i>Balavantu</i> = powerful	<i>Phalavantu</i> = fruitful
<i>Bhānumantu</i> = sun	<i>Himavantu</i> = the Himala- ya ; possessor of ice
<i>Bhagavantu</i> = the Exalted One ; fortunate	<i>Cakkumantu</i> = possessor of eyes
<i>Paññavantu</i> = wise	<i>Sīlavantu</i> = virtuous ; observant of precepts
<i>Yasavantu</i> = famous	<i>Bandhumantu</i> = with many relations
<i>Satimantu</i> = mindful	
<i>Buddhimantu</i> = intelligent	
<i>Puññavantu</i> = fortunate	

Those ending in *-mantu* should be declined as : *Cakku-
mā*, *cakkkhumanto*, *cakkkhumatā* and so on.

29. Declension of the Masculine nouns ending in ū

VIDŪ (WISE MAN OR KNOWER)

	SINGULAR	PLURAL
Nom. } Voc. }	Vidū	Vidū ; viduno
Acc.	Viduṇ	Vidū ; viduno
Ins.	Vidunā	Vidūbhi ; vidūhi
Dat. } Gen. }	Viduno ; vidussa	Vidūnaṇ

The rest are similar to those of *garu*.

The following are declined similarly :—

<i>Pabhū</i> = over-lord	<i>Vadaññū</i> = charitable person
<i>Sabbaññū</i> = the omniscient one	<i>Viññū</i> = wise man
<i>Atthaññū</i> = knower of the meaning	<i>Mattaññū</i> = temperate ; one who knows the measure

30. Adverbs of Time

<i>Kadā</i> = when ?	<i>Ekadā</i> = one day ; once
<i>Tadā</i> = then	<i>Pacchā</i> = afterwards
<i>Sadā</i> = ever ; always	<i>Purā</i> = formerly ; in former days
<i>Idāni</i> = now	<i>Sāyam</i> = in the evening
<i>Ajja</i> = to-day	<i>Pāto</i> = in the morning
<i>Suve</i> = to-morrow	<i>Parasuve</i> = day after to-morrow
<i>Hīyo</i> = yesterday	
<i>Yadā</i> = when ; whenever	
<i>Parahīyo</i> = day before yesterday	

Exercise 10

TRANSLATE INTO ENGLISH

1. Bhagavā ajja sotārānaṃ dhammaṃ desessati.
2. Bhikkhavo bhagavantaṃ vandiṃsu.
3. Cakkhumanto sadā bhānumantaṃ passanti.
4. Tadā bala-vanto arī veḷūhi pahariṃsa.
5. Kadā tumhe dhana-vantaṃ passissatha?
6. Suve mayaṃ sīlavante vandissāma.
7. Bhagavanto sabbaññuno bhavanti.
8. Viduno kulavato gehaṃ gacchiṃsu.
9. Himavati kapayo ca pakkhino ca isayo ca vasiṃsu.
10. Puñña-vato nattā buddhimā bhavi.
11. Kulavataṃ bhātaro dhanavanto na bhaviṃsu.
12. Ahaṃ Himavantamhi phalavante rukkhe passiṃ.
13. Purā mayaṃ Himavantaṃ gacchimha.
14. Hīyo sāyaṃ bandhumanto yasavataṃ gāmaṃ gacchiṃsu.
15. Viññuno pacchā pabhuno gehe vasissanti.

TRANSLATE INTO PALI

1. Sons of the wealthy are not always wise.
2. One who has relations does not fear enemies.
3. The brothers of the virtuous will bow down to the Exalted One.
4. Your grandsons are not intelligent.
5. To-morrow the wise men will preach to the men of high caste.
6. To-day the rich will go to a mountain in the Himalayas.
7. There are fruitful trees, lions and leopards in the garden of the rich man.
8. When will the famous men come to our village?
9. The sons of the powerful will always be famous.
10. Once, the wise man's brother struck the virtuous man.
11. Formerly I lived in the house of the over-lord.
12. Yesterday there were elephants and horses in the garden.
13. Now the man of high caste will buy a lion and a deer.
14. Our fathers were mindful.
15. Once we saw the sun from the rich man's garden.

DECLENSION OF FEMININE NOUNS

There are no nouns ending in -a in feminine.

31. VANITĀ = woman

SINGULAR		PLURAL
Nom.	Vanitā	Vanitā ; vanitāyo
Acc.	Vanitaṇ	Vanitā ; vanitāyo
Abl.	Vanitāya	Vanitābhi ; vanitāhi
Dat. } Gen. }	Vanitāya	Vanitānaṇ
Loc.	Vanitāyaṇ ; vanitāya	Vanitāsu
Voc.	Vanite	Vanitā ; vanitāyo

The following are declined similarly :—

<i>Kaṇṇā</i> = girl	<i>Parisā</i> = following ; retinue
<i>Gaṅgā</i> = river	<i>Gīvā</i> = neck
<i>Nāvā</i> = ship	<i>Jivhā</i> = tongue
<i>Ammā</i> = mother	<i>Nāsā</i> = nose
<i>Disā</i> = direction	<i>Jaṅghā</i> = calf of the leg ; shank
<i>Senā</i> = army ; multitude	<i>Guhā</i> = cave
<i>Sālā</i> = hall	<i>Chāyā</i> = shadow ; shade
<i>Bhariyā</i> = wife	<i>Tulā</i> = scale ; balance
<i>Vasudhā</i> = earth	<i>Silā</i> = stone
<i>Vācā</i> = word	<i>Vālukā</i> = sand
<i>Sabhā</i> = society	<i>Mañjūsā</i> = box
<i>Dārikā</i> = girl	<i>Mālā</i> = garland
<i>Latā</i> = creeper	<i>Surā</i> = liquor ; intoxicant
<i>Kathā</i> = speech	<i>Visikhā</i> = street
<i>Paṇṇā</i> = wisdom	<i>Sākhā</i> = branch
<i>Valavā</i> = mare	<i>Sakkharā</i> = gravel
<i>Laṅkā</i> = Ceylon	<i>Devatā</i> = deity
<i>Pipāsā</i> = thirst	<i>Dolā</i> = palanquin
<i>Khudā</i> = hunger	<i>Godhā</i> = iguana
<i>Niddā</i> = sleep	
<i>Pūjā</i> = offering	

32. The Imperative

The Imperative Mood is used to express command, prayer, advice or wish. This is called *Pañcamī* in Pali and includes the Benedictive.

PACA = to cook

IMPERATIVE

	SINGULAR	PLURAL
3rd	(So) pacatu = let him cook	(Te) pacantu = let them cook
2nd	(Tvaṇ) paca ; pacāhi = cookest thou	(Tumhe) pacatha = cook you
1st	(Ahaṇ) pacāmi = let me cook	(Mayaṇ) pacāma = let us cook

The following are conjugated similarly :—

<i>Hotu</i> = let it be	<i>Thapetu</i> = let him keep
<i>Pivatu</i> = let him drink	<i>Bhavatu</i> = let it be
<i>Jayatu</i> = let him conquer	<i>Gacchatu</i> = let him go
<i>Rakkhatu</i> = let him protect	<i>Pakkhipatu</i> = let him put in
<i>Bhāsatu</i> = let him say	

33. The Optative or Potential

The Potential Mood—called “*Sattamī*” in Pali—expresses probability, command, wish, prayer, hope, advice and capability. It is used in conditional or hypothetical sentences in which one statement depends upon another.

Verbs containing auxiliary parts *may*, *might*, *can*, *could*, *should* and *would* are included in this mood.

PACA == to cook

	SINGULAR	PLURAL
3rd	(So) paceyya = if he (would) cook	(Te) paceyyuṇ = if they (would) cook
2nd	(Tvaṇ) paceyyāsi = if thou (wouldst) cook	(Tumhe) paceyyātha = if you (would) cook
1st	(Ahaṇ) paceyyāmi = if I (would) cook	(Mayaṇ) paceyyāma = if we (would) cook

The following are conjugated similarly :—

<i>Bhuñjeyya</i> (if he eats)	<i>Āhareyya</i> (if he brings)
<i>Nahāyeyya</i> (if he bathes)	<i>Thapeyya</i> (if he keeps)
<i>Katheyya</i> (if he says)	<i>Bhaveyya</i> (if it becomes ; if he would be)

Note.—Equivalents to “if” are *sace*, *yadā* and *ce* ; but *ce* should not be used at the beginning of a sentence.

Exercise 11

TRANSLATE INTO ENGLISH

1. Vanitāyo nāvāhi gaṅgāyaṇ gacchantu. 2. Tvaṇ sālāyaṇ kaññānaṇ odanaṇ pacāhi. 3. Sace tumhe nahāyissatha, aham pi nahāyissāmi. 4. Yadi so sabhāyaṇ katheyya, aham pi katheyymāmi. 5. Laṅkāya bhūpatino senāyo jayantu. 6. Devatā vasudhāyaṇ manusse rakkhantu. 7. Sace te vālukaṇ āhareyyuṇ ahaṇ (taṇ) kiṇissāmi. 8. Tumhe dārikāya hatthe mālaṇ thapetha. 9. Sālāya chāyā vasudhāya patati. 10. Corā mañjūsāyo guhaṇ hariṇsu. 11. Kaññāyo godhaṇ sakkharāhi pahariṇsu. 12. Hatthī soṇḍāya taruno sākhaṇ chindi. 13. Sace mayaṇ guhāyaṇ sayeyvāma pasavo no haneyyuṇ. 14. Tumhe mittehi saha suraṇ mā pivatha.¹ 15. Mayaṇ parisāya saddhiṇ odanaṇ

1. Mā pivatha = do not drink. Particle *mā* should be used in such a place instead of *nā*.

bhuñjissāma. 16. Bhānumato pabhā sindhumi bhavatu. 17. Dārikā kaññāya nāsāyaṇ sakkharaṇ pakhipi. 18. Tumhe parisāhi saddhiṇ mama kathaṇ suṇātha. 19. Amhākaṇ amma dolāya gāmaṇ agacchi. 20. Sace thaṇ vaḷavaṇ kiṇeyyāsi, ahaṇ assaṇ kiṇis-sāmi.

TRANSLATE INTO PALI

1. The robber carried the box to the cave. 2. Go to your village with your mothers. 3. Let the women go along the river in a ship. 4. If he buys a deer I will sell my mare. 5. We heard the speech of the girl at the meeting. 6. We utter words with our tongues. 7. Do not strike the iguana with pebbles. 8. May my following be victorious in the island of Laṅkā. 9. May our offerings be to the wise. 10. Adorn¹ the maiden's neck with a garland. 11. The shadow of the vine falls on the earth. 12. The woman brought a scale from the hall. 13. Do not drink liquor with girls and boys. 14. If you will cook rice I will give food to the woman. 15. May the deities protect our sons and grandsons. 16. The girls brought sand from the street. 17. My following cut the branches of the tree. 18. Let the elephant bring a stone to the street. 19. The beasts will kill him if he will sit in the cave. 20. There are gems in the maiden's box.

34. Declension of Feminine Stems ending in -i

BHŪMI = earth, ground or floor

SINGULAR		PLURAL
Nom. }	Bhūmi	Bhūmī ; bhūmiyo
Voc. }		

1. Adorn — *alaṅkarohi*.

	SINGULAR	PLURAL
<i>Acc.</i>	Bhūmiṇ	Bhūmī ; bhūmiyo
<i>Abl.</i>	Bhūmiyā ; bhūmyā	Bhūmībhi ; bhūmīhi
<i>Dat.</i>	Bhūmiyā	Bhūmīnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Bhūmiyaṇ ; bhūmiyā	Bhūmīsu

The following are declined similarly :—

<i>Ratti</i> = night	<i>Aṅguli</i> = finger
<i>Aṭavi</i> = forest	<i>Patti</i> = infantry
<i>Doṇi</i> = boat	<i>Vutṭhi</i> = rain
<i>Asani</i> = thunder-bolt	<i>Yatṭhi</i> = (walking) stick
<i>Kitti</i> = fame	<i>Nāli</i> = corn-measure
<i>Yuvati</i> = maiden	<i>Dundubhi</i> = drum
<i>Sati</i> = memory	<i>Dhūli</i> = dust
<i>Mati</i> = wisdom	<i>Vuddhi</i> = increase ; pro-
<i>Khanti</i> = patience	gress

35. Feminine Stems ending in -ī

KUMĀRĪ = girl ; damsel

	SINGULAR	PLURAL
<i>Nom.</i>	Kumārī	Kumārī ; kumāriyo
<i>Voc.</i>		
<i>Acc.</i>	Kumārīṇ	Kumārī ; kumāriyo
<i>Abl.</i>	Kumāriyā	Kumārībhi ; kumārīhi
<i>Dat.</i>	Kumāriyā	Kumārīnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Kumāriyaṇ ; kumāriyā	Kumārīsu

The following are declined similarly :—

<i>Nārī</i> = woman	<i>Migī</i> = deer (female)
<i>Taruṇī</i> = young woman	<i>Sīhī</i> = lioness
<i>Rājinī</i> = queen	<i>Kukkutī</i> = hen
<i>Itthī</i> = woman	<i>Kākī</i> = she crow
<i>Sakhī</i> = woman-friend	<i>Nadī</i> = river
<i>Brāhmaṇī</i> = Brahman woman	<i>Vāpī</i> = tank
<i>Bhaginī</i> = sister	<i>Pokkharāṇī</i> = pond
<i>Dāsī</i> = slave woman	<i>Kadalī</i> = plantain
<i>Devī</i> = queen ; goddess	<i>Gāvī</i> = cow
<i>Sakuṇī</i> = bird (female)	<i>Mahī</i> = earth ; the river of that name
<i>Hatthinī</i> = she-elephant	

36. Absolutes or so-called Indeclinable Past Participles

The words ending in *tvā*, *tvāna*, *tūna* and *ya*, like *katva* (having done), *gantvāna* (having gone), and *ādāyā* (having taken), are called *Absolutes*, which cannot be declined. All other participles, being verbal adjectives, are declined.

Some European Pali scholars have called them “gerunds”; but, as the P.Ps. may be used in their place without affecting the sense, they resemble more the Active Past Participle, e.g.,

In the sentence :

So gāmaṃ gantvā bhattaṃ bhuñjī

(having gone to the village, he ate rice).

“gantvā” may be replaced by P. P. *gato*.

In analysing a sentence these go to the extension of the predicate, which fact shows that they are neither gerunds nor participles.

EXAMPLES

<i>Pacitvā</i> = having cooked	<i>Ādāya</i> = having taken
<i>Bhuñjitvā</i> = having eaten	<i>Vidhāya</i> = having comman-
<i>Pivītvā</i> = having drunk	ded or done
<i>Sayitvā</i> = having slept	<i>Pahāya</i> = having left
<i>Ṭhatvā</i> = having stood	<i>Nahātvā</i> = having bathed
<i>Pacitūna</i> = having cooked	<i>Kīḷitvā</i> = having played
<i>Okkamma</i> = having gone aside	

REMARK

A. *Tvā*, *tvāna* and *tūna* may be optionally used, and they are added to the base by means of a connecting vowel *i*, when the base is not ending in a long *ā*.

B. “*Ya*” is mostly added to the roots compounded with prefixes, e.g., *ā* + *dā* + *ya* = *ādāya*, *vi* + *dhā* + *ya* = *vidhāya*.

In other cases it is sometimes assimilated with the last consonant of the base or sometimes interchanged with it, e.g.,

(1) *Assimilated* :

ā + *gam* + *ya* = *āgamma* (having come).
ni + *kham* + *ya* = *nikkhamma* (having come out).

(2) *Interchanged* :

ā + *ruh* + *ya* = *ārūyha* (having ascended).
pa + *gah* + *ya* = *paggayha* (having raised up).
o + *ruh* + *ya* = *orūyha* (having descended).

Exercise 12

TRANSLATE INTO ENGLISH

1. Brāhmaṇī kumāriyā saddhiṃ nadiyaṃ nahātvā
gehaṃ agami. 2. Nāriyo odanaṃ pacitvā bhuñjitvā

kukkuṭīnam pi adaṅsu. 3. Kumāriyo sakhīhi saha vāpiṇ gantvā nahāyissanti. 4. Rājini dīpā nikkhamma nāvāya gamissati. 5. Vānarī itthiyo passitvā taruṇ āruyha nisīdi. 6. Taruṇī hatthehi sākhaṇ ādāya ākaḍḍhi.¹ 7. Tumhe vāpiṇ taritvā² aṭaviṇ pavisatha.³ 8. Dīpayo aṭavīsu ṭhatvā migī māretvā khādanti. 9. Yuvatīnaṇ pitaro aṭaviyā āgamma bhuñjitvā sayiṇsu. 10. Hatthinī pokkharāṇi oruyha nahātvā kadaliyo khādi. 11. Sīhī migiṇ māretvā susūnaṇ dadissati. 12. Gāviyo bhūmiyaṇ sayitvā utṭhahitvā⁴ aṭaviṇ pavisiṇsu. 13. Mama mātulānī puttassa dundubhiṇ ānessati. 14. Sakuṇī mahiyaṇ āhiṇḍitvā āhāraṇ labhati. 15. Kākī taruno sākhasu nisīditvā ravitvā⁵ ākāsaṇ udḍessanti.

TRANSLATE INTO PALI

1. Having killed a deer in the forest the lioness ate it.
 2. Having gone to the village the brahman woman bought a hen yesterday. 3. The damsels went to the tank, and having bathed and played there, came home.
 4. The she-monkey, having climbed the tree, sat on a branch. 5. The brothers of the girl, having played and bathed, ate rice. 6. Sisters of the boys, having bought garlands, adorned the neck of the queen. 7. Having crossed the river, the she-elephant ate plantain (trees) in the garden of the woman. 8. Having brought a boat, our sisters will cross the tank and enter the forest.
 9. Having cooked rice for the father, the maiden went to the pond with her (female) friends. 10. Having come

1. Pulled ; dragged.

2. Having crossed.

5. Having crowed or having made a noise.

3. (you) enter.

4. Having risen.

from the wood, the damsel's father fell on the ground. 11. The cows and oxen of the millionaire, having drunk from the tank, entered the forest. 12. Having bought a drum, the woman's sister gave (it) to her friend. 13. Having gone to the forest along the river, our brothers killed a lioness. 14. The queen, having come to the king's tank, bathed there¹ with her retinue and walked in the garden. 15. The she-crow, having sat on the branch slept there¹ after crowing.²

37. Feminine Nouns ending in -u

DHENU = cow (of any kind)

	SINGULAR	PLURAL
<i>Nom.</i> } Dhenu		Dhenū ; dhenuyo
<i>Voc.</i> }		
<i>Acc.</i> Dhenuṇ		Dhenū ; dhenuyo
<i>Abl.</i> Dhenuyā		Dhenūbhi ; dhenūhi
<i>Dat.</i> } Dhenuyā		Dhenūnaṇ
<i>Gen.</i> }		
<i>Loc.</i> Dhenuyaṇ ; dhenuyā		Dhenūsu

Some of the similarly declined are :—

<i>Yāgu</i> = rice gruel	<i>Daddu</i> = eczema
<i>Kāsu</i> = pit	<i>Kacchu</i> = itch
<i>Vijju</i> = lightning	<i>Kaṇeru</i> = she-elephant•
<i>Rajju</i> = rope	<i>Dhātu</i> = element
<i>Sassu</i> = mother-in-law	

1. There = *tattha*.

2. “Ravitvā” may be used for “after crowing”.

38. *Mātu* is differently declined from the above.

MĀTU = mother

	SINGULAR	PLURAL
<i>Nom.</i>	Mātā	Mātaro
<i>Acc.</i>	Mātaraṇ	Mātare ; mātaro
<i>Abl.</i>	Mātarā ; (mātuyā)	Mātarebhi ; mātarehi ; mātūbhi ; mātūhi
<i>Dat.</i> }	Mātuyā	Mātarānaṇ ; mātānaṇ ; mātūnaṇ
<i>Gen.</i> }		
<i>Loc.</i>	Mātari	Mātaresu ; mātusu
<i>Voc.</i>	Māta ; mātā ; māte	Mātaro

Dhītu (daughter) and *duhitu* (daughter) are declined like *mātu*.

39. Adverbs of Place

<i>Tattha</i> = there	<i>Kuhiṃ</i> = where ?
<i>Ettha</i> = here	<i>Anto</i> = inside
<i>Idha</i> = here	<i>Antarā</i> = between
<i>Upaṇi</i> = up ; over	<i>Sabbattha</i> = everywhere
<i>Tiriyam</i> = across	<i>Ekatttha</i> = in one place
<i>Kattha</i> = where ?	<i>Kuto</i> = from where ?
<i>Tatra</i> = there	<i>Tato</i> = from there

Exercise 13

TRANSLATE INTO ENGLISH

1. Dāsiyā mātā dhenuṇ rajjuyā bandhitvā ānesi.
2. Mayhaṇ mātulānī yāguṇ pacitvā dhītarānaṇ dadissati.
3. Kaṇeruyo aṭaviyaṇ āhiṇḍitvā tattha kāsūsu pa iṇsu.
4. Dhanavatiyā sassu idha āgamma bhikkhū vandissati.
5. Rājiniyā dhītaro ārāmaṇ gantvā satthāraṇ mālāhi pūjesuṇ.
6. Kañṇānaṇ pitaro dhītarānaṇ vuddhiṇ icchanti.
7. Kuto tvaṇ dhenuyo kiṇissasi ?

8. Kattha tava bhaginiyo nahāyitvā pacitvā bhuñjīsu ?
 9. Te gehassa ca rukkhassa ca antarā kīlīsu. 10. Nā-
 riyā duhitaro gehassa anto mañcesu sayissanti. 11.
 Dhītuyā jaṅghāyaṇ daddu atthi. 12. Yuvatī mālā
 pilandhitvā sassuyā gehaṇ gamissati. 13. Amhākaṇ
 mātarānaṇ gāviyo sabbattha caritvā , buñjitvā sāyaṇ
 ekattha sannipatanti.¹ 14. Dhanavatiyā nattāro magge
 tiriyaṇ dhāvitvā aṭaviṇ pavisitvā nilīyīsu.² 15. Asani
 rukkhassa upari patitvā sākhā chinditvā taruṇ māresi.

TRANSLATE INTO PALI

1. The girl's mother gave a garland to the damsel.
 2. Having tied the cows with ropes the woman dragged
 (them) to the forest. 3. Having wandered everywhere
 in the island, the damsel's sister came home and ate
 (some) food. 4. Where does your mother's sister live ?
 5. My sister's daughters live in one place. 6. When will
 they come to the river ? 7. The queen's mother-in-law
 came³ here yesterday and went back⁴ to-day. 8. Having
 bathed in the tank, the daughters of the rich woman
 walked across the garden. 9. Our aunts will cook³ rice-
 gruel and drink it with women friends. 10. The cows
 of the mother-in-law walk between the rock and the
 trees. 11. When will your mothers and daughters go
 to the garden and hear there the words of the Buddha.
 12. From where did you bring the elephant ? 13. Sons
 of the queen went³ along the river⁵ to a forest and there
 fell in a pit. 14. There is itch on the hand of the sister.
 15. The thunder-bolt fell³ on a rock and broke it into
 two.⁶

1. *Sannipatati*=assembles ; comes together.

2. *Nilīyati*=hides oneself.

3. Use Absolutives like *gantvā*.

4. Went back=*paṭinivatti* or *paccāgami*.

5. Along the river=*nadiṃ anu* or *nadīpassena*.

6. Breaks in to two = *dvidhā bhindati*.

NEUTER GENDER

40. Declension of Nouns ending in -a

NAYANA = eye

	SINGULAR	PLURAL
<i>Nom.</i>	Nayanaṇ	Nayanā ; nayanāni
<i>Acc.</i>	Nayanaṇ	Nayane ; nayanāni
<i>Ins.</i>	Nayanena	Nayanebhi ; nayanehi
<i>Dat.</i>	Nayanāya ; naya- nassa	Nayanānaṇ
<i>Abl.</i>	Nayanā ; nayanam- hā ; nayanasmā	Nayanebhi ; nayanehi
<i>Gen.</i>	Nayanassa	Nayanānaṇ
<i>Loc.</i>	Nayane ; nayanam- hi ; nyanasmiṇ	Nayanesu
<i>Voc.</i>	Nayana ; nayanā	Nayanāni

The following are declined similarly :

<i>Dhana</i> = wealth	<i>Paduma</i> = lotus
<i>Phala</i> = fruit	<i>Paṇṇa</i> = leaf
<i>Dāna</i> = charity ; alms	<i>Susāna</i> = cemetery
<i>Sīla</i> = precept ; virtue	<i>Āyudha</i> = weapon
<i>Puñña</i> = merit ; good action	<i>Amata</i> = ambrosia
<i>Pāpa</i> = sin	<i>Tiṇa</i> = grass
<i>Rūpa</i> = form ; image	<i>Udaka</i> = water
<i>Sota</i> = ear	<i>Jala</i> = water
<i>Ghāna</i> = nose	<i>Pulina</i> = sand
<i>Pīṭha</i> = chair	<i>Sopāṇa</i> = stair
<i>Vadana</i> = face ; mouth	<i>Hadaya</i> = heart
<i>Locana</i> = eye	<i>Arañña</i> = forest
<i>Marāṇa</i> = death	<i>Vattha</i> = cloth
<i>Cetiya</i> = shrine	<i>Suvaṇṇa</i> = gold

Sukha = comfort

Dukkha = trouble ; pain

Mūla = root ; money

Kula = family ; caste

Kūla = bank (of a river, etc.)

Bala = power ; strength

Vana = forest

Puppha = flower

Citta = mind

Chatta = umbrella

Aṇḍa = egg

Kāraṇa = reason

Ñāna = wisdom

Khīra = milk

Nagara = city

41. The Infinitive

The sign of the infinitive is *-tum*. It is used as in English :

Pacitum = to cook

Pivitum = to drink

Bottum or *Buñjitum* } = to eat

Laddhum or *Labhitum* } = to get

Dātum = to give

Pātum = to drink

Gantum = to go

Kātum = to do

Haritum = to carry

Āharitum = to bring

Tum is simply added to the roots of one syllable to form the infinitive. An extra *i* is added before *tum* in the case of the bases consisting of more than one syllable.

Exercise 14

TRANSLATE INTO ENGLISH

1. Dhanavanto bhātarāṇaṃ dhaṇaṃ dātuṃ na icchanti. 2. Dāṇaṃ datvā sīlaṃ rakkhitvā sagge ¹ nibbattituṃ ² sakkonti. ³ 3. Kumārī alātaṃ ānetvā bhattaṃ

1. *Sagga* = heaven.

2. To be born.

3. Are able.

pacituṇ aggiṇ jālessati. 4. Nāriyo nagarā nik-
khamma udakaṇ pātuṇ vāpiyā kūlaṇ gacchiṇsu.
5. Nattāro araṇṇā phalāni āharitvā khādituṇ ārabhiṇsu.¹
6. Sīlavā isi dhammaṇ desetūṇ pīṭhe nisīdi. 7. Coro
āyudhena paharitvā mama pituno aṅguḷiṇ chindi.
8. Yuvatiyo padumāni ocinituṇ² nadiṇ gantvā kūle
nisīdiṇsu. 9. Mayaṇ chattāni ādāya susānaṇ gantvā
pupphāni ocinissāma. 10. Kaṇṇā vatthaṇ ānetuṇ
āpaṇaṇ gamissati. 11. Tumhe vanaṇ gantvā gāvīnaṇ
dātuṇ paṇṇāni āharatha. 12. Mayaṇ locanehi rūpāni
passitvā sukhaṇ dukkhaṇ ca labhāma. 13. Tvaṇ
sotena suṇituṇ ghāṇeṇa ghāyituṇ³ ca sakkosi. 14.
Kukkuṭiyā aṇḍāni rukkhassa mūle santi. 15. Viduno
amataṇ labhitvā maraṇaṇ na bhāyanti. 16. Manussā
cittena cintetvā⁴ puñṇāni karissanti. 17. Tumhe dham-
maṇ sotuṇ ārāmaṇ gantvā puline nisīdatha. 18.
Dhanavanto suvaṇṇaṇ datvā ṇāṇaṇ laddhuṇ na
sakkonti. 19. Dārako chattaṇ gaṇhituṇ⁵ sopāṇaṇ
āruhi. 20. Mama bhaginī puñṇaṇ labhituṇ sīlaṇ-
rakkhissati.

TRANSLATE INTO PALI

1. The boys went to the foot of the tree to eat fruits.
2. The maiden climbed the tree to gather flowers. 3. I
went into the house to bring an umbrella and a cloth.
4. The girl asked for a fire-brand to make a fire. 5. We
are able to see objects (=forms) with our eyes. 6. You
smell with your nose and hear with your ears. 7. Having
gone to hear the doctrine, they sat on the sand. 8. People

1. Began.

3. To smell.

2. To gather ; to collect.

4. Having thought.

5. To take.

are not able to purchase wisdom with (their) gold. 9. Having divided¹ his wealth the rich man gave (them) to his sons and daughters. 10. The maidens went out of the city (in order) to bathe in the river. 11. There were umbrellas in the hands of the women on the road. 12. Having struck her with a weapon, the enemy wounded² the hand of my mother-in-law. 13. Having gone to the garden they brought flowers and fruits for the boys. 14. He will go to the forest in order to bring leaves and grass for the cows. 15. The girls and boys brought lotuses from the pond (in order) to offer to the shrine. 16. Having bathed in the tank, our sisters and brothers came home to eat and sleep. 17. Having seen a leopard the boy ran across the garden and crossed³ the river. 18. You get merit through charity and virtue. 19. Having grazed (eaten grass) in the cemetery, my aunt's cows went to the tank in order to drink water. 20. The maidens bought flowers in order to make⁴ garlands for (their) sisters.

42. Neuter Nouns ending in -i

ATTHI (bone ; seed)

	SINGULAR	PLURAL
Nom. } Voc. }	Atthi	Atthī ; atthīni
Acc.	Atthin	Atthī ; atthīni
Ins.	Atthinā	Atthībhi ; atthīhi
Dat. } Gen. }	Atthino ; atthissa	Atthīnaṃ
Abl.	Atthinā atthimhā ; atthismā	Atthībhi ; atthīhi
Loc.	Atthini ; atthimhi ; atthismiṇ	Atthisu ; atthīsu

1. Bhājetvā.

2. Vaṇitam akāsi.

3. Tari.

4. Kātuṃ ; paṭiyādetum.

The following are similarly declined :

Vāri = water

Akkhi = eye

Sappi = ghee

Dadhi = curd

Acci = flame

Satthi = thigh

43. Neuter Nouns ending in -u

Cakkhu (eye)

	SINGULAR	PLURAL
<i>Nom.</i> }	Cakkhu	Cakkhū ; cakkhūni
<i>Voc.</i> }		
<i>Acc.</i>	Cakkhuṇ	Cakkhū ; cakkhūni
<i>Ins.</i>	Cakkhunā	Cakkhūbhi ; cakkhūhi

The rest are similar to those of *garu*.

The following are declined similarly :—

Āyu = age

Dhanu = bow

Madhu = honey

Assu = tear

Jānu }
Jaṇṇu } = knee

Dāru = firewood

Ambu = water

Tipu = lead

Vasu = wealth

Vapu = body

Vatthu = ground ; base

Jatu = sealing wax

44. Some More Particles

Particles, named *avyaya* in Pali, consist of adverbs, conjunctions, prepositions, indeclinable past participles ending in *tvā*, *tvāna*, *tūna* and *ya*, and infinitives.

Āma = yes

Evam = thus ; yes

Addhā = certainly

Vā ; *athavā* = or

Puna = again

Tathā = in that way

Sakim = once*Sanikam* = slowly*Sigham* = quickly ; soon*Purato* = in the front of ;
before*Yāva ; tāva* = till then ; so
long*Nānā* = separately*Vinā* = without*Katham* = how ?*Kasmā* = why ?

Exercise 15**TRANSLATE INTO ENGLISH**

1. Mayaṇ gāviyā khīraṇ, khīramhā dadhiṇ, dadhimhā sappiṇ ca labhāma. 2. Mātā dhītuyā akkhīsu assūni disvā (tassā)¹ vadanaṇ vārinā dhovi. 3. Kasmā tvaṇ ajja vāpiṇ gantvā puna nadiṇ gantuṇ icchasi ? 4. Kathaṇ tava bhātaro nadiyā padumāni ocinitvā āharisanti ? 5. Addhā te dhanūni ādāya vanaṇ pavisitvā migāṇ māretvā ānessanti. 6. Amhākaṇ pitaro tadā vanamhā madhuṇ āharitvā dadhinā saha bhuñjīsu. 7. Mayaṇ suve tumhehi² vinā araññaṇ gantvā dārūni bhañjissāma.³ 8. Kumārā sīghaṇ dhāvitvā vāpiyaṇ kīlitvā sanikaṇ gehāni agamiṇsu. 9. Tumhe khīraṇ pivituṇ icchatha, athavā dadhiṇ bhuñjituṇ ? 10. Yāva mayhaṇ pitā nahāyissati tāva ahaṇ idha tiṭṭhāmi. 11. Yathā bhūpati āṇāpeti tathā tvaṇ kātuṇ icchasi ? 12. Āma, ahaṇ bhūpatino vacanaṇ atikkamituṇ⁴ na sakkomi.

TRANSLATE INTO PALI

1. Do you like to drink milk or to eat curd ? 2. First⁵ I will drink gruel and then eat curd with honey. 3. Go

1. Of her.2. Ablative must be used
with “ vinā ”.

3. Bhañjati = breaks.

4. To surpass.

5. Paṭhamam, *adv.*

quickly to the market to bring some ghee. 4. Having bathed in the sea why do you like to go again there now? 5. Do you know how our fathers gathered honey from the forests? 6. I will stay on the river bank till you cross the river and come back. 7. My mother-in-law went to the city without her retinue and returned with a sister. 8. The millionaire fell on (his) knees¹ before the king and bowed down at his feet. 9. Is your horse able to run fast? 10. Yes, certainly it will run fast. 11. Having gone to the forest, with bows in hands, our brothers killed an elephant and cut its tusks. 12. Why does your father walk slowly on the sand?

1. Jāṇubi patitvā (Don't use the locative).

CLASSIFICATION OF NOUNS

45. Nouns are divided into 5 classes, viz. :—

1. *Nāmanāma* = substantives and proper nouns
2. *Sabbanāma* = pronouns
3. *Samāsanāma* = compound nouns
4. *Taddhitanāma* = derivatives from nouns or substantives
5. *Kitakanāma* = verbal derivatives

3. Compound nouns are formed by the combination of two or more words, e.g.,

Nīluppala = blue water-lily

Rājaputta = king's son

Hattha-pāda-sīsāni = hands, feet and the head

4. Verbal derivatives, otherwise called Primary Derivatives, are formed from the verbal root itself by adding suffixes, e.g.,

Paca (to cook) + *ṇa* = *pāka* (cooking)

Dā (to give) + *aka* = *dāyaka* (giver)

Nī (to lead) + *tu* = *netu* (leader)

5. *Taddhita* nouns or Secondary Derivatives are formed from a substantive or primary derivative by adding another suffix to it, e.g.,

Nāvā (ship) + *ika* (in the meaning of engaged) = *nāvika* (sailor).

1. The first group of this classification includes concrete, common, proper, and abstract nouns other than that of Primary and Secondary Derivatives.

PRONOUNS

46. Pronouns admit of all genders as they stand for every person or thing which are in different genders. They become adjectives when they qualify other nouns. They have no vocative forms.

Declension of Relative Pronoun

YA = which ; who

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Yo	Ye
<i>Acc.</i>	Yaṇ	Ye
<i>Ins.</i>	Yena	Yebhi ; yehi
<i>Dat.</i> } <i>Gen.</i> }	Yassa	Yesaṇ ; yesānaṇ
<i>Abl.</i>	Yamhā ; yasmā	Yebhi ; Yehi
<i>Loc.</i>	Yamhi ; yasmiṇ	Yesu

Feminine

<i>Nom.</i>	Yā	Yā ; yāyo
<i>Acc.</i>	Yaṇ	Yā ; yāyo
<i>Abl.</i>	Yāya	Yābhi ; yāhi
<i>Dat.</i> } <i>Gen.</i> }	Yassā ; yāya	Yāsan ; yāsānāṇ
<i>Loc.</i>	Yassaṇ ; yāyaṇ	Yāsu

Neuter

<i>Nom.</i>	Yaṇ	Ye ; yāni
<i>Acc.</i>	Yaṇ	Ye ; yāni

The rest is similar to that of masculine.

Similarly declined are :

Sabba = all

Itara = the other

Pubba = former ; eastern

Aññatara = certain

<i>Añña</i> = other ; another	<i>Apara</i> = other ; western
<i>Katara</i> = which (of the two)	<i>Ubhaya</i> = both
<i>Katama</i> = which (of the many)	<i>Para</i> = other ; the latter
	<i>Ka</i> (kiṇ) = who ; which

47. Adjectives (Pronominal)

Adjectives in Pali are not treated separately from nouns, as they take all the inflections of the nouns. Almost all pronouns become adjectives when they are used before a substantive of the same gender, number and case. They are pronouns when they stand alone in a sentence. This difference will become clear from the following exercise.

Exercise 16

TRANSLATE INTO ENGLISH

1. Sabbesaṇ nattāro paññavanto na bhavanti. 2. Sabbā itthiyo vāpiyaṇ nahātvā padumāni piḷandhitvā āgacchiṇsu. 3. Añño vāṇijo sabbaṇ dhaṇaṇ yācā-kānaṇ datvā gehaṇ pahāya pabbaji.¹ 4. Mātā ubhayaṇ pi dhītarānaṇ vatthāni kiṇitvā dadissati. 5. Ko nadiyā vāpiyā ca antarā dhenuṇ harati? 6. Kassa putto dakkhiṇaṇ disaṇ gantvā vīhiṇ āharissati? 7. Ye pāpāni karonti te niraye² nibbattitvā dukkhaṇ labhisanti. 8. Kāsaṇ dhītaro vanamhā dārūni āharitvā odanaṇ pacissanti? 9. Katarena maggena so puriso

1. Left the household life ;
became a monk.

2. Niraya = hell, *m.*

nagaraṇ gantvā bhaṇḍāni¹ kiṇi? 10. Itarā dārikā
vanitāya hatthā pupphāni gaḥetvā cetiyaṇ pūjesi.
11. Paresaṇ dhanāṇ dhaññaṇ vā gaṇhituṇ mā cintetha.
12. Aparo aññissaṇ vāpiyaṇ nahātvā pubbāya disāya
nagaraṇ pāvīsi.²

TRANSLATE INTO PALI

1. All entered the city (in order) to see gardens,
houses and streets. 2. The daughters of all the women
in the village walked along the path to the shrine.
3. Another maiden took a lotus and gave (it) to the
former. 4. Which man will bring some milk for me?
5. Who stands on the bank of the river and looks
in the southern direction? 6. Sons of all rich men do
not always become wealthy. 7. Whose grandsons
brought the cows here and gave (them) grass to eat?
8. To-morrow, all women in the city will come out from
there and wander in the forest. 9. The other woman,
having seen a leopard on the street, ran across the garden.
10. Whosoever³ acquires merit through charity will be
born in heaven. 11. A certain man brought lotuses
from the pond, another man carried (them) to the mar-
ket to sell. 12. My brother's son broke the branches
of the other tree (in order) to gather flowers, leaves
and fruits.

48. Declension of the Demonstrative Pronoun

TA (that)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	So (he)	Te (they)
<i>Acc.</i>	Taṇ ; naṇ (him)	Te ; ne (them)

1. Bhaṇḍa = goods, *n.*

2. Entered.

3. Yo koci.

	SINGULAR	PLURAL
<i>Ins.</i>	Tena (by, with or through him)	Tebhi ; tehi (by, with or through them)
<i>Dat.</i>	} Tassa (to him ; his)	Tesaṇ ; tesānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Tamhā ; tasmā	Tebhi ; tehi
<i>Loc.</i>	Tamhi ; tasmiṇ	Tesu

Feminine

<i>Nom.</i>	Sā (she)	Tā ; tāyo (those women)
<i>Acc.</i>	Taṇ ; naṇ (her)	Tā ; tāyo (them)
<i>Abl.</i>	Tāya	Tābhi ; tāhi
<i>Dat.</i>	} Tassā ; tāya	Tāsaṇ ; tāsānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Tassaṇ ; tāyaṇ	Tāsu

Neuter

<i>Nom.</i>	Taṇ (it)	Te ; tāni (those things)
<i>Acc.</i>	Taṇ (it)	Te ; tāni (those things)

The rest is similar to that of the masculine.

Eta (that or this) is declined like *ta*. One has only to prefix an “e” to the forms of *ta*, e.g., *Eso*, *ete*, *etaṃ*, *enaṃ*, and so on.

49. Declension of Demonstrative Pronoun

IMA (= this)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Ayaṇ = this (man)	Ime = these (men)
<i>Acc.</i>	Imaṇ	Ime

	SINGULAR	PLURAL
<i>Ins.</i>	Anena ; iminā	Ebhi ; ehi ; imebhi ; imehi
<i>Dat.</i>	Assa ; imassa	Esaṇ ; esānaṇ ; im- esaṇ ; imesānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Asmā ; imamhā ; imasmā	Ebhi ; ehi ; imebhi ; imehi
<i>Loc.</i>	Asmiṇ ; imamhi ; imasmiṇ	Esu ; imesu

Feminine

<i>Nom.</i>	Ayaṇ = this (woman)	Imā ; imāyo = these (women)
<i>Acc.</i>	Imaṇ	Imā ; imāyo
<i>Abl.</i>	Imāya	Imābhi ; imāhi
<i>Dat.</i>	Assā ; assāya ; imissā ; imissāya ; imāya	Āsaṇ ; āsānaṇ ; imāsaṇ ; imāsānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Assaṇ ; imissaṇ ; imāyaṇ	Imāsu

Neuter

<i>Nom.</i>	Idaṇ ; imaṇ = this (thing)	Ime ; imāni = these (things)
<i>Acc.</i>	Idaṇ ; imaṇ	Ime ; imāni

The rest is similar to that of the masculine.

Exercise 17

TRANSLATE INTO ENGLISH

1. Ayaṇ sīho tamhā vanamhā nikkhamma imasmiṇ magge thatvā ekaṇ itthiṇ māresi. 2. So tāsaṇ yuva-
tīnaṇ tāni vatthāni vikkiṇitvā tāsaṇ santikā¹ mūlaṇ²
labhissati. 3. Imissā dhītarō tamhā vanamhā imāni

1. Santika = near (but here: tāsaṇ santikā = from them).

2. Mūla = money ; cash, n.

phalāni āhariṇsu, aññā nāriyo tāni khādituṇ gaṇhiṇsu.
 4. Imā sabbā yuvatiyo taṇ āramaṇ gantvā dhammaṇ
 sutvā Buddhaṇ pādumehi pūjessanti. 5. Ime manussā
 yāni puññāni vā pāpāni vā karonti tāni te anugacchanti.¹
 6. Tassā kaññāya mātā dakkhiṇāya disāya imaṇ gāmaṇ
 āgantvā idha ciraṇ² vasissati. 7. Tassa nattā imassa
 bhātarā saddhiṇ Koḷambanagaraṇ³ gantvā tāni bhaṇ-
 ḍāni vikkiṇissati. 8. Tā nāriyo etāsaṇ sabbāsaṇ kumā-
 rīnaṇ hatthesu padumāni ṭhapesuṇ,⁴ tā tāni haritvā
 cetiyaṇ pūjesuṇ. 9. Tassā rājiniyā etā dāsiyo imehi
 rukkhehi pupphāni ocinitvā imā mālāyo kariṇsu.
 10. Kesaṇ so imaṇ dhanan datvā sukhaṇ labhissati?
 11. Yo magge gacchatī, tassa putto suraṇ pivitvā ettha
 sayati. 12. Ke taṇ khettaṇ⁵ gantvā tiṇaṇ āharitvā
 imāsaṇ gāvīnaṇ datvā khīraṇ labhituṇ icchanti?

TRANSLATE INTO PALI

1. A certain man having gone to that cemetery
 gathered those flowers and brought them here. 2. This
 lioness having come out from that forest killed a cow
 in this place.⁶ 3. The husband of that woman bought
 these clothes from that market and gave them to his
 grandsons. 4. Whose servants will go to Colombo to
 buy goods for you and me? 5. To-morrow his brothers
 will go to that forest and collect honey and fruits. 6.
 Her sisters went to that field (in order) to bring grass
 for these cows. 7. I got these lotuses and flowers from
 a certain woman of that village. 8. To-day all maidens

1. Anugacchatī = follows.

4. 3rd person plural of the

2. Ciraṇ = for a long time, *m*.

Past Tense.

3. Koḷambanagara = Colombo. 5. Khetta = field, *n*.

6. Place = ṭhāna, *n*.

of this city will go to that river and will bathe in it.
 9. They brought those goods to a merchant in that market. 10. Having sold those cows to the merchants, they bought clothes, garlands and umbrellas with that money. 11. Who are those men that¹ killed a lion yesterday in this forest? 12. Which woman stole her garland and ran through this street?

The Verbal Adjectives or Participles

50. Participles are a kind of adjectives formed from the verbal bases. Like verbs they are divided into Present, Past and Future; and each group is again divided into Active and Passive. Being adjectives they are declined in all the genders.

The Present Active Participles are formed by adding “nta” or “māna” to the verbal base. e.g.,

Gaccha + nta = *gacchanta* = going

Gaccha + māna = *gacchamāna* = going

Paca + nta = *pacanta* = cooking

Paca + māna = *pacamāna* = cooking

15. Declension of the Present Participle

GACCHANTA (= going)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Gacchan̐ ; gacchanto	Gacchanto ; gacchantā
<i>Acc.</i>	Gacchantan̐	Gacchante
<i>Ins.</i>	Gacchatā ; gacchantena	Gacchantebhi ; gacchantehi

1. Use the relative pronoun “ya”.

	SINGULAR	PLURAL
<i>Dat.</i> } <i>Gen.</i> }	Gacchato ; gacchan-	Gacchataṇ ; gac-
	tassa	chantānaṇ
<i>Abl.</i>	Gacchatā ; gacchan-	Gacchantebhi ; gac-
	tamhā ; gacchan-	chantehi
	tasmā	
<i>Loc.</i>	Gacchati ; gacchante ;	Gacchantesu
	gacchantamhi ;	
	gacchantasmiṇ	
<i>Voc.</i>	Gacchaṇ ; gaccha ;	Gacchanto ; gacchan-
	gacchā	tā

Feminine

<i>Nom.</i> }	Gacchantī	Gacchantī ; gacchantiyo
<i>Voc.</i> }		
<i>Acc.</i>	Gacchantiṇ	Gacchantī ; gacchantiyo
<i>Abl.</i>	Gacchantiyā	Gacchantībhi ; gacch-
		antīhi

and so on like *kumārī*.

Neuter

<i>Nom.</i>	Gacchaṇ	Gacchantā ; gacchantāni
<i>Acc.</i>	Gacchantan	Gacchante ; gacchantāni

The rest is similar to that of the masculine.

Remark

Here one should note that these participles change their endings in the feminine.

The following are declined similarly :—

<i>Pacanta</i> = cooking	<i>Bhujjanta</i> = eating
<i>Karonta</i> = doing	<i>Sayanta</i> = sleeping
<i>Caranta</i> = walking	<i>Passanta</i> = looking at ; seeing
<i>Dhāvanta</i> = running	<i>Nisīdanta</i> = sitting
<i>Nahāyanta</i> = bathing	<i>Haranta</i> = carrying
<i>Hasanta</i> = laughing	<i>Kiṇanta</i> = buying

Titṭhanta = standing

Vikkiṇanta = selling

Āharanta = bringing

Dadanta = giving

Viharanta = living ; residing

Rodanta = crying

52. A. All of these have another form ending in *-māna*, like *gacchamāna*. In that form they are declined like *nara* in the masculine, *vanitā* in the feminine, and *nayana* in the neuter.

B. These participles take the gender, number and case of the substantive in forming sentences, e.g.,

Titṭham goṇo tiṇam khādati = The bull which is standing eats grass or

Goṇo titṭhanto tiṇam khādati = The bull eats grass standing.

C. Active Participles formed from the transitive bases often take an object, e.g.,

Bhattam buñjanto = eating rice.

Exercise 18

TRANSLATE INTO ENGLISH

1. Gāmaṇ gacchanto dārako ekaṇ goṇaṇ disvā bhāyi.
2. Dārikā rodantī ammāya santikaṇ gantvā piṭhe nisīdati.
3. Vāṇijā bhaṇḍāni vikkiṇantā nadiyaṇ nahāyante manusse passiṇsu.
4. Kaññāyo hasamānā nahāyantiyo gacchantiṇ vanitaṇ akkosīṇsu.
5. Puriso hasanto rukkhaṇ āruhitvā phalāni khādanto¹ sākhāyaṇ nisīdi.
6. Bhagavā Sāvatthiyaṇ² viharanto devānaṇ

1. Khāda = to eat hard food. 2. In the city of Sāvatthi "Bhuñja" is used in eating soft food.

manussānan ca dhammaṃ desesi. 7. Sā sayantiṃ itthiṃ utthāpetvā ¹ hasamānā tamhā tṭhānā apagacchi ² 8. Tumhe bhūmiyaṃ kīlamānaṃ imaṃ dārakaṃ ukkhi-pitvā ³ mañce tṭhapetha. 9. Sīhaṃ disvā bhāyitvā dhāvamānā te migā asmiṃ vane āvāṭesu patiṃsu. 10. Imasmiṃ gāme vasantānaṃ purisānaṃ eko pharasuṃ ādāya vanaṃ gacchanto ekāya kāsuyaṃ pati. 11. Nisī-dantiyā nāriyā putto rodamāno tassā santikaṃ gamis-sati. 12. Yācakā bhattaṃ pacantiṃ itthiṃ disvā taṃ āhāraṃ yācantā ⁴ tattha nisīdiṃsu. 13. Vanamhā dārūnī āharanti kaññā ekasmiṃ pāsāṇe udakaṃ piva-mānā ⁵ nisīdi. 14. Vāṇijā bhaṇḍāni kiṇantā vikkiṇantā ca gāmesu nagaresu ca āhiṇḍanti. 15. Dānaṃ dadanto so dhanavā sīlavante gavesati.⁶

TRANSLATE INTO PALI

1. Going to the river the slave sat at the foot of a tree, eating (some) fruits. 2. The mother, having raised the crying girl, gave her (some) milk. 3. Walking on the river-bank we saw (some) people bathing in the river. 4. Seeing us there, a deer began to run and then fell in a pit. 5. Coming out of the forest the lion saw a cow eating grass on that field. 6. Bringing firewood from this forest the maiden drank water from that tank. 7. A certain man living in this village saw a leopard running to that mountain. 8. Our fathers and brothers will wander through villages and towns, (while) selling and buying goods. 9. Standing on the mountain that

1. Having awakened or raised.

2. Went away ; moved aside.

3. Having raised up.

4. Begging.

5. Drinking. .

6. Seeks.

day, I saw a lioness sleeping in a cave. 10. The boy came to me, laughing and running. 11. Carrying a drum for his aunt, the farmer sat on this rock, looking at these trees and fields. 12. The Buddha, living in Sāvattthi for a long time, preached His doctrine to the people of that city. 13. While cooking (some) rice, his sister sat singing¹ on a chair. 14. Giving alms to the beggars the millionaire spent² all his wealth. 15. Playing on the road the boys saw a man running from there.

53. Past Participles

The Past Participles are formed in many ways. Their formation will be shown in the second book ; only a few examples are given here.

Gata = gone

Āgata = come

Kata = done ; made

Vutta = told ; said

Bhinna = broken

Otiṇṇa = descended

Āhata = brought

Pahata = beaten

Hata = carried

Mata = dead

Sutta }
Sayita } = slept

Thita = stood

Nisinna = sat

Vuttha = lived

Datṭha = bitten

Pakka ; *pacita* = cooked

Laddha = received

Kīta = bought

Bhutta = eaten

Vandita = worshipped

Hata = killed

Chinna = cut

Kuddha = enraged

N.B.—These Participles are often used as complements of verbs, e.g., So *kālakato* (*hoti*) = he is dead. Sometimes the verb is understood.

1. (*Gitaṃ*) *gāyanti*.

2. *Vissajjesi*.

Suffix *to* is sometimes added to the nominal bases to denote the ablative of separation. There is no distinction between the singular and the plural in that form. These are included in the indeclinables :

Rukkhatō = from the tree or trees
Gāmato = from the village or villages
Purisato = from the man or men
Tato = from there ; (therefore)
Kuto = from where ?
Sabbato = from all.

TRANSLATE INTO ENGLISH

1. Hiyo araṇṇaṇ gato so puriso ahinā daṭṭho mari.
2. Rukkato otiṇṇā pakkhī dārakena sakkharāhi hatā honti. 3. Purisena pharasunā chinno so rukkho tassa gehassa upari pati. 4. Gāmato nikkhantā¹ tā gāviyo khette tiṇaṇ khāditvā vāpito jalaṇ pivissanti. 5. Vāṇijehi nagarato āhaṭāni bhaṇḍāni imesu gāmesu manussehi kītāni (honti). 6. Tāya kaṇṇāya pakkaṇ odanaṇ aṭavito āgatā tassā bhātaro bhuñjitvā sayis-santi. 7. Pitarā vuttaṇ anussarantī² sā yuvatī tāya laddhaṇ dhanan gaṇhituṇ na icchi. 8. Ekena hatthinā chinnaṇ sākhaṇ aṇṇā hatthiniyo gahetvā khādiṇsu. 9. Kuto tumhehi imāni vatthāni tāni padumāni ca kītā-ni ? 10. Kuddho so bhūpati tasmiṇ nagare vutthe sabbe

2. Remembering.

manusse tato nīhari.¹ 11. Sappena daṭṭho vāṇijassa putto tassa dāsehi ekassa vejja² santikaṇ nīto³ hoti. 12. Idha imasmiṇ pīṭhe nisinnaṇ kumāriṇ gehato āgatā aññā dārikā pahari. 13. Tāya pahaṭā sā kaññā tassā mātuyā santikaṇ gatā rodantī aṭṭhāsi. 14. Magge gacchantā te purisā tāya dhenuyā bhinnaṇ ghaṭaṇ⁴ passaṇsu. 15. Bhūpati tehi manussehi katāni gehāni passitvā tesāṇ mūlaṇ adāsi.

TRANSLATE INTO PALI

1. The peacock, having descended from the tree, is gone now to the rock. 2. Having been bitten by a serpent the boy is carried to a physician. 3. This woman does not like to take the money received from her sister. 4. The man who has come⁵ from that village bought (some) goods from this market. 5. Remembering his mother's words the boy did not go to the dead man. 6. My aunt's cows will come out of the forest and will eat the grass cut and brought by the slave woman. 7. Having seen a man sleeping on the bed the householder told his boys not to go near him. 8. A deer was seen by the maiden who was cooking rice⁶ for her mother. 9. The rice that was cooked by her is given to beggars and crows. 10. The house made by them was broken by an elephant. 11. The enraged king killed all men who came to the city. 12. The branch broken by the elephant fell on the ground, and afterwards your cows ate its leaves. 13. The garland received from the queen by that girl is given to another girl. 14. The rice given to them was eaten by the slaves and the beggars. 15. The horse bought by the millionaire is carried by a charioteer.

1. Ejected.

4. Water-pot, *m*.2. Vejja=doctor; physician, *m*. 5. Has come=āgata.

3. Carried.

6. Who was cooking rice = bhattaṃ pacantiyā.

55. Adjectives

Pronominal (§47) and verbal adjectives (§50) are shown above. Ordinary adjectives are *Seta* (= white), *Rassa* (= short), *Mahanta* (= big), and so on. As the adjectives qualify nouns, which are of different genders and numbers, they must agree with their substantives in gender, number and case.

Examples

	<i>Adj.</i>	<i>Noun</i>	<i>Adj.</i>	<i>Noun</i>
1.	<i>Ratto</i>	goṇo	<i>rassāni</i>	tiṇāni khādati
	(= The red ox eats some short grasses).			

2.	<i>Setā</i>	kaññā	<i>nīlam</i>	vatthaṃ paridahati
	(= The fair girl wears a blue cloth).			

Here is a list of adjectives which are frequently used :

<i>Khuddaka</i> = small	<i>Seta</i> = white
<i>Mahanta</i> = big ; large	<i>Nīla</i> = blue
<i>Dīgha</i> = long	<i>Ratta</i> = red
<i>Rassa</i> = short ; dwarf	<i>Kāla</i> = black
<i>Ucca</i> = high ; tall	<i>Pīta</i> = yellow
<i>Nīca</i> = low ; vulgar	<i>Uttāna</i> = shallow
<i>Majjhima</i> = medium	<i>Gambhīra</i> = deep
<i>Appaka</i> = few ; a little	<i>Khara</i> = rough ; coarse
<i>Bahu</i> ; <i>bahuka</i> = many ; much	<i>Mudu</i> = soft
<i>Āma</i> = unripe	<i>Bāla</i> = foolish ; young
<i>Pakka</i> = ripe	<i>Paṇḍita</i> = wise
<i>Dahara</i> = young	<i>Balavantu</i> = powerful
<i>Mahallaka</i> = elderly ; old	<i>Dubbala</i> = feeble
<i>Vitthata</i> = wide ; broad	<i>Surūpa</i> ; \ beautiful ; <i>Dassanīya</i> / handsome

56. The declension of adjectives will present no difficulties to the student who has mastered the declension of nouns.

The declension of verbal and pronominal adjectives and those of ending in *-vantu* and *-mantu* is given above. The others are declined like nouns (in various genders) according to their endings.

For instance : *dīgha*, *rassa* and others ending in *-a* of the above list are declined in the masculine like *nara*, and in the neuter like *nayana*. In the feminine they lengthen their last vowel, and are declined like *vanitā*.

Those ending in *-u*, such as *bahu* and *mudu* are declined like *garu*, *dhenu* and *cakku*. Sometimes these, ending in *-u*, add *kā* to their feminine stem, and then they are declined like *vanitā*, e.g., *mudu* = *mudukā*, *bahu* = *bahukā*.

The words ending in *ī*, like *mālī* (one who has a garland), take *-inī* instead of *ī* in forming feminine stems, e.g.,

Mas. : *Mālī*.

Fem. : *Mālinī*.

Mālinī and such others are declined like *kumārī*.

Exercise 20

TRANSLATE INTO ENGLISH

1. Rattā gāviyo khetto āhīdantiyo bahū tīṇaṃ khādisu. 2. Uccā kumārī nīlaṃ vatthaṃ paridahitvā¹ mahantaṃ nagaraṃ gamissati. 3. Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhīraṃ

1. Paridahati = wears.

nadiṃ hariṃsu. 4. Amhākaṃ bahūnaṃ bandhavānaṃ puttā dubbalā honti.¹ 5. Paṇḍitassa purisassa sā bālā bhaginī pakkāni phalāni ocinitvā appakānaṃ dāra-kānaṃ adāsi. 6. Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyati. 7. Tasmiṃ ucce rukkhe t̥hito vānaro imasmiṃ nice tarumhi nisinne pakkhino oloketi. 8. Mālinī nārī rassena maggena khuddakaṃ gāmaṃ gacchi. 9. Daharā kaññā mudunā hatthena rattāni padumāni gaṇhāti. 10. Balavanto appakam pi dhanam labhitvā dubbale manusse piḷenti. 11. Balavantaṃ kālā goṇā uccesu girīsu āhiṇḍitvā bahūni tiṇāni khādanti. 12. Bhunnaṃ² bālānaṃ puttā tassā nadiyā gambhīre jale patitvā mariṃsu. 13. Mama bhātarānaṃ majjhimo nice piṭhe nisīditvā āmaṃ phalaṃ khādanti. 14. Mayaṃ suve majjhimaṃ vāpiṃ gantvā setāni padumāni nīlāni uppalāni³ ca āharissāma. 15. Tumhe mahallake dubbale ca purise disvā mā hasatha.

TRANSLATE INTO PALI

1. A white cow drank much water from that big tank.
 2. Wearing red clothes many girls are going to the big market in that large city. 3. The sons of that elderly woman are neither powerful nor rich.⁴ 4. Our young ones always like to eat many unripe fruits. 5. That foolish woman went to that long river and fell in its deep water. 6. Water in this pond is not deep but shallow. 7. My old (elderly) aunt brought a long rope to

1. Hoti = is.

2. There are two forms : “bahūnam” and “bahunnam”

3. Uppala = lily, *n*.

4. Neither nor = “vā na” := *Balavanto vā dhanavanto vā na honti*.

bind that red cow. 8. The powerful man cut many tall and dwarf trees in that small garden. 9. Sitting on a low chair the young girl eats a ripe mango¹ got from her mother. 10. Much grass is brought by the slaves from that small field on the bank of that wide river. 11. White lotuses and blue lilies are bought by that feeble maiden from the elderly man. 12. The black oxen are sleeping on the rough ground near that high mountain. 13. The young boy's soft hand is burnt by the flame of that small lamp. 14. Many people will cross the great ocean and come to see this beautiful little island. 15. In this beautiful city there are big houses, wide streets, long paths, and many gardens.

1. Mango = amba, *m.n.*

NUMERALS

57. Cardinals

- | | |
|---------------------------|---|
| 1. Eka (= ekaṇ) | 28. Aṭṭhavīsati |
| 2. Dvi (= dve) | 29. Ekūnatiṇṣati |
| 3. Ti (= tayo) | 30. Tiṇṣati ; tiṇṣā |
| 4. Catu (= cattāro) | 31. Ekatiṇṣati |
| 5. Pañca | 32. Dvattiṇṣati ; battiṇṣati |
| 6. Cha | 33. Tettiṇṣati |
| 7. Satta | 39. Ekūnacattālīsā |
| 8. Aṭṭha | 40. Cattālīsati ; cattālīsā |
| 9. Nava | 49. Ekunapaññāsā |
| 10. Dasa | 50. Paññāsā ; paṇṇāsā ; paññāsati ; paṇṇāsati |
| 11. Ekādasa | 59. Ekūnasatṭhi |
| 12. Dvādasa ; bārasa | 60. Satṭhi |
| 13. Telasa ; terasa | 62. Dvesatṭhi ; dvāsatiṭhi ; dvisatṭhi |
| 14. Cuddasa ; catuddasa | 69. Ekūnasattati |
| 15. Paṇṇarasa ; pañcadasa | 70. Sattati |
| 16. Soḷasa | 79. Ekūnāsīti |
| 17. Sattarasa ; sattadasa | 80. Asīti |
| 18. Aṭṭhārasa ; aṭṭhādasā | 82. Dveasīti ; dvāsīti ; dviyāsīti |
| 19. Ekūnavīsati | 84. Caturāsīti |
| 20. Vīsati | 89. Ekūnanavuti |
| 21. Ekavīsati | 90. Navuti |
| 22. Dvāvīsati ; bāvīsati | 92. Dvenavuti ; dvānavuti ; dvinavuti |
| 23. Tevīsati | |
| 24. Catuvīsati | |
| 25. Pañcavīsati | |
| 26. Chabbīsati | |
| 27. Sattavīsati | |

99	=	Ekūnasataṇ
100	=	Sataṇ
1000	=	Sahassaṇ
10000	=	Dasasahassaṇ
100000	=	Satasahassaṇ ; lakkhaṇ
1000000	=	Dasalakkhaṇ
10000000	=	Koṭi
100000000	=	Dasakoṭi
1000000000	=	Satakoṭi

58. Some of these numerals take all the genders, and some have their own.

A. The stems *eka*, *ti*, *catu* are of all genders and declined differently in each gender.

B. The stem *dvi* and those from *pañca* to *aṭṭhārasa* do not show different inflections in different genders though they take all the genders.

C. From *Vīsati* to *Navuti* the numbers are feminine. So is *Koṭi*.

D. Stems *sata*, *sahassa* and the compounds ending with them are neuter.

E. *Eka* (one) has only singular forms. The plural forms of it are used to express the meaning “some” e.g., *Eke manussā* = some people.

F. The stems from *dvi* to *aṭṭhārasa* have only the plural forms. From *vīsati* upwards to *navuti* and from *sata* upwards to *koṭi* are in singular. But they take the plural form when it is required to show separate quantities, e.g., *cattāri satāni* = four (quantities) of hundred.

G. Numerals are more often used as adjectives.

DECLENSION OF NUMERALS

59. “Eka” is declined like the relative pronoun “ya” given above (§ 46).

Declension of Dvi (= two)

PLURAL

(Common to all genders)

<i>Nom.</i>	}	Dve ; duve
<i>Acc.</i>		
<i>Abl.</i>	}	Dvībhi ; dvīhi
<i>Ins.</i>		
<i>Dat.</i>	}	Dvinnaṇ ; duvinnaṇ
<i>Gen.</i>		
<i>Loc.</i>		Dvīsu

Declension of Ti (= three)

PLURAL

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
<i>Nom.</i>	} Tayo	Tisso	Tīni
<i>Acc.</i>			
<i>Abl.</i>	} Tībhi ; tīhi	Tībhi ; tīhi	Tībhi ; tīhi
<i>Ins.</i>			
<i>Dat.</i>	} Tinnāṇ ; tinnannaṇ	Tissannaṇ	Tinnāṇ ; tinnannaṇ
<i>Gen.</i>			
<i>Loc.</i>	Tīsu	Tīsu	Tīsu

Declension of Catu (= four)

<i>Nom.</i>	} Cattāro ; Caturo	Catasso	Cattāri
<i>Acc.</i>			
<i>Abl.</i>	} Catūbhi ; Catūhi	Catūhi ; -bhi	Catūhi ; -bhi
<i>Ins.</i>			
<i>Dat.</i>	} Catunnaṇ	Catassannaṇ	Catunnaṇ
<i>Gen.</i>			
<i>Loc.</i>	Catusu	Catusu	Catusu

Declension of Pañca (= five)

(Similar in all genders)

PLURAL

<i>Nom.</i>	}	Pañca
<i>Acc.</i>		
<i>Abl.</i>	}	Pañcabhi¹; pañcahi
<i>Ins.</i>		
<i>Dat.</i>	}	Pañcanannaṃ
<i>Gen.</i>		
<i>Loc.</i>		Pañcasu

Cha, *sattā*, *aṭṭha* and all up to *aṭṭhādasā* are declined like *pañca*, e.g.,

<i>Nom.</i>	<i>Acc.</i>	<i>Abl.</i>	<i>Dat. Gen.</i>	<i>Loc.</i>
Cha	Cha	Chahi	Channaṃ	Chasu

60. *Vīsati* and other numerals ending in -i are declined like *bhūmi* (§34). *Timśā* and others ending in -ā are declined like *vanitā*. *Vīsati* itself has another form ending in -ā, i.e., *vīsā*.

“Sata” (100) and “sahassa” (1000) are declined like *nayana* (§40).

Exercise 21**TRANSLATE INTO ENGLISH**

1. Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti. 2. Tā tisso itthiyo imehi tīhi maggehi taṇ aṭaviṇ gantvā tissannaṃ kaññānaṃ tīṇi phalāni adaṇsu. 3. Ekissaṇ sālāyaṇ sataṇ purisā, paññāsā itthiyo ca nisīdissanti. 4. Maṇaṇ ito navahi divasehi¹ pañcahi kumārehi saddhiṇ Koḷambanagaraṇ

1. After nine days.

gamissāma. 5. Pañca dāsā dasannaṃ assānaṃ bahuṃ
tiṇaṃ, appakaṃ udakañ ca āharaṃsu. 6. Vīsati purisā
dasahi goṇehi cattāri khettāni kasanti. 7. Vāṇijo
kahāpaṇānaṃ¹ dvīhi satehi² aṭṭha asse kiṇitvā te catun-
naṃ dhanavantānaṃ vikkiṇi. 8. Tāsaṃ channaṃ itthi-
naṃ cha bhātaro mahantaṃ pabbataṃ āruhitvā cha
kapayo ānesuṃ. 9. Tāsaṃ mātā dasa ambe kiṇitvā
catassannaṃ dhītārānaṃ dadissati. 10. Idāni Laṅkā-
yaṃ pañca-cattālīsa-satasahassaṃ manussā vasanti.
11. Pubbe Sāvattihinagare manussānaṃ satta koṭiyo³
vasiṃsu. 12. Tumhe ito dvīhi vassehi Anurādhapuraṃ⁴
gantvā tattha nava divase vasantā mahante cetiye
passissatha. 13. Dāso ekena hatthena dve nāḷikere⁵
itarena ekaṃ panasañ⁶ ca harati. 14. Ahaṃ cattāri
vassāni⁷ nagare vasitvā tato pacchā tayo māse⁸ gāme
vasissāmi.

TRANSLATE INTO PALI

1. Four women bought eight mangoes and gave them
to the two daughters. 2. To-morrow five men will go
to the forest and cut ten trees with their five axes. 3.
Three girls went separately⁹ to three tanks and each¹⁰
brought thirty flowers. 4. In this hall there are five
hundred men and three hundred women. 5. There are

1. “Kahāpaṇa” is a square coin extensively used in former
days, the purchasing power of which is said to have
been about that of a florin (2s).

2. With two hundreds (of kahāpaṇas).

3. Seven crores of people.

4. The sacred city of the Buddhists in Ceylon.

5. Coconut, *m.n.*

8. Māsa = month, *m.*

6. Jak-fruit, *m.n.*

9. Vimsu.

7. Vassa = year, *m.n.*

10. Ek’ekā.

five thousand people, one thousand cattle¹ and five hundred houses in this town. 6. The seven brothers of the five girls went to that forest and killed eight deer. 7. We lived in Colombo for eight years and nine months. 8. They will go to live there again three years and two months hence. 9. Having bought three clothes the father gave them to his three daughters. 10. Ten men with twenty oxen are ploughing these five fields. 11. Sixty elephants came out of the city and thirty of them entered the forest. 12. Of the twelve horses bought by me one is sold to another man. 13. The slave having brought 25 coconuts sold 20 of them to a woman. 14. Two merchants bought two horses for three hundred² pieces (of kahāpaṇas). 15. Five million people live in the island of Ceylon.

61. Ordinal Numerals

Paṭhama = first

Dutiya = second

Tatiya = third

Catuttha = fourth

Pañcama = fifth

Chaṭṭha = sixth

Sattama = seventh

Aṭṭhama = eighth

Navama = ninth

Dasama = tenth

Ekādasama = eleventh

Dvādasama = twelfth

Terasama = thirteenth

Cuddasama = fourteenth

Vīsati = twentieth

Tim̐satima = thirtieth

Cattālīsati = fortieth

Paṇṇāsati = fiftieth

Saṭṭhima = sixtieth

Sattatima = seventieth

Asīti = eightieth

Navutima = ninetieth

Satama = hundredth

All these are treated as adjectives.

1. Gāvo.

2. Use the instrumental.

In the masculine they are declined like *nara*. In the feminine their last vowel is changed into *ā* or *ī* and are declined like *vanitā* and *kumārī* respectively. Their declension in the neuter is like that of *nayana*.

Remark

“The first among the eight men” and such other phrases should be translated with the locative or genitive forms, as :

- (1) Aṭṭhasu purisesu paṭhamo *or*
- (2) Aṭṭhannaṃ purisānaṃ paṭhamo.

Exercise 22

TRANSLATE INTO ENGLISH

1. Gacchantesu dasasu purisesu sattamo vāṇijo hoti.
2. Tassa sattamā dhītā aṭṭhamāya ekaṃ vatthaṃ adāsi.
3. Catassannaṃ yuvatīnaṃ tatiyāya bhātā pañca asse ānesi.
4. Mayhaṃ pitā sattatime vasse pañcame māse kālam akāsi.¹
5. Mayaṃ ito chaṭṭhe divase catūhi purisehi saddhiṃ dutiyaṃ nagaraṃ gamissāma.
6. Idāni aṭṭhamo Edwardnāmo bhūpati rajjaṃ karoti.²
7. Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaṃ kari.
8. Pāṭhasālāya³ asītiyā sissesu pañcaviṣatimo hīyo gambhīre udake pati.
9. Amhākaṃ pitaro ito pañcame vasse bahūhi manussehi Anurādhapuraṃ gamissantī.
10. Dvīsu pāṭhasālāsu paṭhamāya tisataṃ sissā⁴ uggahaṇhanti.
11. Dvinnaṃ dhanavantaṇaṃ dutiyo tiṇṣatiyā yācakānaṃ dānaṃ adāsi.
12. Nahāyantīsu pañcasu nārīsu tatiyāya bhattā dha-

1. Kālam karoti = dies.

2. Rajjaṃ karoti = reigns.

3. School, *f*.

4. Student, *m*.

navā hoti. 13. Bhattaṇ pacantīnaṇ tissannaṇ itthī-
naṇ dutiyā nahāyituṇ gamissati. 14. Bhagavā paṭha-
maṇ vassaṇ Bārāṇasīyaṇ Isipatanārāme vihari.
15. Tadā so pañcannaṇ bhikkhūnaṇ bahunnaṇ manus-
sānañ ca dhammaṇ desesi.

TRANSLATE INTO PALI

1. The fifth of the ten merchants will buy the gem.
2. On the third day the four rich men will give alms to a hundred beggars.
3. There are eight hundred students in the first of the three schools.
4. My fourth brother lives in the sixth house of the fifth street in Colombo.
5. We will go to the city in the third month of the second year.
6. His tenth son will come here on the 25th day of this month.
7. The sixth of the seven women wears a red cloth, and the fifth a blue one.
8. King Edward VII died 26 years ago.¹
9. His son, King George V reigned for 25 years and 10 months.
10. I will buy the second of these ten horses with one hundred florins.
11. Out of the eighty students in this school the 20th died yesterday.
12. His dead body was carried to the cemetery by 15 students.
13. My sixth brother will come here with the fourth one.
14. His third brother's second daughter learns at this school.
15. The first sister of the queen will visit Anurādhapura after three months.

1. Ago = upari, *ni*. Use the genitive with this.

ADVERBS

62. The adverb proper in Pali is stated to be in the accusative singular of the neuter, e.g.,

“ *Sukham* sayati ” = sleeps comfortably.

“ *Sādhukam* karoti ” = does (it) well.

But many other indeclinables like *tadā* (then) may be taken under this heading.

Of the numerical adverbs ordinals take the form of the neuter singular, e.g.,

Paṭhanam = at first ; for the first time.

Dutiyam = for the second time.

Cardinals form their adverbs by adding suffixes *-kkhattum* and *dhā*.

Catukkhattuṃ = four times.

Catudhā = in four ways.

A List of Adverbs

<i>Visum</i> = severally ; separately	<i>Ekadhā</i> = in one way
<i>Dukkham</i> = with difficulty	<i>Dvikkhattum</i> = twice
<i>Samam</i> = evenly	<i>Sakim</i> = once
<i>Sanikam</i> = slowly	<i>Pañcadhā</i> = in five ways
<i>Sīgham</i> = quickly	<i>Katham</i> = how ?
<i>Evam</i> = thus ; so	<i>Tathā</i> = in that way
<i>Sahasā</i> = suddenly	<i>Sādhukam</i> = well
<i>Dalham</i> = tightly ; strictly	<i>Abhiñham</i> = constantly
	<i>Ekamantam</i> = aside

Exercise 23

TRANSLATE INTO ENGLISH

1. Imesaṃ dasannaṃ dhanavantaṇaṃ pañcamo sukhaṃ jīvati.
2. Ayaṃ dīpi sanikaṃ āgantvā sahasā gāviyā upari pati.
3. Aṭṭhannaṃ kaññānaṃ chaṭṭhā gāviṇ

daḷhaṇ bandhitvā vāpiṇ nesi. 4. Ime pañca dārakā abhiṇhaṇ magge dhāvantā kīḷanti. 5. Imesu navasu sissesu sattamo sādhukaṇ uggaṇhāti. 6. Bhikkhū Bhagavato santikaṇ āgantvā taṇ vanditvā ekamantaṇ nisīdiṇsu. 7. So seṭṭhī (attano¹) dhanāṇ pañcadhā vibhajitvā pañcannaṇ dhītārānaṇ adadi. 8. Tassa chaṭṭhāya dhītuyā putto dvikkhattuṇ imaṇ nagaraṇ āgacchi. 9. Paṭhamāṇ te assā rathaṇ samaṇ ākaḍḍhiṇsu, dutiyaṇ sīghaṇ dhāviṇsu. 10. Mama aṭṭhannaṇ bhātarānaṇ catuttho dukkhaṇ jīvati. 11. Kathaṇ te cattāro vāṇijā tattha vasanti? 12. So dhītaraṇ evaṇ vatvā sahasā tato aññaṇ ṭhānaṇ gacchi.

TRANSLATE INTO PALI

1. Those ten boys are constantly playing at this place. 2. The fifth of these seven merchants lives happily (or comfortably). 3. The king twice came out of the city and once bathed in this tank. 4. The horses will run quickly drawing evenly the carriages after them. 5. The fourth of the seven monks does not observe² the precepts³ well. 6. These twelve merchants went to the Buddha and sat aside to hear His preaching.⁴ 7. Suddenly a thief came to me and tried⁵ to take my umbrella. 8. Slowly they went together⁶ to the bank of the river and came back separately. 9. The third of the five sons of my friend learns with difficulty. 10. How did he enter the city and come out of it so quickly? 11. The second daughter of his sixth brother lives (with difficulty or) miserably. 12. Thus he spoke to his third sister and went aside.

1. His own.

2. Na rakkhati.

3. Sīlānīr sikkhāpadāni.

4. Desanāṃ.

5. Ussahi.

6. Ekato.

SYNTAX

63. A sentence may contain any number of words; but one cannot make a sentence without a verb.

Even the shortest sentence must have two portions : the subject (*kattā*) and the predicate (*kriyā*). (One may say “Go”! without any subject, but there the subject is understood).

(1) “*Puriso sayati* (the man sleeps)”, is a complete sentence. Here “*puriso*” is the subject and “sleeps” is the predicate.

(2) The above sentence has no object as intransitive verbs do not take an object. But transitive verbs always take an object; therefore a sentence formed with a transitive verb consists of three portions, viz.:—*kattā* (subject), *kammam* (object), and *kriyā* (predicate), e.g.,

<i>Subject</i>	<i>Object</i>	<i>Predicate</i>
Puriso	rukkhaṇ	chindati
= the man cuts a tree.		

Order of Sentences

64. In the sentence, “*Puriso rukkhāṇ chindati*”, the subject comes first, the object second, and the predicate last. (In an English sentence the object must come after the predicate).

This is the general way of forming sentences which a beginner must follow. But there are no definite rules

about the order of the words in a Pali sentence. The above sentence may be written in four ways :—

- (1) Puriso rukkhaṇ chindati.
- (2) Rukkhaṇ puriso chindati.
- (3) Chindati puriso rukkhaṇ *or*
- (4) Puriso chindati rukkhaṇ.

In any way the meaning is the same ; and one has no difficulty in finding the subject and the object as they are always in different cases.

Concord

65. (1) The predicate must agree with the subject in number and person.

(2) An adjective (participle included), must agree with the noun it qualifies in gender, number and case, e.g., *Balavā puriso sayantaṃ goṇaṃ bandhati.*

(3) A relative pronoun must agree with its antecedent in gender, number and person, e.g.,

A. *Ye puññaṇ karonti te sagge nibbattanti.*

B. *Yo magge gacchati tassa pitā hiyo mari.*

Exercise 24

Point out subjects, objects and predicates in the following sentences :—

1. Bhātā vāpiṇ gacchanto ekassa rukkhassa mūle nṣīdi.
2. Tassa pitā pāto gehā nikkhamitvā vanaṇ gamissati.

3. Te pakkhino tesañ rukkhānañ sākḥāsu nisīditvā ravanti.
4. Catasso kumāriyo pupphāni ocinituñ ekañ rukkhāñ āruhiṇsu.
5. Dasa hatthino imassa taruno aṭṭha sākḥā bhañjitvā khādiṇsu.
6. Sā yuvatī dve mālā piḷandhitvā hasantī tiṭṭhati.
7. Suve mayaṇ taṇ nagaraṇ gantvā bahūni bhañḍāni kiṇissāma.
8. Magge dhāvanta pañca dārakā ekasmiṇ āvāṭe patiṇsu.
9. Paṇṇarasa vāṇijā dasa asse āharitvā seṭṭhino vikkiṇiṇsu.
10. Dve kassakā cattāro kāḷe goṇe haritvā tassāñ nadiyaṇ nahāpesuṇ.

Insert suitable subjects, objects and predicates where necessary.

1.rukkhāñ āruhitvā phalāni ocināti.
2. Magge gacchanto.....dhāvante.....passi.
3. Tuyhaṇ bhaginī dārakaṇ ādāya hasantī.....
4. Dāso.....rajjuyā bandhitvā nahāpeti.
5.āpaṇamhā vatthāni kiṇitvā ānetha.
6. Mayaṇ nahātvā āgantvā bhattaṇ.....
7. Ahaṇ suve tayā saddhiṇ gāmaṇ.....
8. Yuvatiyo.....ocinituṇ.....gamisanti.

9. Amhākaṇ tasmiṇ nagare bhaṇḍāni vikiṇanti.
10. Cattāro padumāni ādāya vihāraṇ gamissanti.
11. suve āpaṇaṇ gantvā āharissāma.
12. Tvaṇ sakkharāhi godhaṇ mā
13. Vānarā āruhitvā bhañjanti.
14. Dārakā rodantā gantvā tesāṇ pitūnaṇ
15. Tā itthiyo pacitvā bhuñjitvā

How to Enlarge and Analyse a Sentence

66. It is stated that a sentence consists of two parts, the subject and the predicate, or sometimes three parts : the subject, the object and the predicate. (Note that the object belongs to the predicate).

In enlarging a sentence one must enlarge the subject or the object, or both of them. They may be enlarged with one or more adjectives, adjectival phrases, or clauses, or with a noun in the genitive, which is in the nature of an adjective, as it separates the thing possessed, from others.

The enlargement of a predicate is called its extension. It may be done by adding one or more adverbs or adverbial phrases, or words in the Instrumental, Ablative (of separation) or Locative Cases.

Now let us enlarge the sentences :

A. *Puriso rukkhaṃ chindati.*

B. *Goṇo tiṇaṃ khādati.*

Enlargement of the Subject	Subject	Enlargement of the Object	Object	Extension of the Predicate	Predicate
(1) Balavā	puriso	mahantaṇ	rukkaṇ	pharasunā	chindati
(2) So seto, balavā	puriso	uccaṇ, muduṇ	rukkaṇ	hatthehi pharasuṇ ādāya	chindati
(3) Paññavā, dhanavā, balī	puriso	pupphehi phalehi ca yuttaṇ, tan	rukkaṇ	tasmīṇ vane, idāni	chindati
(1) Ratto	goṇo	bahuṇ	tiṇaṇ	idāni	khādati
(2) Balavā seto	goṇo	khette jātaṇ, bahuṇ	tiṇaṇ	tatta t̥hatvā, sīghaṇ	khādati
(3) Catuppado, ¹ siṅgī, ² bālo, rukke baddho,	goṇo	khuddakā khettaṃbhā dāsena ānītaṇ	tiṇaṇ	visuṇ visuṇ katvā ādāya	khādati

1. Quadruped or that which has four feet.

2. That which has horns; or possessed of horns.

Exercise 25

Enlarge the following sentences :—

1. Kumāri bhattaṇ pacati.
2. Dārako magge kīlati.
3. Vānarā rukkhe nisīdanti.
4. Kassakā khettaṇ kaṣiṇsu.
5. Sīho vanamhi vasati.
6. Bhūpati nagare carati.
7. Pitā gehe sayati.
8. Dhītaro nadiyaṇ nahāyanti.
9. Bhātuno putto uggaṇhāti.
10. Vanitāyo pudumāni āharanti.
11. Tumhe pakkhino mā māretha.
12. Tvaṇ cetiyaṇ vandāhi.
13. Ahaṇ sīlaṇ rakkhissāmi.
14. Bhikkhavo dhammaṇ desenti.
15. Mayaṇ Anurādhapuraṇ gamissāma.

Analyse the following sentences :—

1. Cattāro purisā balavante aṭṭha goṇe taṇ mahantaṇ khettaṇ hariṇsu.
2. Imasmiṇ gāme aṭṭhasu gehesu pañcatisati manussā dukkhaṇ vasanti.
3. Te dhanavantā mahantesu mañcesu sukhaṇ sayissanti.
4. Pañcannaṇ dāsānaṇ dasa puttā vīsatiyā balavantehi goṇehi khettaṇ kasanti.

5. Ekā itthī dvinnan puttānan rattāni vatthāni āharitvā adāsi.
6. Dhanavanto vāṇijā sakatehi bhaṇḍāni ādāya gāme gantvā tāni sīghan vikkhiṇissanti.
7. Bhūpatino paṭhamo putto bahūhi manussehi saddhiṇ suve uyyānan gamissati.
8. Mayhan mātulāni rattan gāviṇ dīghāya rajjuyā daḥhan rukkhe bandhi.
9. Seṭṭhino balavanto aṭṭha puttā kakkhaḥan coran asīhi paharitvā tatth' eva¹ māresuṇ.
10. Gāman gacchantī vanitā aññissā bālan dhītaran disvā tassā tayo ambe adāsi.

1. Tatth'eva = on the spot.

PASSIVE VOICE

67. The verbs given so far in this book are of the Active Voice. To form the passive one must add “ya”, sometimes preceded by i or ī, to the root before the verbal termination, e.g.,

Paca + ti = Paca + iya + ti = *pacīyati* (is cooked).

Kara + ti = Kara + iya + ti = *karīyati* (is done).

Often the “ya” is assimilated by the last consonant of the base, e.g.,

Pac + ya + ti = *Paccati* (is cooked).

Vuc + ya + ti = *Vuccati* (is told).

68. In forming a sentence with a verb in the passive voice the subject stands in the Ablative of Agent and the object in the Nominative. The verb takes the number and the person of the Nominative (object).

This is the way Pali Grammarians state it. But in English the subject always takes the Nominative form ; therefore the object becomes the subject when a sentence is turned from active into passive.

Vanitā odanam pacati

turned into passive, becomes :—

Vanitāya odano pacīyati or paccati.

Here “vanitāya” is named *anuttakattā* (the agent, subject) and “odano” *uttakamma* (the object in the Nominative) in Pali.

69. Conjugation of pahara = to beat

PRESENT TENSE

PASSIVE

SINGULAR

PLURAL

3rd	(So) paharīyati = he is beaten	(Te) paharīyanti = they are beaten
2nd	(Tvaṇ) paharīyasi = thou art beaten	(Tumhe) paharīyatha = you are beaten
1st	(Ahaṇ) paharīyāmi = I am beaten	(Mayaṇ) paharīyāma = we are beaten

Conjugation of paca = to cook

PASSIVE VOICE

SINGULAR

3rd	(So odano) paccati = that (rice) is cooked.
2nd	(Tvaṇ odano) paccasi = thou (rice) art cooked.
1st	(Ahaṇ odano) paccāmi = I (rice) am cooked.

PLURAL

3rd	(Te odanā) paccanti = those (rice) are cooked.
2nd	(Tumhe odanā) paccatha = you (rice) are cooked.
1st	(Mayaṇ odanā) paccāma = we (rice) are cooked.

The following are conjugated like “Paharīyati” :—

<i>Karīyati</i> = is done or made	<i>Kasīyati</i> = is ploughed
<i>Gaṇhīyati</i> = is taken	<i>Desīyati</i> = is preached
<i>Harīyati</i> = is carried	<i>Mārīyati</i> = is killed
<i>Āharīyati</i> = is brought	<i>Vandīyati</i> = is worshipped
<i>Bandhīyati</i> = is tied	<i>Kiṇīyati</i> = is bought
<i>Bhuñjīyati</i> = is eaten	<i>Vikkiṇīyati</i> = is sold
<i>Ākaḍḍhīyati</i> = is dragged or drawn	<i>Rakkhīyati</i> = is protected
<i>Dīyati</i> = is given	<i>Bhāsīyati</i> = is told
	<i>Dhovīyati</i> = is washed

Exercise 26

TRANSLATE INTO ENGLISH

1. Kaññāya odano paciṇyati. 2. Te Goṇā dāsehi paharīyanti. 3. Tvaṇ balinā purisena ākaḍḍhīyasi. 4. Mayaṇ amhākaṇ arihi māriyāma. 5. Te migā tāya dāsiyā bandhīyanti. 6. Iminā vaḍḍhakinā¹ imasmiṇ gāme bahūni gehāni karīyanti. 7. Tumhe tasmiṇ gāme manussehi bandhīyatha. 8. Amhākaṇ bhaṇḍāni tesāṇ dāsehi gāmaṇ harīyanti. 9. Aṭṭhahi vāṇijehi cattāro assā nagaraṇ āharīyanti. 10. Mayaṇ amhākaṇ dhītarehi nattārehi ca vandīyāma. 11. Taṇ mahantaṇ khettaṇ pañcahi kassakehi kasīyati. 12. Vanitāya bahūni vatthāni tassaṇ pokkharāṇiyaṇ dhovīyanti. 13. Seṭṭhinā bahunnaṇ yācakānaṇ dānaṇ dīyati. 14. Tasmiṇ ārāme vasantehi bhikkhūhi sīlāni rakkhīyanti. 15. Cha-
hi bhikkhūhi pañcasatānaṇ manussānaṇ dhammo desīyati. 16. Paññāsāya manussehi tasmiṇ āpaṇe bahūni bhaṇḍāni kiṇīyanti. 17. Dasahi vanitāhi dvisa-
taṇ ambānaṇ vikkiṇīyati. 18. Dāsiyā pakko odano gahapatiṇā bhuñjīyati. 19. Magge ṭhito dārako tassa mātuyā hatthehi gaṇhīyati. 20. Buddhena devānaṇ manussānaṇ ca dhammo bhāsīyati.

TRANSLATE INTO PALI

1. The cows are tied with long ropes by the slaves. 2. Two black horses are bought by the two rich men. 3. You are beaten by four men. 4. This house is built (made) by eight carpenters. 5. Nine cows are killed by two tigers in that forest. 6. Thou art dragged to the field by those powerful men. 7. Many goods are sold

1. Vaḍḍhakī = carpenter, *m.*

in this village by those two merchants. 8. You are tied fast by the people of the city. 9. The baby is carried to a physician by his mother. 10. The rice is well cooked by the second daughter of the merchant. 11. The doctrine is preached to the people of this village by the monks residing in that monastery.¹ 12. The rice cooked by the slave woman is eaten by her son and brothers. 13. Many red clothes are washed in the tank by those women. 14. Three hundred mangoes are sold by six tall women. 15. Much wealth is given to his relations by that rich man. 16. All grass in this field is eaten by eight oxen and four cows. 17. The Buddha is worshipped everywhere in this island. 18. Two fields are ploughed by 12 farmers and six oxen. 19. Those who go by that path are killed by a lion. 20. The son of the man who walks on the road is beaten by that powerful man.

70. The past and the future forms of the Passive Voice are formed by adding “ī + ya” to the root before the verbal termination, e.g.,

Past 3rd singular—

Pahara + ī = pahara + iya + ī = *paharīyī* = he was beaten.

Future 3rd singular—

Paca + issati = paca + iya + issati = *pacīyissati* = (it) will be cooked.

1. Vihāra = monastery, *m.*

PASSIVE PARTICIPLES

71. The participles, like verbs, are divided into two classes, that of Active and Passive. The Active Present Participles are shown above (§50). The Passive Present Participle is formed by adding “ī + ya” to the root before the active terminations, e.g.,

(1) Paca + māna = Paca + ī-ya + māna = *Pacīya-māna* (being cooked).

(2) Pahara + nta = Pahara + ī-ya + nta = *Paharī-yanta* (being beaten).

Forms like *paccamāna* (being cooked) and *vuccamāna* (being told) also are formed by assimilating “ya” with the last consonant of the root. (The rules of assimilation will be given in the Second Book).

72. The Declinable Active Past Participles are very few. The Passive P.Ps. are formed in various ways; the commonest way to form them is to add “ta” or “ita” to the root or the verbal base, e.g.,

Paca + ita = *pacita*—cooked

Hara + ita = *harita*—carried

Nahā + ta = *naāhata*—bathed

Nī + ta = *nīta*—carried

Ñā + ta = *ñāta*—known

Bhū + ta = *bhūta*—become; been

Su + ta = *suta*—heard

Here one notices that *ita* is added to the roots ending in *a*, and *ta* is added to the roots ending in vowels other than *a*. But this rule is not without exceptions.

A list of some P.P.Ps. is given above (§53). The words therein are formed in various ways ; but the student should not bother at present about their formation.

Another form of P.P.Ps. much common in use is formed by adding *inna* to the root and by dropping the last syllable or the vowel of the root, e.g.,

Chida + inna = *chinna*—cut

Bhida + inna = *bhinna*—broken

Dā + inna = *dinna*—given

Tara + inna = *tiṇṇa*—crossed ; gone ashore

Ni + sīda + inna = *nisinna*—sat

73. The Potential (or Future) Passive Participles are formed by adding “ tabba ” and “ anīya ” to the verbal base, e.g.,

Kātabba = }
Karaṇīya = } must be, fit to be, or should be done

Haritabba = }
Haraṇīya = } must be, fit to be, or should be carried

Pacitabba = }
Pacaniya = } must be, fit to be, or should be cooked

Bhujjītabba = fit to be or should be eaten

Dhovītabba = fit to be or should be washed

Bhavītabba = fit to be or should become or happen

Nisīdītabba = fit to be or should be sat

Vattātabba = fit to be or should be told

Vandītabba = fit to be or should be worshipped

Dātātabba = fit to be or should be given

Chindītabba = fit to be or should be cut

Rakkhītabba = fit to be or should be observed or protected

Uggaṇhītabba = fit to be or should be learnt.

Exercise 27

TRANSLATE INTO ENGLISH

1. Kaññāya bhuñjiyamānaṃ bhattaṃ sunakhassa dāta-bbaṃ (hoti). 2. Purisena chindiyamāno rukkho gehassa upari patissati. 3. Purisehi khettāni kasitabbāni, vanitāhi tesaṃ bhattaṃ pacitabbāṃ. 4. Puttehi dhīta-rehi ca pitaro mātaro ca vanditabbā honti. 5. Dāsena hariyamāno asso vāṇijānaṃ vikkinitabbo hoti. 6. Corehi pahariyamānā purisā aññaṃ kattabbāṃ adisvā¹ aṭaviṃ dhāviṃsu. 7. Sārathinā pahariyamāno asso rathaṃ ākaḍḍhanto sīghaṃ dhāvati. 8. Tumhehi dānāni dāta-bbāni, sīlani rakkhitabbāni, puññāni kātābbāni (honti). 9. Sissehi dhammo sotabbo² satthāni³ uggaṇhitabbāni. 10. Mayā dīyamānaṃ⁴ buñjitabbāṃ bhuñjituṃ bahū yācakā āgacchanti. 11. Vanitā dhovitabbāni vatthāni ādāya vitthataṃ nadiṃ gamissati. 12. Yuvatiyo vandanīyāni cetiyāni disvā ekāya kaññāya ociniyamānāni padumāni yāciṃsu. 13. Mama bhātā tasmiṃ vane āhiṇḍanto chindaniye bahū rukkhe passi. 14. Mayā ovadiyamāno bālo vattabbāṃ apassanto⁵ khinno nisīdi.

TRANSLATE INTO PALI

1. The fruit that is being eaten by the boy should not be given to another one. 2. The field should be ploughed by the farmers with their oxen. 3. Being beaten by an enemy and not knowing what should be done,⁶ the man ran across the field. 4. Many beggars came to receive the alms that is being given by the rich merchant. 5.

1. Not seeing.

2. Should be heard.

3. Sciences.

4. Being given.

5. Not seeing.

6. Kim kātābbaṃ ti ajānanto.

Your parents¹ are to be worshipped and protected by you. 6. Being admonished² by the teacher the student began to learn what should be learnt. 7. The horses that are being carried by the merchants are to be sold to-morrow. 8. The horse being beaten by the slave ran quickly to the field. 9. Precepts should be observed and alms should be given by you. 10. Many clothes are to be washed by our friends. 11. Ten men cut many trees that should be cut in that garden. 12. The trees which are being cut by them will fall on other trees. 13. The merchants did not get any food that should be eaten by them. 14. What should happen will happen³ to us and the others. 15. The rice is to be cooked and carried to the field by us.

Causal or Causative Verbs

74. Causative verbs are formed by adding to the root the suffixes.

(1) *e*, (2) *aya*, (3) *āpe*, or (4) *āpaya* before the verbal termination. The radical vowel of the root is lengthened or changed before these suffixes, when it is followed by one consonant, and remains unchanged if it is followed by a double consonant, e.g.,

Pac + e + ti = *pāceti* = causes to cook

Pac + aya + ti = *pācayati* = causes to cook

Pac + āpe + ti = *pācāpeti* = causes to cook

Pac + āpaya + ti = *pācāpayati* = causes to cook

1. *Mātāpitāro*, (is a compound noun).

2. Ovadito.

3. Will happen = *bhavissati*.

N.B.—There is a similarity between “*pāceti*”, “*pācayati*” and “*coreti*”, “*corayati*”; but the former are causal and the latter are simple verbs.

75. The group of verbs “*coreti*”, etc., called “*Cu-rādi Group*” (see §15), always take “*e*” and “*aya*” in their simple forms and their causal bases are formed with “*āpe*” and “*āpaya*” e.g.,

Simple : *Coreti, Corayati* = steals

Causal : *Corāpeti, Corāpayati* = causes to steal

76. A. Intransitive verbs become transitive when they take causal forms, e.g.,

Dārako sayati (the baby sleeps).

Mātā dārakam sayāpeti (the mother makes her baby sleep).

B. Transitive verbs take one or two more objects in their causal forms, e.g.,

Simple : *Goṇo tiṇaṃ khādati*.

Causal : *Dāso goṇaṃ tiṇaṃ khādāpeti* (the slave causes the ox to eat grass).

77. A List of Causatives

Kārāpeti = causes to (or makes one) do

Gaṇhāpeti = causes to (or makes one) take

Nahāpeti = causes to (or makes one) bathe

Bhojāpeti = causes to (or makes one) eat

Nisīdāpeti = causes to (or makes one) sit

Harāpeti = causes to (or makes one) carry

Āharāpeti = causes to (or makes one) bring

Gacchāpeti = causes to (or makes one) go

Chindāpeti = causes to (or makes one) cut

Mārāpeti = causes to (or makes one) kill.

Exercise 28

TRANSLATE INTO ENGLISH.

1. Setṭhī vaḍḍhakiṇ geḥaṇ kārāpeti. 2. Mātā dāra-
kaṇ pokkharaniyaṇ nahāpessati. 3. Amhākaṇ pitaro
bhikkhū bhojāpesuṇ. 4. Vanitāyo dāsiṇ bhattaṇ pācā-
pesuṇ. 5. Pāpakārino dāsehi¹ bahū mige mārāpenti.
6. Gahapatayo purisehi¹ dārūni gaṇhāpenti. 7. Garu
sisse dhammaṇ uggaṇhāpesi. 8. Adhipati purisehi
rukkhe chindāpessati. 9. Ahaṇ kaññāhi bhaṇḍāni
āharāpessāmi. 10. Tumhe bhātarehi kapayo gāmaṇ
harāpetha. 11. Mayaṇ dasahi goṇehi khettaṇ kasā-
pessāma. 12. Mātā puttaṇ pīṭhe nisīdāpetvā bhattaṇ
pacituṇ taṇḍule² āharāpesi.

TRANSLATE INTO PALI

1. The sinner causes his brothers to kill birds. 2. The
rich men make their sons give alms. 3. The king makes
the carpenters build five houses. 4. The charioteer
makes the slave bring two horses near the chariot.
5. The women get their daughters cook rice for the
guests. 6. The carpenter gets the work³ done by the
servants. 7. The leader gets his men cut many trees
in his garden. 8. They will get the field ploughed by
20 oxen. 9. I will make my son eat some food. 10.
We will cause our slaves to go to the town. 11. They
make the cows eat grass. 12. Do not allow him do that
work.³

1. Instrumental is also used with the causal forms.

2. Taṇḍula = rice (uncooked), *m.n.*

3. Work = kamma, *n*; kammanta, *m*.

VOCABULARY

PALI-ENGLISH

ABBREVIATIONS

m. Masculine
f. Feminine
n. Neuter
ind. Indeclinable
ad. Adverb
v. Verb
adj. Adjective

in. Infinitive
pr. p. Present Participle
p. p. Past Participle
pt. p. Potential Participle
abs. Absolutive
ger. Gerund
3. Of the three genders

Akkhi *n* eye
Agacchi *v* went
Aggi *m* fire
Aṅguli *f* finger
Acari *v* walked ; travelled
Acci *n* flame
Aja *m* goat
Ajja *ind* to-day
Añña *adj* another ; other
Aññatara *adj* certain
Aṭavi *f* forest
Aṭṭha 3 eight
Aṭṭhama *adj* eighth
Aṭṭhaviṣati *f* twenty-eight
Aṭṭhasata *n* 800
Aṭṭhādaśa 3 eighteen
Aṭṭhārasa 3 eighteen

Aṭṭhāsi *v* stood
Aṭṭhāsīti *f* eighty-eight
Aṭṭhi *n* bone ; seed
Aṇḍa *n* egg
Atikkamituṇ *in* to surpass
Atithi *m* guest
Atthi *v* is ; has
Atha *ind* then ; after that
Atthaññū *m* knower of the
meaning
Adāsi *v* gave
Addhā *ind* certainly
Adhipati *m* lord ; leader
Anugacchati *v* follows
Anussarati *v* remembers
Anussaranta *pr. p* remembering
Antarā *ind* between

Anto *ind* in ; inside
 Apagacchati *v* goes away
 Apaci *v* cooked
 Aparā *adj* another ; western
 Apassanta *pr. p* not seeing
 Api *ind* and ; also
 Appaka *adj* few ; a little
 Abhavi *v* was
 Abhinhaṇ *ad* constantly ; often
 Amata *n* ambrosia ; the supreme
 bliss
 Amba *m* mango
 Ambu *n* water
 Ammā *f* mother
 Amhe = we
 Amhākaṇ = to us ; our
 Ayaṇ *m.f* this (man); this (wo-
 man)
 Arañña *n* forest
 Ari *m* enemy
 Alaṅkaroti *v* decorates ; adorns
 Asani *f* thunderbolt
 Asi *m* sword
 Asīti *f* eighty
 Assa *m* horse
 Assa = his ; to him
 Assā = of her ; to her
 Assu *n* tear
 Ahi *m* serpent
 Ahaṇ = I
 Ākaḍḍhati *v* drags ; pulls
 Ākaddhiyati *v* is dragged ; is
 pulled
 Ākāsa *m* sky
 Ākhu *m* rat

Āgacchati *v* comes
 Āgacchi *v* came
 Āgata *p. p* come
 Āgantva *abs* having come
 Āgantun *in* to come
 Āgamma *abs* having come
 Ādāya *abs* having taken
 Āneti *v* brings
 Ānesi *v* brought
 Ānetvā *abs* having brought
 Āpaṇa *m* shop ; market
 Āma *adj* unripe
 Āma *ind* yes
 Āyu *n* age
 Āyudha *n* weapon
 Ārabhati *v* begins
 Ārabhi *v* began
 Ārāma *m* grove ; monastery
 Āruyha *abs* having ascended
 Āruhati *v* ascends
 Āruhi *v* ascended
 Āruhitvā *abs* having ascended
 Āloka *m* light
 Āvāṭa *m* pit
 Āhaṭa *p.p* brought
 Āharati *v* brings
 Āharanta *pr.p* bringing
 Āharāpeti *v* causes to bring
 Āhari *v* brought
 Āharitun *in* to bring
 Āhariyati *v* is brought
 Āhāra *m* food
 Āhiṇḍati *v* wanders

Icehati <i>v</i> wishes	Ekakkhattuṇ <i>ad</i> once
Itara <i>adj</i> the other	Ekacattālīsati <i>f</i> forty-one
Ito <i>ind</i> hence	Ekatiṇṣati <i>f</i> thirty-one
Itthī <i>f</i> woman	Ekato <i>ind</i> together
Idaṇ <i>n</i> this thing	Ekadā <i>ad</i> one day ; once
Idāni <i>ind</i> now	Ekadhā <i>ad</i> in one way
Idha <i>ind</i> here	Ekkattha <i>ad</i> in one place
Ima <i>adj</i> this	Ekamantaṇ <i>ad</i> aside
Imā = these (women)	Ekaviṣati <i>f</i> twenty-one
Ime = these (men)	Ekaṣaṭṭhi <i>f</i> sixty-one
Isi <i>m</i> sage	Ekādasa 3 eleven
Isipatanārāma <i>m</i> the grove of Isipatana (at Sarnath)	Ekādasama <i>adj</i> eleventh
Ukkhipitvā <i>abs</i> having raised up	Ekāsīti <i>f</i> eighty-one
Uggaṇhāti <i>v</i> learns	Ekūnacattālīsati <i>f</i> 39
Uggaṇhitabba <i>pt.p</i> that should be learnt	Ekūnatiṇṣati <i>f</i> 29
Ucca <i>adj</i> high ; tall	Ekūnapaññāsati <i>f</i> 49
Ucchu <i>m</i> sugar-cane	Ekūnanavuti <i>f</i> 89
Uṭṭhahati <i>v</i> rises up	Ekūnaviṣati <i>f</i> 19
Uṭṭhahitvā <i>abs</i> having risen up	Ekūnasatṭhi <i>f</i> 59
Uṭṭhāpetvā <i>abs</i> having awakened	Ekūnasattati <i>f</i> 69
Uḍḍeti <i>v</i> flies	Ekūnasata <i>n</i> 99
Uttara <i>adj</i> northern	Ekūnāsīti <i>f</i> 79
Uttāna <i>adj</i> shallow	Eta 3 that ; this
Udaka <i>n</i> water	Ettha <i>ad</i> here
Udadhi <i>m</i> ocean	Evaṇ <i>ind</i> thus ; yes
Udeti <i>v</i> rises up	Esā <i>f</i> that woman. (<i>Stem. eta</i>)
Upaṇi <i>ind</i> above	Eso <i>m</i> that man. (<i>Stem. eta</i>)
Uppala <i>n</i> water-lily	Okkamma <i>abs</i> having moved aside
Ubhaya 3 both	Ocināti <i>v</i> gathers ; collects
Ussahati <i>v</i> tries	Ocinitvā <i>abs</i> having gathered
Eka <i>adj</i> one ; certain	Ocinituṇ <i>in</i> to gather ; to col- lect.
	Otarati <i>v</i> descends

Otaritvā <i>abs</i> having descended	Kavi <i>m</i> poet
Odana <i>m.n.</i> (boiled) rice	Kasati <i>v</i> ploughs
Otiṇṇa <i>p.p.</i> descended	Kasīyati <i>v</i> is ploughed
Oruyha <i>abs</i> having descended	Kassaka <i>m</i> farmer
Oruhati <i>v</i> descends	Kāka <i>m</i> crow
Oloketi <i>v</i> looks at	Kākī <i>f</i> she-crow
Olokenta <i>pr.p.</i> looking at	Kātabba <i>pt.p.</i> that should be done
Kacchu <i>f</i> itch	Kātuṇ <i>in</i> to do
Kaññā <i>f</i> girl	Kāraṇa <i>n</i> reason
Kaṭacchu <i>m</i> spoon	Kārāpeti <i>v</i> causes to do
Kaṇeru <i>f</i> she elephant	Kāya <i>m</i> body
Kata <i>p.p.</i> made ; done	Kāla <i>m</i> time
Katama 3 which of the many	Kālaṇ karoti <i>v</i> dies
Katara 3 which of the two	Kāsu <i>f</i> pit
Kattu <i>m</i> doer ; compiler	Kāḷa <i>adj</i> black
Kattha <i>ad</i> where	Kiṇanta <i>pr.p.</i> buying
Katvā <i>abs</i> having done	Kiṇāti <i>v</i> buys
Kathan <i>ind</i> how	Kiṇi <i>v</i> bought
Kathā <i>f</i> speech ; talk	Kiṇitvā <i>abs</i> having bought
Katheti <i>v</i> says	Kiṇīyati <i>v</i> is bought
Kathesi <i>v</i> said ; told	Kitti <i>f</i> fame
Kadalī <i>f</i> plantain	Kiṇ 3 what ?
Kadā <i>ad</i> when ?	Kīḷati <i>v</i> plays
Kapi <i>m</i> monkey	Kīḷitvā <i>ni</i> having played
Kamma <i>n</i> work	Kukkuṭī <i>f</i> hen
Kammanta <i>m</i> work	Kucchi <i>m.f.</i> belly
Kammakāra <i>m</i> worker	Kuṭṭhī <i>m</i> leper
Karaṇīya <i>pt.p.</i> that should be done	Kuto <i>ind</i> from where ?
Kari <i>v</i> did	Kuddha <i>p.p.</i> enraged ; angry
Karissati <i>v</i> will do	Kumāra <i>m</i> boy
Karī <i>m</i> elephant	Kumārī <i>f</i> girl
Karīyati <i>v</i> is done	Kula <i>n</i> family ; caste
Karoti <i>v</i> does	Kulavantu <i>adj</i> of the high caste
Karonta <i>pr.p.</i> doing	Kuhiṇ <i>adv</i> where ?

Kūla <i>n</i> (river) bank	Gambhīra <i>adj</i> deep
Ketu <i>m</i> banner	Garu <i>m</i> teacher
Ko <i>m</i> who ? (Nom.)	Gavesati <i>v</i> seeks
Kodha <i>m</i> anger	Gahapati <i>m</i> householder
Koḷambanagara <i>n</i> city of Colombo	Gahita <i>p.p.</i> taken
Khaṇati <i>v</i> digs	Gahetvā <i>abs</i> having taken
Khanti <i>f</i> patience	Gāma <i>m</i> village
Khara <i>adj</i> rough ; coarse	Gāyati <i>v</i> sings
Khādati <i>v</i> eats	Gāyanta <i>pr.p.</i> singing
Khādanta <i>pr.p.</i> eating	Gāvī <i>f</i> cow
Khādi <i>v</i> ate	Giri <i>m</i> mountain
Khāditvā <i>abs</i> having eaten	Gīvā <i>f</i> neck
Khīra <i>n</i> milk	Guṇavantu <i>adj</i> virtuous
Khuddaka <i>adj</i> small	Guhā <i>f</i> cave
Khudā <i>f</i> hunger	Geha <i>m.n.</i> house
Khetta <i>n</i> field	Goṇa <i>m</i> ox
Gacchati <i>v</i> goes	Godhā <i>f</i> iguana
Gacchanta <i>pr.p.</i> going	Ghaṭa <i>m</i> water-pot
Gacchāpeti <i>v</i> causes to go	Ghāṇa <i>n</i> nose
Gacchi <i>v</i> went	Ghāyituṇ <i>in</i> to smell
Gacchissati <i>v</i> will go	Ga <i>ind</i> and
Gaṅgā <i>f</i> river	Cakku <i>n</i> eye
Gaṇī <i>m</i> one who has a following	Cakkhumantu <i>adj</i> possessor of eyes
Gaṇṭhi <i>m</i> knot	Canda <i>m</i> moon
Gaṇhāti <i>v</i> takes	Cattāḷisati <i>f</i> forty
Gaṇhāpeti <i>v</i> causes to take	Catu 3 four
Gaṇhi <i>v</i> took	Catuttisati <i>f</i> thirty-four
Gaṇhituṇ <i>in</i> to take	Catuttha <i>adj</i> fourth
Gaṇhīyati <i>v</i> is taken	Catutthī <i>f</i> Dative
Gata <i>p.p.</i> gone	Catuddasa 3 fourteen
Gantu <i>m</i> goer	Catuppada <i>m</i> quadruped
Gantuṇ <i>in</i> to go	Caturāsīti <i>f</i> eighty-four
Gantvā <i>abs</i> having gone	Catuvīsati <i>f</i> twenty-four
Gamissati <i>v</i> will go	Carati <i>v</i> walks

Caranta <i>pr.p.</i> walking	Jala <i>n</i> water
Caritvā <i>abs</i> having walked	Jāṇu <i>m</i> knee
Citta <i>n</i> mind	Jānāti <i>v</i> knows
Cinteti <i>v</i> thinks	Jāleti <i>v</i> kindles
Cintetvā <i>abs</i> having thought	Jālesi <i>v</i> kindled
Cintesi <i>v</i> thought	Jināti <i>v</i> wins
Ciraṇ <i>ad</i> (for a) long time	Jivhā <i>f</i> tongue
Cuddasa 3 fourteen	Jetu <i>m</i> victor
Cuddasama <i>adj</i> fourteenth	Ñāṇa <i>n</i> wisdom
Cetiya <i>n</i> shrine ; pagoda	Ñāta <i>p.p.</i> known
Cora <i>m</i> thief	Ñātu <i>m</i> knower
Coreti <i>v</i> steals	Ṭhatvā <i>abs</i> having stood
Coresi <i>v</i> stole	Ṭhapita 3 kept
Cha 3 six	Ṭhapeti <i>v</i> keeps
Chaṭṭha <i>adj</i> sixth	Ṭhapetu <i>v</i> let him keep
Chaṭṭhī <i>f</i> Genitive	Ṭhapesi <i>v</i> kept
Chattha <i>n</i> umbrella	Ṭhāna <i>n</i> place
Chattinsati <i>f</i> thirty-six	Ṭhita <i>p.p.</i> stood
Chattī <i>m</i> one who has an umbrella	Ḍasati <i>v</i> bites ; stings
Channavuti <i>f</i> ninety-six	Ḍasitvā <i>abs</i> having bitten or stung
Chabbīsati <i>f</i> twenty-six	Ta 3 that
Chāyā <i>f</i> shade ; shadow	Taṇḍula <i>n</i> rice (uncooked)
Chāsīti <i>f</i> eighty-six	Tatiya <i>adj</i> third
Chindati <i>v</i> cuts	Tato <i>ind</i> thence ; from there
Chindanta <i>pr.p.</i> cutting	Tattha <i>ad</i> there
Chindāpeti <i>v</i> causes to cut	Tatra <i>ad</i> there
Chinditabba 3 that should be cut	Tathā <i>ind</i> so ; likewise ; in that way
Chinna 3 cut	Tadā <i>ad</i> then
Jaṅghā <i>f</i> shank ; calf of the leg	Tarati <i>v</i> crosses
Jaṇṇu <i>m</i> knee	Taritvā <i>abs</i> having crossed
Jatu <i>n</i> sealing wax	Taru <i>m</i> tree
Jayatu <i>v</i> let him conquer	Taruṇī <i>f</i> young woman
	Tava = thine ; your

Tassa = his	Dadamāna <i>pr.p.</i> giving
Tassā = of her ; to her	Dadāti <i>v</i> gives
Tahiṇ <i>ad</i> there	Dadi <i>v</i> gave
Tā <i>f</i> those women	Daddu <i>f</i> eczema
Tāni = those things	Dadhi <i>n</i> curd
Ti 3 three	Dantī <i>m</i> tusker ; elephant
Titṭhati <i>v</i> stands	Dasa 3 ten
Titṭhanta <i>pr.p.</i> standing	Dasakoṭi <i>f</i> hundred million
Tiṇa <i>n</i> grass	Dasama <i>adj</i> tenth
Tiṇṇa <i>p.p.</i> crossed ; gone ashore	Dasalakkha <i>n</i> million
Tinavuti <i>f</i> ninety-three	Dasasata <i>n</i> thousand
Tipu <i>n</i> lead	Dasasahassa <i>n</i> ten thousand
Tiriyaṇ <i>ad</i> across	Dassanīya <i>adj</i> handsome ; beautiful
Tiṇsati <i>f</i> thirty	Daḷhaṇ <i>ad</i> tightly
Tiṇsatimā <i>adj</i> thirtieth	Dāṭhī <i>m</i> tusker ; serpent
Tiṇsā <i>f</i> thirty	Dātabba <i>pt.p.</i> that should be given
Tumhe = you	Dātu <i>m</i> giver
Tuyhaṇ = to you ; your	Dātuṇ <i>in</i> to give
Tulā <i>f</i> scale ; balance	Dāna <i>n</i> alms ; charity
Te <i>m</i> they	Dāyaka <i>m</i> giver
Te-asīti <i>f</i> eighty-three	Dāraka <i>m</i> young one ; boy
Tettiṇsati <i>f</i> thirty-three	Dārikā <i>f</i> girl
Tenavuti <i>f</i> ninety-three	Dāru <i>n</i> firewood
Tepaññāsā <i>f</i> fifty-three	Dāsa <i>m</i> slave
Terasa 3 thirteen	Dāsī <i>f</i> slave woman
Terasama <i>adj</i> thirteenth	Dinna <i>p.p.</i> given
Tevīsati <i>f</i> twenty-three	Divasa <i>m</i> day
Tesaṭṭhi <i>f</i> sixty-three	Divā <i>ind</i> day-time
Tesattati <i>f</i> seventy-three	Disā <i>f</i> direction
Telaṣa 3 thirteen	Disvā <i>abs</i> having seen
Tvaṇ = thou	Dīgha <i>adj</i> long
Dakkhiṇa <i>adj</i> southern	Dīghajīvī <i>m</i> possessor of long life
Datṭha <i>p.p.</i> bitten	
Datvā <i>abs</i> having given	
Dadanta <i>pr.p.</i> giving	

Dīpa <i>m</i> island ; lamp	Dvisattati <i>f</i> seventy-two
Dīpi <i>m</i> leopard	Dvisata <i>n</i> two hundred
Dīyati <i>v</i> is given	Dveasīti <i>f</i> eighty-two
Dīyamāna <i>pr.p.</i> being given	Dvepañṇāsā <i>f</i> fifty-two
Dukkha <i>n</i> pain ; misery ; trouble	Dvesattati <i>f</i> seventy-two
Dukkhaṇ <i>ad</i> with difficulty ; miserably	Dhana <i>n</i> wealth
Dutiya <i>adj</i> second	Dhanavantu <i>adj</i> rich
Dundubhi <i>f</i> drum	Dhanu <i>n</i> bow
Dubbala <i>adj</i> feeble	Dhamma <i>m</i> doctrine
Deti <i>v</i> gives	Dhātu <i>f</i> element ; relic
Dva <i>m</i> rain ; deity	Dhāvati <i>v</i> runs
Devatā <i>f</i> deity	Dhāvanta 3 running
Devī <i>f</i> queen ; goddess	Dhāvi <i>v</i> ran
Desanā <i>f</i> preaching	Dhāvitvā <i>abs</i> having run
Desita <i>p.p.</i> preached	Dhītu <i>f</i> daughter
Deseti <i>v</i> preaches	Dhūli <i>f</i> dust
Desesi <i>v</i> preached	Dhenu <i>f</i> cow (of any kind)
Desīyati <i>v</i> is preached	Dhovati <i>v</i> washes
Doṇi <i>f</i> canoe ; boat	Dhovitabba <i>pt.p.</i> that should be washed
Dolā <i>f</i> palanquin	Dhovīyati <i>v</i> is washed
Dvattinsati <i>f</i> thirty-two	Na <i>ind</i> not ; no
Dvādasā 3 twelve	Nagara <i>n</i> city
Dvādasama <i>adj</i> twelfth	Nattu <i>m</i> grandson
Dvānavuti <i>f</i> ninety-two	Natthi <i>v</i> is not
Dvāvīsati <i>f</i> twenty-two	Nadī <i>f</i> river
Dvāsattṭhi <i>f</i> sixty-two	Nayana <i>n</i> eye
Dvāsattati <i>f</i> seventy-two	Nara <i>m</i> man
Dvāsīti <i>f</i> eighty-two	Nava 3 nine
Dvi 3 two	Navama <i>adj</i> ninth
Dvikkhattuṇ <i>ad</i> twice	Navasata <i>n</i> nine hundred
Dvicattālīsati <i>f</i> forty-two	Navuti <i>f</i> ninety
Dvidhā <i>ind</i> in two ways ; into two	Na santi = are not
Dvinavuti <i>f</i> ninety-two	Nahāta <i>p.p.</i> bathed
	Nahātvā <i>abs</i> having bathed

Nahāpeti <i>v</i> causes to bathe	Pakkhī <i>m</i> bird
Nahāyati <i>v</i> bathes	Paggayha <i>abs</i> having raised up
Nahāyanta <i>pr.p.</i> bathing	Pacati <i>v</i> cooks
Nāma <i>n</i> name	Pacatu <i>v</i> let him cook
Nārī <i>f</i> woman	Pacanta <i>pr.p.</i> cooking
Nāvā <i>f</i> ship	Pacamāna <i>pr.p.</i> cooking
Nāsā <i>f</i> nose	Pacaniya <i>pt.p.</i> that should be cooked
Nāḷi <i>f</i> corn measure ; tube	Paci <i>v</i> cooked
Nāḷikera <i>m</i> coconut	Pacita <i>p.p.</i> cooked
Nikkhanta <i>p.p.</i> got out	Pacitabba <i>pt.p.</i> that should be cooked
Nikkhamati <i>v</i> goes out	Pacitun <i>in</i> to cook
Nikkhamma <i>abs</i> having come out	Pacitvā <i>abs</i> having cooked
Niddā <i>f</i> sleep	Pacchā <i>ind</i> afterwards
Nidhi <i>m</i> hidden treasure	Pañca 3 five
Nibbattitun <i>in</i> to be born	Pañcadasa 3 fifteen
Nibbattitvā <i>abs</i> having born	Pañcama <i>adj</i> fifth
Niraya <i>m</i> hell	Pañcatimsati <i>f</i> thirty-five
Nilīyati <i>v</i> hides	Pañcadhā <i>ind</i> in five ways
Nisinna <i>p.p.</i> sat	Pañcavīsati <i>f</i> twenty-five
Nisīdati <i>v</i> sits	Pañcasata <i>n</i> five hundred
Nisīdanta <i>pr.p.</i> sitting	Paññavantu <i>adj</i> wise
Nisīdāpeti <i>v</i> causes to sit	Paññā <i>f</i> wisdom
Nisīdi <i>v</i> sat	Paññāsati <i>f</i> fifty
Nisīditabba <i>pt.p.</i> should be sat	Paññāsā <i>f</i> fifty
Nisīditvā <i>abs</i> having sat	Paṭṭinivatti <i>v</i> went back
Nīca <i>adj</i> low ; vulgar	Paṭiyādetun <i>in</i> to make ; to prepare
Nīta <i>p.p.</i> led ; carried	Paṭhama <i>adj</i> first
Nīla <i>adj</i> blue	Paṇṇa <i>n</i> leaf
Nīharati <i>v</i> ejects	Paṇṇarasa 3 fifteen
Neti <i>v</i> leads ; carries	Paṇṇāsati <i>f</i> fifty
Netu <i>m</i> leader	Paṇḍita <i>m</i> wise man
Nesi <i>v</i> led ; carried	Patati <i>v</i> falls
Pakka <i>p.p.</i> cooked ; ripe	
Pakkhipati <i>v</i> puts in	

Pati <i>m</i> husband ; master	Pātesi <i>v</i> felled
Pati <i>v</i> fell down	Pātuṇ <i>in</i> to drink
Patti <i>f</i> infantry	Pāto <i>ind</i> in the morning
Paduma <i>n</i> lotus	Pāda <i>m</i> foot ; leg
Panasa <i>m</i> jack-fruit	Pāpa <i>n</i> sin
Pabbata <i>m</i> mountain	Pāpakārī <i>m</i> sinner ; evil-doer
Pabbajati <i>v</i> becomes a monk ; renounces	Pāleti <i>v</i> protects ; governs
Pabhū <i>m</i> overlord	Pālesi <i>v</i> protected
Para <i>adj</i> other ; latter	Pāvisi <i>v</i> entered
Parasuve <i>ind</i> day after to-mor- row	Pāsāṇa <i>m</i> stone ; rock
Paralīyo <i>ind</i> day before yester- day	Pitu <i>m</i> father
Paridahati <i>v</i> wears	Pipāsā <i>f</i> thirst
Parisā <i>f</i> retinue ; following	Pivati <i>v</i> drinks
Pavisati <i>v</i> enters	Pivatu <i>v</i> let him drink
Pavisitvā <i>abs</i> having entered	Pivamāna <i>pr.p.</i> drinking
Pasu <i>m</i> beast	Pivituṇ <i>in</i> to drink
Passati <i>v</i> sees	Pivitvā <i>abs</i> having drunk
Passanta <i>pr.p.</i> seeing : looking at	Piḷandhitvā <i>abs</i> having donned
Passituṇ <i>in</i> to see	Piṭha <i>n</i> chair
Pahaṭa <i>p.p.</i> beaten	Pīta <i>p.p.</i> drunk
Paharati <i>v</i> beats	Pīta <i>adj</i> yellow
Paharitvā <i>abs</i> having beaten	Piḷita <i>p.p.</i> oppressed
Pahariyati <i>v</i> is beaten	Piḷeti <i>v</i> oppresses
Pahāya <i>abs</i> having left	Piḷesi <i>v</i> oppressed
Pāka <i>m</i> cooking ; boiling	Puñña <i>n</i> merit ; fortune
Pācayati <i>v</i> causes to cook	Paññavantu <i>adj.</i> fortunate meritorious
Pācāpayati <i>v</i> causes to cook	Putta <i>m</i> son
Pācāpeti <i>v</i> causes to cook	Puna <i>ind</i> again
Pāceti <i>v</i> causes to cook	Puppha <i>n</i> flower
Pāṭhasālā <i>f</i> school	Pubba <i>adj</i> former ; eastern
Pāṇi <i>m</i> hand	Purato <i>ind</i> in front
Pātetī <i>v</i> fells ; makes to fall	Purā <i>ind</i> before ; formerly
	Purisa <i>m</i> man
	Pulina <i>n</i> sand

Pūjā *f* offering
 Pūjeti *v* offers ; honours
 Pūjesi *v* respected ; offered
 Pūjetvā *abs* having offered
 Pokkharanī *f* pond
 Pharasu *m* axe ; hatchet
 Phala *n* fruit ; nut
 Phalavantu *adj* fruitful
 Battisati *f* thirty-two
 Bandhati *v* binds ; ties
 Bandhīyati *v* is bound
 Bandhu *m* relation
 Bandhumantu *adj* one who has
 relations
 Bala *n* power
 Balavantu *adj* powerful ; strong
 Balī *m* powerful
 Bahu *adj* many
 Bahuka *adj* many
 Bārāṇasī *f* Benares (city)
 Bāla *adj* young ; foolish
 Bāhu *m* arm
 Buddha *m* the Enlightened One
 Buddhi *f* wisdom
 Buddhimantu *adj* wise
 Bodhi *m.f.* Bo-tree
 Brāhmaṇī *f* Brahman woman
 Bhagavantu *m* the Buddha ; the
 Exalted One ; *adj* the fortunate
 Bhagini *f* sister
 Bhañjati *v* breaks
 Bhaṇḍa *n* goods
 Bhattu *m* husband ; supporter
 Bhariyā *f* wife
 Bhavati *v* is ; becomes

Bhavatu *v* let it be
 Bhavitabba *pt.p.* that should
 happen
 Bhāgī *m* sharer
 Bhājetvā *abs* having divided
 Bhātu *m* brother
 Bhānu *m* sun
 Bhānumantu *m* sun
 Bhāyati *v* fears
 Bhāyitvā *abs* having feared
 Bhāsatī *v* says
 Bhāsīyati *v* is told ; is said
 Bhikkhu *m* Buddhist monk
 Bhindati *v* breaks
 Bhinna *p.p.* broken
 Bhuñjati *v* eats
 Bhuñjanta *pr.p.* eating
 Bhuñjitabba *pt.p.* that should
 be eaten
 Bhuñjituṃ *in* to eat
 Bhuñjīyati *v* is eaten
 Bhutta *p.p.* eaten
 Bhūpati *m* king
 Bhūpāla *m* king
 Bhūmi *f* earth ; ground
 Boghī *m* serpent
 Bhojāpeti *v* feeds
 Bhottuṃ *in* to eat
 Magga *m* path
 Majjhima *adj* medium ; central
 Mañca *m* bed
 Mañjūsā *f* box
 Maṇi *m* gem
 Mata *p.p.* dead
 Mati *f* wisdom

Mattaññū <i>adj</i> temperate ; one who knows the measure	Yasavantu <i>adj</i> famous
Madhu <i>n</i> honey	Yāgu <i>f</i> rice ; gruel
Manussa <i>m</i> man ; human being	Yācaka <i>m</i> beggar
Mayaṇ = we	Yācati <i>v</i> begs
Mayhaṇ = to me ; my	Yācanta <i>pr.p.</i> begging
Mayūra <i>m</i> peacock	Yāci <i>v</i> begged
Marāṇa <i>n</i> death	Yāva <i>ind</i> as far as
Marati <i>v</i> dies	Yāva . . . tāva <i>ind</i> until
Mahanta <i>pr.p.</i> big ; large ; great	Yuvati <i>f</i> maiden
Mahallaka <i>adj</i> elderly ; old	Yojeti <i>v</i> harnesses ; joins ; com- poses
Mahī <i>f</i> earth ; the river of that name	Rakkhati <i>v</i> protects
Mā <i>ind</i> (do) not	Rakkhatu <i>v</i> let him protect
Mātu <i>f</i> mother	Rakkhitabba <i>pt.p.</i> that should be observed or protected
Mārāpeti <i>v</i> causes to kill	Rakkhīyati <i>v</i> is protected
Mārīta <i>p.p.</i> killed	Rajja <i>n</i> kingdom
Mārīyati <i>v</i> is killed	Rajju <i>f</i> rope
Māreti <i>v</i> kills	Ratta <i>adj</i> red
Māresi <i>v</i> killed	Ratti <i>f</i> night
Mālā <i>f</i> garland	Ratha <i>m</i> chariot
Mālī <i>m</i> possessor of a garland	Ravi <i>m</i> sun
Māsa <i>m</i> month	Ravitvā <i>abs</i> having crowed
Miga <i>m</i> deer ; beast	Rassa <i>adj</i> short
Migī <i>f</i> she-deer	Rāsi <i>m</i> heap
Mināti <i>v</i> measures	Rukkha <i>m</i> tree
Mitta <i>m</i> friend	Rūpa <i>n</i> form ; image
Muṭṭhi <i>m</i> fist ; hammer	Rodati <i>v</i> cries
Mudu <i>adj</i> soft	Rodanta <i>pr.p.</i> crying
Muni <i>m</i> monk	Lakkha <i>n</i> hundred thousand
Mūla <i>n</i> root ; money	Laṅkā <i>f</i> (island of) Ceylon
Ya 3 which (relative)	Latā <i>f</i> creeper
Yaṭṭhi <i>m.f.</i> stick ; walking stick	Laddha <i>p.p.</i> got
Yattha <i>ad</i> where ; (relative)	Laddhā <i>abs</i> having got
Yadā <i>ad</i> whenever	Laddhuṇ <i>in</i> to get

Labhati *v* gets ; receives

Labhituṇ *in* to get

Likhati *v* writes

Lekhaka *m* clerk

Loka *m* world

Locana *n* eye

Vaṇita *p.p.* wounded

Vaṇitamakāsi *v* wounded

Vaḍḍhakī *m* carpenter

Vatṭabba *pt.p.* that should be told

Vattu *m* sayer

Vattha *n* cloth

Vatthu *n* base ; site ; ground

Vadaññū *adj* charitable

Vadati *v* says

Vadana *n* face ; mouth

Vana *n* forest

Vanitā *f* woman

Vandati *v* bows down ; worships

Vandita *p.p.* worshipped

Vanditabba *pt.p.* that should be worshipped

Vandīyati *v* is worshipped

Vapu *n* body

Varāha *m* pig

Vasati *v* dwells

Vasanta *pr.p.* living

Vasu *n* wealth

Vasudhā *f* earth

Vassa *m.n.* year ; rain

Vassati *v* rains

Vaḷavā *f* mare

Vā *ind* or ; either—or

Vācā *f* word

Vāṇija *m* merchant

Vānara *m* monkey

Vāpī *f* tank

Vāri *n* water

Vālukā *f* sand

Vikkiṇanta *pr.p.* selling

Vikkiṇāti *v* sells

Vikkiṇi *v* sold

Vikkinīyati *v* is sold

Vijju *f* lightning

Viññātu *m* knower

Viññu *m* wise man

Vitthata *p.p.* broad ; wide

Vidū *m* wise man

Vidhāya *abs* having done or commanded

Vinā *ind* except ; without

Vinetu *m* instructor

Visikhā *f* street

Visuṇ *ind* severally ; separately

Viharanta *pr.p.* residing ; living

Vihāra *m* monastery

Vīsati *f* twenty

Vīsatima *adj* twentieth

Vīhi *m* paddy

Vuṭṭhi *f* rain

Vutta *p.p.* said

Vuttha *p.p.* dwelt ; lived

Vuddhi *f* increase ; progress

Ve *ind* certainly

Vejja *m* doctor ; physician

Veṇu *m* bamboo

Veḷu *m* bamboo

Vyādhi *m* sickness

Sakiṇ *ad* once

Sakuṇa *m* bird
 Sakuṇī *f* she-bird
 Sakkoti *v* is able
 Sakkharā *f* sugar ; gravel
 Sakhī *f* woman-friend
 Sagga *m* heaven
 Saṅgha *m* community
 Sace *ind* if
 Saṭṭhi *f* sixty
 Sata *n* hundred
 Satakoṭi *f* thousand million
 Satama *adj* hundredth
 Satalakkha *n* ten million
 Satasahassa *n* hundred thou-
 sand
 Sati *f* memory
 Satimantu *adj* mindful
 Satta 3 seven
 Sattadasa 3 seventeen
 Sattati *f* seventy
 Sattatiṅsati *f* thirty-seven
 Sattama *adj* seventh
 Sattamī *f* Locative
 Sattarasa 3 seventeen
 Sattavīsati *f* twenty-seven
 Sattāsīti *f* eighty-seven
 Sattu *m* enemy
 Sattha *n* science ; *m* caravan
 Satthi *m.n.* thigh
 Satthu *m* teacher ; adviser
 Sadā *ind* ever ; always
 Saddhiṇ *ind* with
 Sanikaṇ *ad* slowly
 Santi *v* are
 Santi *f* peace ; relief

Santika *adj* near
 Sannipatati *v* assembles
 Sappi *n* ghee
 Sabba *adj* all ; every
 Sabbattha *ad* everywhere
 Sabbaññū *m* the Omniscient
 One
 Sabbadā *ad* ever ; always
 Sabhā *f* committee ; society
 Samaṇ *ad* equally ; evenly
 Sayati *v* sleeps
 Sayanta *pr.p.* sleeping
 Sayita *p.p.* slept
 Sayi *v* slept
 Sayitvā *abs* having slept
 Sasī *m* moon
 Sassu *f* mother-in-law
 Saha *ind* with
 Sahasā *ad* suddenly
 Sahassa *n* thousand
 Sā = she
 Sākhā *f* branch
 Sādhukaṇ *ad* well
 Sāmī *m* master ; lord
 Sāyaṇ *ind* in the evening
 Sārathī *m* charioteer
 Sālā *f* hall
 Sāvattthī *f* city of that name
 Sikkhāpada *n* precept
 Sikhī *m* peacock
 Sindhu *m* sea
 Silā *f* stone
 Sissa *m* student
 Sighaṇ *ad* quickly
 Sīla *n* virtue ; precept

Sīlavantu *adj* observant of precepts ; virtuous

Sīha *m* lion

Sīhī *f* lioness

Sukha *n* comfort

Sukhaṇ *ad* comfortably

Sukhī *m* receiver of comfort ; happy

Suṇāti *v* hears

Suta *p.p.* heard

Sutta *p.p.* slept

Sutvā *abs* having heard

Sunakha *m* dog

Surā *f* liquor ; intoxicant

Suriyā *m* sun

Surūpa *adj* handsome ; beautiful

Suvaṇṇa *n* gold

Suve *ind* to-morrow

Susāna *n* cemetery

Susu *m* young one

Seṭṭhī *m* millionaire

Seta *adj* white

Setu *m* bridge

Senā *f* army ; multitude

So = he. (*Stem* : ta)

Sota *n* ear ; stream

Sotabba *pt.p.* that should be heard

Sotu *m* hearer

Sopāṇa *n* stair

Soḷasa 3 sixteen

Haṭa *p.p.* carried

Hata *p.p.* killed

Hattha *m* hand

Hatthinī *f* she-elephant

Hatthī *m* elephant

Hadaya *n* heart

Harati *v* carries

Harāṇīya *pt.p.* that should be carried

Haranta *pr.p.* carrying

Harāpeti *v* causes to carry

Hari *v* carried

Harita *p.p.* carried

Harituṇ *in* to carry

Harīyati *v* is carried

Hasati *v* laughs

Hasanta *pr.p.* laughing

Himavantu *m* the Himalayas

Hīyo *ind* yesterday

Hoti *v* is ; becomes

Hotu *v* let it be

ENGLISH—PALI

Across tiriyaṇ. *ad.*
Adorns Aiaṇkaroti. *v.*
Adviser satthu. *m.*
Afterwards pacchā. *ad.*
Again puna. *ind.*
Age āyu. *n.*
All sabba. *adj.*
Alms dāna. *n.*
Always sadā ; sabbadā. *ad.*
And ca ; api. *ind.*
Anger kodha. *m.*
Another añña ; apara. *adj.*
Arm bāhu. *m.*
Army senā. *f.*
Ascended āruhi. *v.*
Ascends āruhati. *v.*
Aside ekamantaṇ. *ad.*
Assembles sannipatati. *v.*
Ate khādi. *v.*
Axe pharasu. *m.*
Balance tulā. *f.*
Bamboo veṇu ; veḷu. *m.*
Bank (of a river) kūla. *n.*
Banner ketu. *m.*
Base vatthu. *n.*, bhūmi. *f.*
Bathed nahāta. *p.p.*
Bathing nahāyanta. *pr.p.*
Beast pasu ; miga. *m.*

Beaten pahaṭa. *p.p.*
Beats paharati. *v.*
Beautiful dassanīya ; surūpa. *adj.*
Becomes hoti ; bhavati. *v.*
Becomes a monk pabbajati. *v.*
Bed mañca. *m.* sayana. *n.*
Been bhūta. *p.p.*
Before purā ; purato. *ind.*
Begging yācanta. *pr.p.* . .
Begs yācati. *v.*
Begins ārabhati. *v.*
Began ārabhi. *v.*
Belly kucchi. *m.f.*
Benares (city) Bārānasī. *f.*
Between antarā. *ind.*
Big mahanta. *adj.*
Bird sakuna ; pakkhī. *m.*
Bitten daṭṭha. *p.p.*
Black kāḷa. *adj.*
Blue nīla. *adj.*
Boat doṇi. *f.*
Body vapu. *n.*, kāya. *m.*
Boiled rice odana. *m.n.*,
 bhatta. *n.*
Bone aṭṭhi. *n.*
Bo-tree bodhi. *m.f.*
Bow dhanu. *n.*
Box mañjūsā. *f.*

Boy dāraka ; kumāra. *m.*
Brahman woman brāhmaṇī. *f.*
Branch sākhā. *f.*
Breaks bhañjati. *v.*
Bridge setu. *m.*
Bringing āharanta. *pr.p.*
Broad vitthata. *p.p.*
Broken bhinna. *p.p.*
Brother bhātu. *m.*
Brought āhaṭa. *p.p.*
Brought āhari ; ānesi. *v.*
Buddha Bhagavantu ; Buddha. *m.*
Buying kiṇanta. *pr.p.*
Buys kiṇāti. *v.*
Carpenter vaḍḍhakī. *m.*
Carried hari ; nesi. *v.*
Carried haṭa ; harita ; nīta. *p.p.*
Carries harati ; neti. *v.*
Carrying haranta. *pr.p.*
Cash mūla. *n.*
Caste kula. *n.*
Cave guhā. *f.*
Causes to bathe nahāpeti. *v.*
Causes to bring āharāpeti. *v.*
Causes to carry harāpeti. *v.*
Causes to cook pācāpeti ;
 pāceti ; pācayati. *v.*
Causes to cut chindāpeti. *v.*
Causes to do kārāpeti. *v.*
Causes to go gacchāpeti. *v.*
Causes to kill mārāpeti. *v.*
Causes to sit nisīdāpeti. *v.*
Causes to take gaṇhāpeti. *v.*
Cemetery susāna. *n.*

Certainly addhā ; ve ; ekantan.
ind.
Ceylon Laṅkā. *f.*
Charitable vadaññū. *adj.*
Charioteer sārathī. *m.*
Charity dāna. *n.*
City nagara ; pura. *n.*
Clerk lekhaka. *m.*
Climbed āruhi. *v.*
Climbs āruhati. *v.*
Coarse khara. *adj.*
Coconut nāḷikera. *m.*
Collects ocināti. *v.*
Colombo (city of) Koḷamba-
 nagara. *n.*
Come āgata. *p.p.*
Comes āgacchati.
Comfort sukha. *n.*
Comfortably sukaṇ. *ad.*
Community saṅgha. *m.*
Constantly abhinhaṇ. *ad.*
Cook sūda. *m.*
Cooked pakka ; pacita. *p.p.*
Cooked apaci ; paci. *v.*
Cooking pacanta. *pr.p.*
Cooking pāka. (gerund). *m.*
Cooks pacati. *v.*
Corn dhañña. *n.*
Corn measure nālī. *f.*
Cow gāvī. *f.*
Cow (of any kind) dhenu. *f.*
Creeper latā. *f.*
Cries rodati. *v.*
Crossed tiṇṇa. *p.p.*
Crow kāka. *m.*

Crying rodanta. *pr.p.*
Curd dadhi. *n.*
Cut chinna. *p.p.*
Cutter chettu. *m.*
Cutting chindanta. *pr.p.*
Cuts chindati. *v.*
Daughter dhītu. *f.*
Day divasa. *m.*
Day after to-morrow parasuve.
ind.
Day before yesterday parahīyo.
ind.
Day time divā. *ind.*
Dead mata. *p.p.*
Death maraṇa. *n.*
Decorates alaṅkaroti. *v.*
Deep gambhīra. *adj.*
Deer miga. *m.*
Deity deva. *m.*, devatā. *f.*
Descended otiṇṇa. *p.p.*
Descends oruhati ; otarati. *v.*
Did kari ; akari. *v.*
Dies marati ; kālaṅ karoti. *v.*
Digs khaṇati. *v.*
Direction disā. *f.*
Doctor vejjā. *m.*
Doctrine dhamma. *m.*
Doer kattu. *m.*
Does karoti. *v.*
Dog sunakha. *m.*
Done kata. *p.p.*
Doing karonta. *pr.p.*
(Do) not mā. *ind.*
Drags ākaḍḍhati. *v.*
Drinking pivamāna. *pr.p.*

Dropped pātesi. *v.*
Drum dundubhi. *f.*
Dust dhūli. *f.*
Dwarf rassa. *adj.*
Dwells vasati. *v.*
Dwelt vuttha. *p.p.*
Ear sota ; ghāṇa. *n.*
Earth vasudhā ; bhūmi ; mahī.
f.
Eastern pubba. *adj.*
Eaten bhutta ; khādita. *p.p.*
Eating khādanta ; bhuñjanta.
pr.p.
Eats khādati ; bhuñjati. *v.*
Eczema daddu. *f.*
Egg aṇḍa. *n.*
Eight aṭṭha. 3.
Eighteen aṭṭhārasa ; aṭṭhādasā.
3.
Eighth aṭṭhama. *adj.*
Eighty asīti. *f.*
Eighty-eight aṭṭhāsīti. *f.*
Eighty-four caturāsīti. *f.*
Eighty-nine ekūnanavuti. *f.*
Eighty-one ekāsīti. *f.*
Eighty-six chāsīti. *f.*
Eighty-three teasīti. *f.*
Eighty-two dvāsīti ; dveasīti. *f.*
Ejects nīharati. *v.*
Elderly mahallaka. *adj.*
Elephant dantī ; hatthī ; kari.
m.
Eleven ekādasā. 3.
Eleventh ekādasama. *adj.*
Enemy ari ; sattū. *m.*

Enlightened One Buddha ;

Bhagavantu. *m.*

Enraged kuddha. *p.p.*

Enters pavisati. *v.*

Entered pāvisi. *v.*

Evening (in the) sāyaṇ. *ind.*

Ever sadā ; sabbadā. *ad.*

Evenly samaṇ. *ad.*

Every sabba. *adj.*

Everywhere sabbattha. *ind.*

Evil-doer pāpakārī. *m.*

Exalted One Bhagavantu. *m.*

Eye akkhi ; nayana ; locana ;
cakkhu. *n.*

Face vadana ; mukha. *n.*

Fame kitti. *f.*

Family kula. *n.*

Famous yasavantu. *adj.*

Farmer kassaka. *m.*

Father pitu. *m.*

Feeble dubbala. *adj.*

Feeds bhojeti ; bhojāpeti. *v.*

Felled pātesi. *v.*

Fells pāteti. *v.*

Few paritta ; appaka. *adj.*

Field khetta. *n.*

Fifth pañcama. *adj.*

Fifteen pañnarasa ; pañcadasa.
3.

Fifty pañṇāsā ; paññāsā ;
paññāsati. *f.*

Fifty-nine ekūnasatṭhi. *f.*

Fifty-one ekapaññāsā. *f.*

Finger aṅguli. *f.*

Fire aggi. *m.*

Firewood dāru. *n.*

First paṭhama. *adj.*

Five pañca. 3.

Flame acci. *n.*

Flies uḍḍeti. *v.*

Flower puppha. *n.*

Follows anugacchati. *v.*

Food āhāra. *m.*, bhojana. *n.*

Foolish bāla. *adj.*

Foot pāda. *m.*

For a long time ciraṇ. *ad.*

Forest vana ; arañña. *n.*, aṭavi. *f.*

Form rūpa. *n.*

Formerly purā. *ind.*

Fortunate puññavantu ; bhaga-
vantu. *adj.*

Forty cattālīsati ; cattārīsati. *f.*

Forty-nine ekūnapaññāsā. *f.*

Forty-one ekacattālīsati. *f.*

Four catu. 3.

Fourteen cuddasa ; catuddasa.
3.

Friend mitta. *m.*

From there tato. *ind.*

From where kuto. *ind.*

Fruit phala. *n.*

Fruitful phalavantu. *adj.*

Garland mālā. *f.*

Gathers ocināti. *v.*

Gave dadi ; adāsi. *v.*

Gem maṇi. *m.*

Ghee sappi. *n.*

Girl dārikā ; kaññā ; kumārī ;
kumārikā. *f.*

Given dinna. *p.p.*

<i>Giver</i> dātu ; dāyaka. <i>m.</i>	<i>Having cooked</i> pacitvā. <i>abs.</i>
<i>Gives</i> deti ; dadāti.	<i>Having crossed</i> taritvā. <i>abs.</i>
<i>Giving</i> dadanta. <i>pr.p.</i>	<i>Having crowed</i> ravitvā. <i>abs.</i>
<i>Goat</i> aja. <i>m.</i>	<i>Having divided</i> bhājetvā. <i>abs.</i>
<i>God</i> deva. <i>m.</i>	<i>Having done</i> katvā ; vidhāya. <i>abs.</i>
<i>Goddess</i> devī. <i>f.</i>	<i>Having donned</i> piṇandhitva. <i>abs.</i>
<i>Goes</i> gacchati. <i>v.</i>	<i>Having drunk</i> pivitvā. <i>abs.</i>
<i>Goes away</i> apagacchati. <i>v.</i>	<i>Having eaten</i> bhuñjitvā ; khāditvā. <i>abs.</i>
<i>Goes out</i> nikkhamati. <i>v.</i>	<i>Having got</i> laddhā ; labhitvā. <i>abs.</i>
<i>Going</i> gacchanta ; gacchamāna. <i>pr.p.</i>	<i>Having left</i> pahāya. <i>abs.</i>
<i>Gold</i> suvaṇṇa. <i>n.</i>	<i>Having moved aside</i> aṇakkamma. <i>abs.</i>
<i>Gone</i> gata. <i>p.p.</i>	<i>Having raised up</i> paggayha ; ukkhipitvā. <i>abs.</i>
<i>Gone ashore</i> tiṇṇa. <i>p.p.</i>	<i>Having risen up</i> utṭhahitvā.
<i>Got</i> laddha. <i>p.p.</i>	<i>Having slept</i> sayitvā.
<i>Got out</i> nikkhanta. <i>p.p.</i>	<i>Having stood</i> thatvā.
<i>Grandson</i> nattu. <i>m.</i>	<i>Having taken</i> ādāya ; gaṇhitvā. <i>abs.</i>
<i>Grass</i> tiṇa. <i>n.</i>	<i>He so.</i> (Stem ta). <i>m.</i>
<i>Gravel</i> sakkharā. <i>f.</i>	<i>Heap</i> rāsi. <i>m.</i>
<i>Ground</i> bhūmi. <i>f.</i> , vatthu. <i>n.</i>	<i>Heard</i> suta. <i>p.p.</i>
<i>Grove of Isipatana</i> Isipatanārāma. <i>m.</i>	<i>Hearer</i> sotu. <i>m.</i>
<i>Gruel</i> yāgu. <i>f.</i>	<i>Hears</i> suṇāti. <i>v.</i>
<i>Hall</i> sālā. <i>f.</i>	<i>Heart</i> hadaya. <i>n.</i>
<i>Hand</i> hattha ; pāṇi. <i>m.</i>	<i>Heaven</i> sagga. <i>m.</i>
<i>Handsome</i> dassaniya ; surūpa. <i>adj.</i>	<i>Hell</i> niraya. <i>m.</i>
<i>Happy</i> sukhī. <i>m.</i>	<i>Hen</i> kukkuṭī. <i>f.</i>
<i>Having awakened</i> utṭhāpetvā. <i>abs.</i>	<i>Here</i> idha ; ettha. <i>ad.</i>
<i>Having born</i> nibbattitvā. <i>abs.</i>	<i>Hermit</i> isi ; tapassī. <i>m.</i>
<i>Having climbed</i> āruyha. <i>abs.</i>	<i>Hidden treasure</i> nidhi. <i>m.</i>
<i>Having come</i> āgamma. <i>abs.</i>	<i>Hides</i> niliyati. <i>v.</i>
<i>Having come out</i> nikkhamma. <i>abs.</i>	
<i>Having commanded</i> vidhāya. <i>abs.</i>	

High ucca. adj.
Himalayas Himivantu. m.
Honey madhu. n.
Horse assa. m.
House geha. n.
Householder gahapati. m.
Human being manussa. m.
Hunger khudā. f.
Husband pati ; bhattu. m.
How kathaṇ. ind.
I ahaṇ.
Iguana godhā. f.
Image rūpa, n.
Increase yūddhi. f.
Infantry patti. f.
Instructor vinetu ; satthu. m.
In that way tathā. ind.
In front purato. ind.
In one place ekattha. ind.
Intelligent buddhimantu. adj.
In two ways dvidhā. ad.
Intoxicant majja. n., surā. f.
Is hoti ; bhavati. v.
Is able sakkoti. v.
Is beaten paharīyati. v.
Is bought kiṇīyati. v.
Is brought āharīyati. v.
Is carried harīyati. v.
Is done karīyati. v.
Is drawn ākaḍḍhīyati. v.
Is eaten bhuñjīyati. v.
Is given dīyati. v.
Is killed māriyati. v.
Island dīpa. m.
Is made karīyati. v.

Is not natthi. v.
Is ploughed Kasīyati. v.
Is preached desīyati. v.
Is protected rakkhīyati. v.
Is sold vikkiṇīyati. v.
Is taken gaṇhīyati. v.
Is tied bandhīyati. v.
Is told bhāsīyati. v.
Is worshipped vandīyati. v.
Is washed dhovīyati. v.
It taṇ. n.
Itch kacchu. f.
Jack (fruit) panasa. m.
Keeps ṭhapeti. v.
Kept ṭhapesi. v.
Killed māresi. v.
Kills hanati ; māreti. v.
Kindled jālesi. v.
Kindles jāleti. v.
King bhūpāla ; bhūpati. m.
Knee jāṇu ; jaṇṇu. m.
Knot gaṇṭhi. m.
Known ñāta. p.p.
Knower ñātu. m.
*Knower of the meaning atthañ-
ñū. m.*
Knows jānāti. v.
Lamp dīpa ; padīpa. m.
Large mahanta. adj.
Laughing hasanta. pr.p.
Laughs hasati. v.
Lead tipu. n.
Leader netu ; adhipati. m.
Leads neti ; nayati. v.
Leaf patta ; panna. m.

<i>Learns</i> ugganḥāti ; sikkhati. <i>v.</i>	<i>Medium</i> majjhima. <i>adj.</i>
<i>Leg</i> pāda. <i>m.</i>	<i>Memory</i> sati. <i>f.</i>
<i>Leopard</i> dīpi. <i>m.</i>	<i>Merchant</i> vāṇija. <i>m.</i>
<i>Leper</i> kuṭṭhī. <i>m.</i>	<i>Merit</i> puñña. <i>n.</i>
<i>Let him conquer</i> jayatu. <i>v.</i>	<i>Meritorious</i> puñṇavantu. <i>adj.</i>
<i>Let him cook</i> pacatu. <i>v.</i>	<i>Milk</i> khīra. <i>n.</i>
<i>Let him drink</i> pivatu. <i>v.</i>	<i>Million</i> dasalakkha. <i>n.</i>
<i>Let him go</i> gacchatu. <i>v.</i>	<i>Millionaire</i> seṭṭhī. <i>m.</i>
<i>Let him keep</i> ṭhapetu. <i>v.</i>	<i>Mind</i> citta. <i>n.</i>
<i>Let him protect</i> rakkhatu. <i>v.</i>	<i>Mindful</i> satimantu. <i>adj.</i>
<i>Let him say</i> bhāsatu. <i>v.</i>	<i>Minister</i> mantī. <i>m.</i>
<i>Let him put in</i> pakkhipatu. <i>v.</i>	<i>Monastery</i> vihāra ; ārāma. <i>m.</i>
<i>Let it be</i> bhavatu ; hotu. <i>v.</i>	<i>Money</i> mūla. <i>n.</i>
<i>Light</i> āloka. <i>m.</i>	<i>Monk</i> bhikkhu ; muni. <i>m.</i>
<i>Lightning</i> vijju. <i>f.</i>	<i>Monkey</i> vānara ; kapi. <i>m.</i>
<i>Lion</i> sīha. <i>m.</i>	<i>Month</i> māsa. <i>m.</i>
<i>Lioness</i> sīhī. <i>f.</i>	<i>Moon</i> canda ; sasi. <i>m.</i>
<i>Liquor</i> surā. <i>f.</i>	<i>Morning (in the)</i> pāto. <i>ind.</i>
<i>Little</i> appaka ; paritta. <i>adj.</i>	<i>Mother</i> ammā ; mātu. <i>f.</i>
<i>Lived</i> vuttha. <i>p.p.</i>	<i>Mother-in-law</i> sassu. <i>f.</i>
<i>Living</i> vasanta. <i>pr.p.</i>	<i>Mountain</i> giri. <i>m.</i>
<i>Long</i> dīgha. <i>adj.</i>	<i>Mouth</i> mukha ; vadana. <i>n.</i>
<i>Looks at</i> oloketi ; passati. <i>v.</i>	<i>Multitude</i> parisā. <i>f.</i>
<i>Looking at</i> passanta ; olokenta. <i>pr.p.</i>	<i>Near</i> santika. <i>adj.</i>
<i>Lord</i> adhipati ; sāmī. <i>m.</i>	<i>Neck</i> gīvā. <i>f.</i>
<i>Lotus</i> paduma. <i>n.</i>	<i>Night</i> ratti. <i>f.</i>
<i>Low</i> nīca. <i>adj.</i>	<i>Nine</i> nava. 3.
<i>Maiden</i> yuvati ; taruṇī ; ku- mārī. <i>f.</i>	<i>Nineteen</i> ekūnavīsati. <i>f.</i>
<i>Man</i> nara ; purisa ; manussa. <i>m.</i>	<i>Ninth</i> navama. <i>adj.</i>
<i>Many</i> bahu ; bahuka. <i>adj.</i>	<i>Ninety</i> navuti. <i>f.</i>
<i>Mare</i> vaḷavā. <i>f.</i>	<i>Ninety-nine</i> ekūnasata. <i>n.</i>
<i>Market</i> āpaṇa. <i>m.</i>	<i>Ninety-six</i> channavuti. <i>f.</i>
<i>Measures</i> miṇāti. <i>v.</i>	<i>Nose</i> nāsā. <i>n.</i> , ghāṇa. <i>f.</i>
	<i>Not</i> na. <i>ind.</i>
	<i>Not seeing</i> apassanta. <i>pr.p.</i>

Now idāni. *ind.*

Observer of precepts sīlavantu. *adj.*

Ocean udadhi ; jalanidhi ; sindhu. *m.*

Of the high caste kulavantu. *adj.*

Offered pūjesi. *v.*

Offering pūjā. *f.*

Offers pūjeti. *v.*

Old mahallaka. *adj.*

Omniscient sabbaññū. *adj.*

One eka. 3.

Once sakiñ ; ekakkhattuñ. *ad.*

One day ekadā. *ad.*

One who has a following gaṇī. *m.*

Oppressed pīlesi. *v.*, pīlita. *p.p.*

Oppresses pīleti. *v.*

Or vā ; atha vā. *ind.*

Other añña ; apara ; para. *adj.*

Over upari. *ad.*

Overlord pabbū. *m.*

Ox goṇa. *m.*

Paddy vīhi. *m.*

Palanquin dolā. *f.*

Path magga. *m.*

Patience khanti. *f.*

Peacock mayūra ; sikhī. *m.*

Physician vejja. *m.*

Pig varāha. *m.*

Pit āvāṭa. *m.*, kāsu. *f.*

Place ṭhāna. *n.*

Plantain kadālī. *f.*

Poet kavi. *m.*

Pond pokkharani. *f.*

Possessor of eyes cakkhumantu. *adj.*

Possessor of long life dīghajīvī. *m.*

Possessor of garlands mālī. *m.*

Possessor of an umbrella chattī. *m.*

Power bala. *n.*

Powerful balavantu ; balī. *adj.*

Preached desita. *p.p.*

Preached desesi. *v.*

Preaches deseti. *v.*

Preaching desanā. *f.*

Precept sikkhāpada. *n.*

Progress vuddhi. *f.*

Protects pāleti ; rakkhati. *v.*

Pulls ākaḍḍhati. *v.*

Queen devī ; rājini. *f.*

Quickly sīghan ; khippaṇ. *ad.*

Rain vutṭhi. *f.*, deva. *m.*

Rains vassati. *v.*

Ran dhāvi. *v.*

Rat ākhu. *m.*

Reason kārana. *n.*

Received laddha. *p.p.*

Reigns rajjaṇ karoti. *v.*

Relation bandhu. *m.*

Remembering anussaranta. *pr.p.*

Renounces pabbajati. *v.*

Residing vasanta. *pr.p.*

Respects pūjeti. *v.*

Retinue parisā. *f.*

Rice taṇḍula. *n.*

Rice (boiled) odana. *m.n.*,
 bhatta. *n.*
Rice gruel yāgu. *f.*
Rich dhanavantu. *adj.*
Ripe pakka. *p.p.*
Rises up udeti ; udḍeti. *v.*
River gaṅgā ; nadī. *f.*
Rock sela ; pāsāṇa. *m.*
Root mūla. *n.*
Rope rajju. *f.*
Rough khara. *adj.*
Running dhāvanta. *pr.p.*
Runs dhāvati. *v.*
Said vutta ; kathita. *p.p.*
Sand pulina. *n.*, vālukā. *f.*
Sat nisinna. *p.p.*
Sat nisīdi. *v.*
Sayer vattu. *m.*
Says vadati ; bhāsatī ; ka-
 theti. *v.*
Scale tulā. *f.*
School pāṭhasālā. *f.*
Science sattha. *n.*
Sea sindhu ; udadhi. *m.*
Sealing wax jatu. *n.*
Seat āsana. *n.*
Second dutiya. *adj.*
Seeks gavesati. *v.*
Seeing passanta. *pr.p.*
Sees passati. *v.*
Selling vikkiṇanta. *pr.p.*
Sells vikkiṇātī. *v.*
Sends peseti. *v.*
Separately visuṇ ; nānā. *ind.*

Serpent ahi ; dāṭhī ; sappā ;
 bhogī. *m.*
Seven satta. 3.
Seventeen sattarasa ; sattadasa.
 3.
Seventh sattama. *adj.*
Seventy sattati. *f.*
Seventy-nine ekūṇāsīti. *f.*
Seventy-two dvesattati ; dvisat-
 tati. *f.*
Severally visuṇ. *ind.*
Shade chāyā. *f.*
Shadow chāyā. *f.*
Shallow uttāna. *adj.*
Shank jaṅghā. *f.*
Sharer bhāgī. *m.*
She sā. *f.*
She-bird sakuṇī. *f.*
She-crow kākī. *f.*
She-deer migī. *f.*
She-elephant hatthinī ; kaṇeru. *f.*
Ship nāvā. *f.*
Shop āpaṇa. *m.*
Skort rassa. *adj.*
Shrine cetiya. *n.*
Sickness vyādhi. *m.*
Sin pāpa. *n.*
Sinner pāpakārī. *m.*
Sister bhaginī. *f.*
Sitting nisīdanta. *pr.p.*
Sits nisīdati. *v.*
Six cha. 3.
Sixteen soḷasa. 3.
Sixteenth soḷasama. *adj.*

Sixth chaṭṭha. *adj.*
Sixty saṭṭhi. *f.*
Sixty-nine ekūnasattati. *f.*
Sixty-two dvāsaṭṭhi ; dvisaṭṭhi.
f.
Sky ākāsa. *m.*
Slave dāsa. *m.*
Slave woman dāsī. *f.*
Sleep niddā. *f.*
Sleeping sayanta. *pr.p.*
Sleeps sayati. *v.*
Slept sutta ; sayita. *p.p.*
Slept sayi. *v.*
Slowly samikaṇ. *ad.*
Small khuddaka. *adj.*
Society sabhā. *f.*
So evaṇ ; tathā. *ind.*
So far tāva. *ind.*
Soft mudu. *adj.*
Sold vikkiṇi. *v.*
Some eka. (Plur.) 3.
Son putta. *m.*
Soon sīhaṇ ; khippaṇ. *ad.*
Speech kathā. *f.*
Spoon kaṭacchu. *m.*
Stair sopāṇa. *n.*
Standing tiṭṭhanta. *pr.p.*
Stands tiṭṭhati. *v.*
Steals coreti. *v.*
Stick yaṭṭhi. *m.f.*, daṇḍa. *m.*
Stole coresi. *v.*
Stone silā. *f.*, pāsāṇa. *m.*
Stood ṭhita. *p.p.*
Stood aṭṭhāsi. *v.*
Street visikhā ; vīthi. *f.*

Strength bala. *n.*
Strictly daḷhaṇ. *ad.*
Strong balavantu. *adj.*
Student sissa. *m.*
Suddenly sahasā. *ad.*
Sugar sakkarā. *f.*
Sugar-cane ucchu. *m.*
Sun suriya ; ravi ; bhānu ;
 bhānumantu. *m.*
Sword asi. *m.*
Takes gaṇhāti. *v.*
Tall ucca. *adj.*
Tank vāpī. *f.*
Teacher garu ; satthu ; ācariya.
m.
Tear assu. *n.*
Temperate mattaññū. *adj.*
Ten dasa. 3.
Ten million koṭi. *f.*
Ten thousand dasasahassa. *n.*
Tenth dasama. *adj.*
That ta ; eta. *adj.*
The other itara. *adj.*
Then tadā. *ad.*
Thence tato. *ind.*
There tattha ; tatra ; tahiṇ. *ad.*
They te. *m.*
Thief cora. *m.*
Thigh satthi. *m.n.*
Thinks cinteti. *v.*
Thine tava ; tuyhaṇ.
Third tatiya. *adj.*
Thirst pipāsā. *f.*
Thirteen terasa ; telasa. 3.
Thirteenth terasama. *adj.*

<i>Thirty-nine</i> ekūnacattāḷisati. f.	<i>To-morrow</i> suve. ad.
<i>Thirty-three</i> tettiṅsati. f.	<i>Tongue</i> jivhā. f.
<i>Thirty-two</i> battiṅsati ; dvattiṅsati. f.	<i>Took</i> gaṇhi.
<i>This</i> ima ; eta. adj.	<i>To prepare</i> paṭiyādetuṇ. in.
<i>This person</i> ayaṇ. m.f.	<i>To smell</i> ghāyituṇ. in.
<i>This thing</i> idaṇ. n.	<i>To surpass</i> atikkamituṇ. in.
<i>Those things</i> tāni. n.	<i>To take</i> gaṇhituṇ. in.
<i>Thou</i> tvaṇ.	<i>Travelled</i> acari. v.
<i>Thought</i> cintesi. v.	<i>Tree</i> rukkha ; taru. m.
<i>Thousand</i> sahasa. n.	<i>Tries</i> ussahati. v.
<i>Thousand million</i> satakoti. f.	<i>Trouble</i> dukkha ; kasira. n.
<i>Three</i> ti. 3.	<i>Tusker</i> dāṭhī. m.
<i>Three hundred</i> tisata. n.	<i>Twelve</i> dvādasā. 3.
<i>Thunderbolt</i> asāni. f.	<i>Twelfth</i> dvādasama. adj.
<i>Thus</i> evaṇ. ind.	<i>Twentieth</i> vīsati. adj.
<i>Tightly</i> daḷhaṇ. ad.	<i>Twenty</i> vīsati. f.
<i>Till then</i> tāva. ind.	<i>Twenty-eight</i> aṭṭhavīsati. f.
<i>To be born</i> nibbattituṇ. in.	<i>Twenty-five</i> pañcavīsati. f.
<i>To bring</i> āharituṇ. in.	<i>Twenty-four</i> catuvīsati. f.
<i>To carry</i> harituṇ. in.	<i>Twenty-nine</i> ekūnattiṅsati. f.
<i>To collect</i> ocinituṇ. in.	<i>Twenty-one</i> ekavīsati. f.
<i>To cook</i> pacituṇ. in.	<i>Twenty-six</i> chabbīsati. f.
<i>To-day</i> ajja. ind.	<i>Twenty-three</i> tevīsati. f.
<i>To do</i> kātuṇ. in.	<i>Twenty-two</i> bāvīsati ; dvāvīsati. f.
<i>To drink</i> pivituṇ ; pātuṇ. in.	<i>Twice</i> dvikkhattuṇ. ad.
<i>To eat</i> bhottuṇ ; bhuñjituṇ. in.	<i>Two</i> dvi. 3.
<i>To gather</i> ocinituṇ. in.	<i>Two hundred</i> dvisata. n.
<i>To get</i> laddhuṇ ; labhituṇ. in.	<i>Umbrella</i> chatta. n.
<i>Together</i> ekato. ind.	<i>Unripe</i> āma. adj.
<i>To give</i> dātuṇ. in.	<i>Up</i> upari. ind.
<i>To go</i> gantuṇ. in.	<i>Us</i> amhe.
<i>Told</i> vutta ; kathita. p.p.	<i>Victor</i> jetu. m.
<i>Told</i> kathesi. v.	<i>Village</i> gāma. m.

<i>Virtue</i> sīla. <i>n.</i>	<i>Wide</i> vitthata. <i>adj.</i>
<i>Virtuous</i> sīlavantu; guṇavantu. <i>adj.</i>	<i>Wife</i> bhariyā. <i>f.</i>
<i>Vulgar</i> nīca. <i>adj.</i>	<i>Wins</i> jināti. <i>v.</i>
<i>Walked</i> acari. <i>v.</i>	<i>Wisdom</i> ñāṇa. <i>n.</i> , mati ; paññā ; buddhi. <i>f.</i>
<i>Walking</i> caranta. <i>pr.p.</i>	<i>Wise</i> paññavantu ; paṇḍita. <i>adj.</i>
<i>Walking stick</i> yaṭṭhi. <i>f.</i>	<i>Wise man</i> vidū ; viññū. <i>m.</i>
<i>Walks</i> carati. <i>v.</i>	<i>With</i> saha ; saddhiṃ. <i>ind.</i>
<i>Water</i> jala ; udaka ; ambu ; vāri. <i>n.</i>	<i>With difficulty</i> dukkhaṃ. <i>ad.</i>
<i>Water-lily</i> uppala. <i>n.</i>	<i>With many relations</i> bandhu- mantu. <i>adj.</i>
<i>Water-pot</i> ghaṭa. <i>m.</i>	<i>Woman</i> itthī ; nārī ; vanitā ; vadhū. <i>f.</i>
<i>We</i> mayaṃ ; amhe.	<i>Woman friend</i> sakhī. <i>f.</i>
<i>Wealth</i> dhana. <i>n.</i>	<i>Word</i> vācā. <i>f.</i>
<i>Weapon</i> ayudha. <i>n.</i>	<i>Work</i> kamma ; kammanta. <i>n.</i>
<i>Well</i> sādhukaṃ. <i>ad.</i>	<i>World</i> loka. <i>m.</i>
<i>Went</i> agacchi ; gacchi ; agami ; gami. <i>v.</i>	<i>Worshipped</i> vandita. <i>p.p.</i>
<i>Went back</i> paṭinivatti. <i>v.</i>	<i>Wounded</i> vaṇita. <i>p.p.</i>
<i>When</i> kadā. <i>ad.</i>	<i>Wounded</i> vaṇitam akāsi. <i>v.</i>
<i>Whenever</i> yadā. <i>ad.</i>	<i>Writes</i> likhati. <i>v.</i>
<i>Where</i> kattha ; kuhiṃ ? <i>ad.</i>	<i>Written</i> likhita. <i>p.p.</i>
<i>Wherever</i> yattha. <i>ad.</i>	<i>Yellow</i> pīta. <i>p.p.</i>
<i>Which</i> ya. (relative). 3.	<i>Yes</i> āma ; evaṃ. <i>ind.</i>
<i>Which of the many</i> katama. 3.	<i>Yesterday</i> hiyo. <i>ad.</i>
<i>Which of the two</i> katara. 3.	<i>You</i> tumhe.
<i>Will go</i> gaṃissati ; gacchis- sati. <i>v.</i>	<i>Young</i> taruṇa ; bāla ; dahara. <i>adj.</i>
<i>White</i> seta. <i>adj.</i>	<i>Young one</i> susu. <i>m.</i>
<i>Who</i> ko ? (Stem ka). 3.	<i>Young woman</i> taruṇī ; yuvati. <i>f.</i>
<i>Whose</i> kassa ?	<i>Your</i> tumhākaṃ.
<i>Why</i> kasmā ? <i>ind.</i>	

THE NEW PALI COURSE

A. P. BUDDHADATTA THERA

Part II

1



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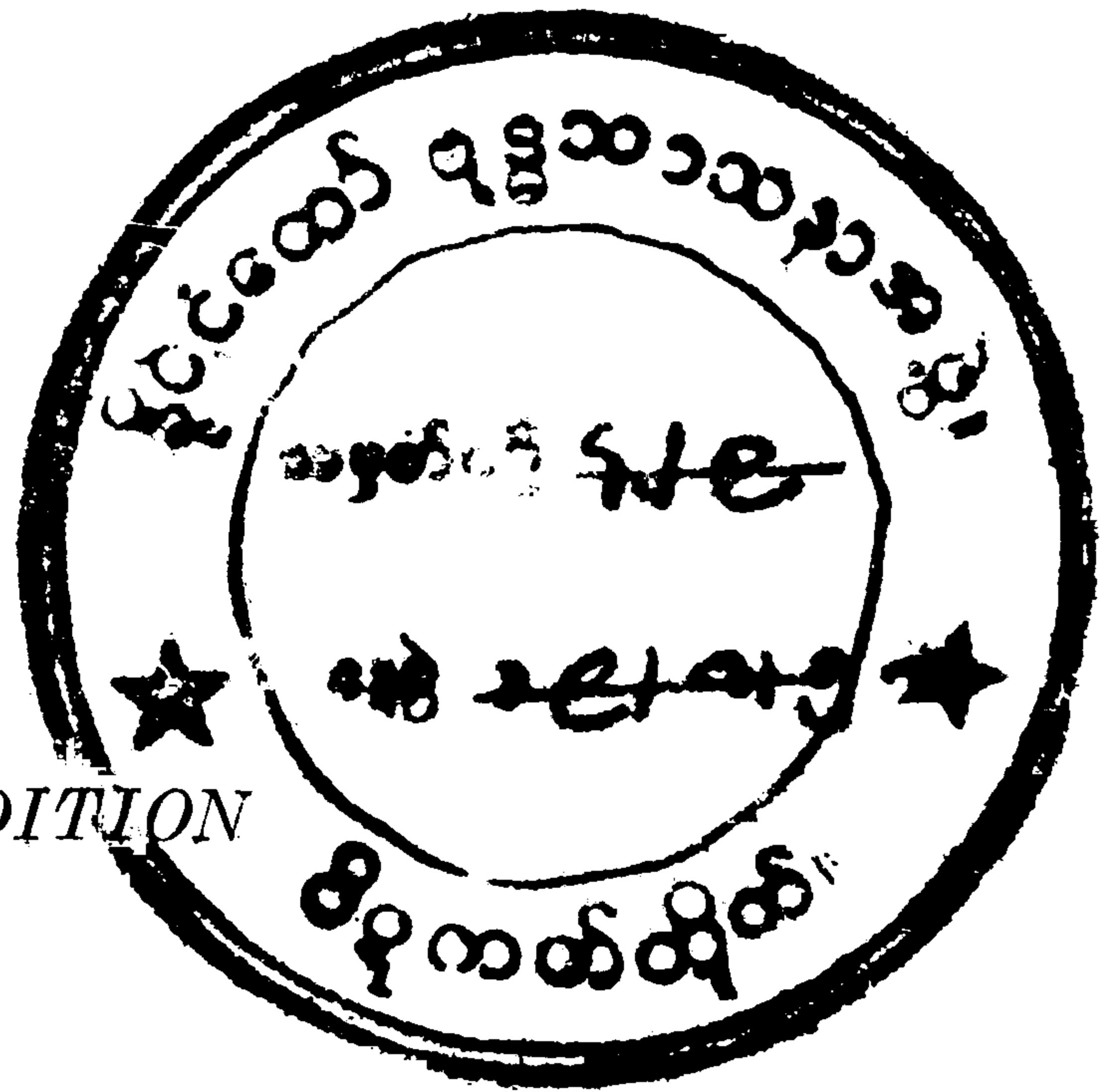
THE NEW PALI COURSE PART II

BY

A. P. BUDDHADATTA THERA

*Author of “Pālibhāshāvatarāṇa”, “Triḍhāshāratnākara”, etc.
and editor of “Buddhadatta’s Manuals”, etc.*

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To
THE MEMORY
of
RUBEN LANGE
OF LOCARNO, SWITZERLAND
who earnestly wished me to produce such a book as this.

EDITOR'S NOTE

Some friends of mine asked me to include here Denominative and Desiderative verbs, etc. when this is revised. I like to inform them that I have compiled a *Higher Pali Course* including these and many other knotty grammatical points in Pali. Dr. Wijesekara, M.A., Ph.D. has kindly revised it. But as its volume is bigger than this second portion its printing will be delayed till the end of the war, owing to the difficulty of obtaining permission to buy paper. I believe that Messrs. Colombo Apothecaries' Co., Ltd. will likewise undertake the publication of it when the control of paper is over.

A.P.B.

1st March, 1945.

PREFACE

I am happy to be able to bring out the second part of this book in such a short time. I was able to do this through the kind assistance given to me by Dr. O. H. de A. Wijesekara, M.A., Ph.D. and Dr. G. C. Mendis, B.A., Ph.D., both of the University College, Colombo.

Dr. Wijesekara revised my MS. and suggested many useful changes. According to his suggestions I have changed the way of classifying words given in the First Book. The new classification follows the terminology of English grammarians, showing *present participles*, *past participles*, etc. separately ; these were not so distinguished in the First Book but were merely marked with the figure (3) to indicate that they were a kind of adjectives, and of the three genders. The words given by me as “ Indeclinable Past Participles ” or “ Active Past Participles ” in the First Book are now termed “ Absolutives ”. Prof. Dr. W. Geiger prefers the word “ Gerund ” to this designation ; but as there is another kind of gerund like *gamana*, I accepted Dr. Wijesekara’s suggestion.

In the First Book, I gave roots with the customary (euphonic) vowel, following the tradition of Pali grammarians, like *paca*, etc. Dr. Wijesekara suggested to me that it would be more convenient to students if this added vowel were either removed (so that the root is given as *pac* and not *paca*, according to the method of

Sanskrit grammarians), or indicated as a separate element by some means or other. I have accepted the second alternative as being more in keeping with Pali usage, and shown the added vowel in an easily discernible way, i.e., in block letters, like *pacA*.

My thanks are due to Dr. O. H. de A. Wijesekara who helped me in so many ways and to Dr. G. C. Mendis, at whose request I undertook to write this book, for very kindly reading through the proofs. I wish to take this opportunity to thank also the various journals and scholars who commented on the First Book, and the publishers who have taken a great deal of trouble over the printing of this book.

A. P. BUDDHADATTA

23rd July, 1938.

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- B.B.S.* *Buddhist Birth Stories.*
- B.I.* *Buddhist India* by T. W. Rhys Davids.
- B.T.* *Buddhism in Translations* by H. C. Warren.
- Bv.* *Buddhavaṇsa* of the *Khuddakanikāya.*
- D.* *Dīghanikāya.* P.T.S.
- Dh.A.* *Dhammapadaṭṭhakathā.* P.T.S.
- Dhp.* *Dhammapada* (text). *Numbers of the stanzas are given.*
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- Vism.* *Visuddhimagga.* P.T.S.

THE NEW PALI COURSE

PART II

FURTHER TREATMENT OF LETTERS

1. The vowels are divided into short and long.

(1) a, i, u are short.

(2) ā, ī, ū, e, o are long.

Prosodically the short vowels before a double consonant or ṇ (= niggahīta) are counted long. It is to be observed that e and o are pronounced short before double or conjunct consonants (as in *khettam*, *bhonto*, etc.).

2. The consonants are divided into (1) *Vagga* (grouped) and (2) *Avagga* (non-grouped).

(1) 25 consonants from k to m are called “grouped” because they are divided into five groups of five letters each. They are—

k	kh	g	gh	ṅ	=	<i>Kavagga</i> or <i>Ka-group</i>
c	ch	j	jh	ñ	=	<i>Cavagga</i> or <i>Ca-group</i>
ṭ	ṭh	ḍ	ḍh	ṇ	=	<i>Ṭavagga</i> or <i>Ṭa-group</i>
t	th	d	dh	n	=	<i>Tavagga</i> or <i>Ta-group</i>
p	ph	b	bh	m	=	<i>Pavagga</i> or <i>Pa-group</i>

These groups are named after the first letter of each *vagga*. The last five letters of the *vaggas*, viz., ṅ, ñ, ṇ, n, m are called *vagganta* or *nasals*.

(2) The remaining seven consonants: *y, r, l, v, s, h, ḷ* are called *avaggas* as they are not grouped like the above.

The sonant *ṇ* is named *niggahīta*. It always comes after a short vowel.

3. Again all the vowels and the consonants are divided according to the place of their formation and utterance.

A. According to the places of formation :

- (1) *k kh g gh ñ h and a ā* are *gutturals*
- (2) *c ch j jh ñ y and i ī* ,, *palatals*
- (3) *ṭ ṭh ḍ ḍh ṇ r ḷ* ,, *linguals*
- (4) *t th d dh n l s* ,, *dentals*
- (5) *p ph b bh m and u ū* ,, *labials*
- (6) *e* is *guttural* and *palatal*
- (7) *o* is *guttural* and *labial*
- (8) *v* is *dental* and *labial*
- (9) *ṇ* is merely a nasal breathing found only after short vowels, e.g., *rathaṁ, maṇiṁ, yāguṁ*.

B. According to utterance.

(1) The *first* and the *third* letters of each of the five *vaggas* are called *unaspirates*, because they are pronounced without a strong breathing or h-sound.

(2) The *second* and the *fourth* letters of the same are *aspirates*, because they are pronounced with a strong breath or h-sound added to them.

SANDHI=EUPHONIC COMBINATION

4. When two letters of the same word or of two different words are joined together for the sake of euphony the union is called *sandhi* (combination or fitting together).

Sandhi is divided into—

(1) *Sarasandhi* = combination of vowels.

(2) *Vyañjanasandhi* = combination of a vowel and a consonant.

(3) *Niggahītasandhi* = combination of ṇ and a vowel or a consonant.

(1) The first occurs when a word ending in a vowel is joined to a word beginning with a vowel, or when two adjacent vowels of the same word are joined together.

(2) The second occurs when a word ending in a vowel is joined to a word beginning with a consonant.

(3) The third occurs when a word or a syllable ending in ṇ is joined to a word or a syllable beginning either with a vowel or a consonant.

Vowel-Sandhi

Combination of vowels is effected by elision or change of one of the two contiguous vowels.

5. A vowel before another vowel is sometimes elided.

Examples

a before a : Vandiya + aggaṇ = *vandiyaggam*.

a ,, ā : Tān'eva + āsanāni = *tān' evāsanāni*.

a ,, u : Amanussa + upaddavo = *amanussupaddavo*.

- ā before i : Paññā + indriyaṇ = *paññindriyaṃ*.
i „ i : Tīni + imāni = *tīnimāni*.
i „ e : No hi + etaṇ = *no h' etaṃ*.
ī „ o : Bhikkunī + ovādo = *bhikkhunovādo*.
u „ u : Mātu + upaṭṭhānaṇ = *mātupaṭṭhānaṃ*.
u „ ā : Sametu + āyasmā = *sametāyasmā*.
e „ a : Dhanaṇ me + atthi = *dhanam matthi*.
e „ e : Sabbe + eva = *sabb' eva*.
o „ e ; Asanto + ettha = *asant' ettha*.
o „ a : Tayo + assu = *tayassu*.

6. When two contiguous vowels are dissimilar, the second is sometimes elided.

a + a, a + ā, ā + a, ā + ā are similar ; so are i + i, etc.
a + i, u, e or o are dissimilar ; so are i + a, u, e, o and so on.

Examples

- i after ā : Chāyā + iva = *chāyā' va*.
a „ i : Iti + api = *itipi*.
a „ u : Devatā nu + asi = *devatā nu' si* ?
a „ ū : Akataññū + asi = *akataññū' si*.
a „ e : Vande + ahaṇ = *vande' haṃ*.
a „ o : So + ahaṇ = *so' haṃ*.
i „ u : Cakkhu + indriyaṇ = *cakkhundriyaṃ*.
e „ ā : Kathā + eva kā = *kathā' va kā* ?
e „ o : Pāto + eva = *pāto' va*.
ā „ o : Moggallāno + āsi = *Moggallāno' si*.

7. The vowel a or ā combines with a following i or ī to e ; with a following u or ū to o (i.e., a + i or ī > e ; a + u or ū > o).

Bandhussa + iva = *bandhuss' eva*.

Jina + īritaṇ = *jīneritaṇ*.

Canda + udayo = *candodayo*.

Yathā + udayo = *yathodayo*.

Upa + ikkhati = *upekkhati*.

Na + upeti = *nopeṭi*.

Udāhi + ūmi = *udādhomi*.

Exercise 1

TRANSLATE INTO ENGLISH

AND DISJOIN THE SANDHIS

1. Tesaṇ dvinnāṇ nivesanesu bahunnaṇ bhikkhūnaṇ paññattān' ev' āsanāni honti.

2. "Puttā m' atthi dhanam m' atthi,
Iti bālo vihaññati." *Dhp.* 62.

3. Purā Vesālivāsīnaṇ mahanto rogupaddavo ahosi.

4. Sabb' eva mayaṇ dhammaṇ sutvā taṇ sādhuṇaṇ manasi karissāma.

5. Sabbam p' idan amhākaṇ dehanissitaṇ vinassati.

6. "No h' etaṇ bhante" ti bhikkhū Bhagavato vadiṇsu.

7. Dāsen' āhaṭṭāni dārūni gaheṭvā dāsī yāguṇ paci.

8. Yadā' haṇ nagaram agamāsiṇ tad' eko puriso mama chattaṇ gaṇhi.

9. Dārakā pupphān' ocinituṇ vanaṇ gantvā setāni' pi nīlāni' pi pupphān' āhariṇsu.

10. "Tena h' āvuso gaṇhatha me patta-cīvaran" ti thero āha.

11. “Thero nāsāya telaṇ āsiñcanto nisinnako’ va āsiñcitvā antogāmaṇ pāvisi.” *Dh. A. i. 10.*

12. Anāthapiṇḍiko’ pi visākhā’ pi mahāupāsikā nibaddhaṇ divasassa dve vāre Tathāgatass’ upatṭhānaṇ gacchanti.

13. Uggāṇhitukāmā dārakā pāto’ v’ utṭhāya kiñci bhuñjitvā satthasālaṇ gacchanti.

14. Kumbhaghosako kālass’ eva vuṭṭhāya Rājagahanagare kammakāre pabodhesi.

15. Mahā-Mahindatthero aññehi catūhi pabbajitehi saddhiṇ Laṅkāḍīpam āgantvā jineritaṇ saddhammaṇ Laṅkikānaṇ desesi.

Words that are not given in the First Book

<i>Antogāma</i> = inside the village ; inner village. <i>n.</i>	<i>Kiñci</i> = something. <i>in.</i>
<i>Ahosi</i> = was. <i>v.</i>	<i>Kumbhaghosaka</i> = name of a person. <i>m.</i>
<i>Āvuso</i> = brethren. <i>in. voc.</i>	<i>Tathāgata</i> = the Buddha. <i>m.</i>
<i>Āsiñcanta</i> = pouring ; sprinkling. <i>pr.p.</i>	<i>Tela</i> = oil. <i>n.</i>
<i>Āsiñcitvā</i> = having poured or sprinkled. <i>abs.</i>	<i>Thera</i> = an elder ; senior monk. <i>m.</i>
<i>Āha</i> = said ; told. <i>v.</i>	<i>Dehanissita</i> = connected with the body. <i>adj.</i>
<i>Iti</i> = thus. <i>in.</i>	<i>Dve vāre</i> = twice. (<i>acc. pl.</i>).
<i>Uggāṇhitukāma*</i> = willing to learn. <i>adj.</i>	<i>Nibaddham</i> = always. <i>ad.</i>
<i>Upatṭhāna</i> = attending ; nursing. <i>n.</i>	<i>Nivesana</i> = house ; dwelling. <i>n.</i>
<i>Kālass’ eva</i> = early. <i>in. †</i>	

*The infinitive in—*tum* loses its final nasal when compounded with *kāma*.

†*Kālassa* was originally a genitive of time.

<i>Paññatta</i> = prepared. <i>p.p.</i>	<i>Laṅkika</i> = born in Ceylon. <i>adj.</i>
<i>Patta-cīvara</i> = bowl and robe. <i>n.</i>	<i>Vinassati</i> = perishes. <i>v.</i>
<i>Pabodheti</i> = awakens. <i>v.</i>	<i>Vihaññati</i> = takes trouble. <i>v.</i>
<i>Pabbajita</i> = monk. <i>m.</i>	<i>Vutthāya</i> = having risen up. <i>abs.</i>
<i>Bāla</i> = foolish. <i>adj.</i> fool. <i>m.</i>	<i>Vesālivāsī</i> = dweller in the city of Vesālī. <i>m.</i>
<i>Bhante</i> = Reverend Sir. <i>voc.</i>	<i>Satthasālā</i> = school. <i>f.</i>
<i>Rogupaddava</i> = calamity by disease. <i>m.</i>	

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS SUITED

1. One of my friends gave me a book when I went to the village.
2. All beings disappear casting off their bodies at the end of their lives.
3. The girls brought blue and red flowers and gave them to their mother and father.
4. The ten fruits brought by the father are divided among the sons and the daughters by the mother.
5. There were many seats prepared for the monks in the monastery of Jetavana.
6. Formerly there was a great calamity by disease to the people in Ceylon.
7. “It is not so, brethren,” said the Elder Sāriputta to the bhikkhus.
8. The Great Elder said to the villagers: “To-morrow we shall go to Sāvatti.”
9. The monk rises early and begins to sweep the platforms around the shrines.

10. The doctrine preached by the Buddha was originally written in books during the reign of Vaṭṭagāmaṇi Abhaya of Ceylon.

11. Being sick, I took medicine from a physician for 20 days, and became healthy.

12. The Buddha preached to all that came to the monastery.

13. The treasurer Anāthapiṇḍika and the female devotee Visākhā built two monasteries near Sāvatti and gave them to the Buddha.

14. He spent 26 rainy seasons in those two monasteries, receiving hospitality from those two families.

15. Migāra, the father-in-law of Visākhā, kept her in the place of his mother ; so she was called “ Migāra-mātā.”

New words occurring in the above Exercise

Among = antare. loc.

Became = abhavi. v.

Being = honta. pr.p.
hutvā. abs.

Being = satta ; pāṇi. m.

Book = potthaka. m.

Built = kāresi. v. causative.

Casting off = vijahitvā.
abs.

Disappears = antara-dhāyati ; vinassati. v.

Divided = bhājita. p.p.

During = vattante. loc.

Early = pāto 'va. in.

Female devotee = upāsikā.
f.

Hospitality = sakkāra. m.

Life = jīvita. n.

Misfortune = vipatti. f.

Originally = sabbapaṭṭha-
maṇ. ad.

Platform around a shrine
= cetiyaṅgaṇa. n.

Prepared = paññatta.*
p.p.

*This must be used only in connection with seats and beds. The other meanings of *pannatta* are : pointed out, made known, ordained, etc.

The word that can be used anywhere in the sense of “ prepared ” is *sajjita*.

<i>Rainy season</i> = vassāna. <i>m.</i>	<i>Spent</i> = atikkāmesi. <i>v.</i> (Use only in connection with time).*
<i>Receiving</i> = labhanta. <i>pr.p.</i>	<i>Sweeps</i> = sammajjati. <i>v.</i>
<i>Reign</i> = rajjakāla. <i>m.</i>	<i>Treasurer</i> = setṭhī; bhaṇ- ḍāgārika. <i>m.</i>
<i>Sick</i> = rogī. <i>adj.</i>	<i>Villager</i> = gāmaṇḍa... <i>m.</i>

Vowel-Sandhi (Continued)

8. When the first vowel is elided the second is sometimes lengthened.

Tatra + ayaṇ = tatr + ayaṇ = *tatrāyaṇ*.

Tadā + ahaṇ = tad + ahaṇ = *tadāhaṇ*.

Yāni + idha = yān + idha = *yānīdha*.

Kikī + iva = kik + iva = *kikīva*.

Bahu + upakāro = bah + upakāro = *bahūpakāro*.

Idāni + ahaṇ = idān + ahaṇ = *idānāhaṇ*.

Sace + ayaṇ = sac + ayaṇ = *sacāyaṇ*.

Tathā + upamaṇ = tath + upamaṇ = *tathūpamaṇ*.

Appassuto + ayaṇ = appassut + ayaṇ = *appassutāyaṇ*.

9. Sometimes the first vowel becomes long when the second is elided. (Note that only a dissimilar second vowel is elided).

Deva + iti = deva + ti = *devāti*.

Vijju + iva = vijju + va = *vijjūva*.

Vi + atināmeti = vi + tināmeti = *vītināmeti*.

Sādhu + iti = sādhu + ti = *sādhūti*.

Kiṇsu + idha = kiṇsu + dha = *kiṇsūdha*.

Lokassa + iti = lokassa + ti = *lokassāti*.

* *Vissajjesi* must be used in connection with wealth.

10. I, ī, or e before a dissimilar vowel is sometimes changed to y ; then in some places the second vowel is lengthened.

Aggi + agāro = aggy + agāro = *aggyāgāro*.

Sotthi + atthu = *sotthyatthu*.

Putto te + ahaṇ = putto ty + ahaṇ = *putto tyāham*.

Me + ayaṇ = my + ayaṇ = *myāyam*.

Dāsī + ahosiṇ = dāsy + ahosiṇ = *dāsyāhosiṇ*.

Sattamī + atthe = *sattamyatthe*.

11. O or u before a dissimilar vowel is changed to v ; sometimes the second vowel is lengthened.

So + ahaṇ = sv + ahaṇ = *svāham*.

Anu + eti = *anveti*.

Atha kho + assa = *athakhvassa*.

Anu + addhamāsaṇ = *anvaddhamāsam*.

Su + akkhāto = sv + akkhāto = *svākkhāto*.

Na tu + eva = *na tveva*.

Yāvatako + assa = *yāvatakvassa*.

Su + āgataṇ = *svāgataṇ*.

Yo + ayaṇ = yv + ayaṇ = *yvāyam*.

12. Consonants, y, v, m, d, n, t, r, l, h are sometimes inserted between two vowels to avoid a hiatus.

y : Na + idaṇ = *nayidaṇ*.

Vuddhi + eva = *vuddhiyeva*.

v : Ti + aṅgulaṇ = *tivaṅgulaṇ*.

Pa + uccati = *pavuccati*.

m : Idha + ijjhati = *idhamijjhati*.

Lahu + essati = *lahumessati*.

- d : Atta + attho = *attadattho*.
 Tāva + eva = *tāvadeva*.
 n : Ito + āyati = *itonāyati*.
 t : Tasmā + iha = *tasmātiha*.
 Ajja + agge = *ajjatagge*.
 r : Du + ākkhāto = *durakkhāto*.
 Pātu + ahosi = *pāturahosi*.
 Ni + uttaro = *niruttaro*.
 l : Cha + abhiññā = *chaḷabhiññā*.
 Cha + aṇso = *chaḷaṇso*.
 h : Su + ujū ca = *suhujū ca*.
 Putha + eva = *puthageva*.
-

Exercise 2

TRANSLATE INTO ENGLISH

AND SHOW HOW THE SANDHIS ARE FORMED

1. Sac'āyaṇ kumāro agāraṇ ajjhāvasati rājā bhavis-sati cakkavattī.
2. “Samma, idān' āhaṇ vihāraṇ gantvā therāṇ tayā kata-paṇṇasālāyaṇ nisinnakaṇ disvā āgato' mhi.” *Dh. A. i, 19.*
3. “Svāhaṇ abbūḷha-sallo' smi,
 Sītibhūto' mhi nibbuto.” *Dh. A. i, 30.*
4. “Ko' si tvaṇ, Bhante' ti ? Therassa bhāgineyyo mhī ti.” *Dh. A. i, 14.*
5. “Yathā hi mūle anupaddave daḷhe
 Chinno' pi rukkho punar eva rūhati,
 Evam pi taṇhānusaye anūhate
 Nibbattatī dukkham idaṇ punappunaṇ.”
Dhp. 338.

- 6 (1) “ Kiṇ sū’ dha vittaṇ purisassa seṭṭhaṇ ?
Kin su sucinṇo sukham āvahāti ?”
(2) “ Saddhī’ dha vittaṇ purisassa seṭṭhaṇ.
Dhammo sucinno sukham āvahāti.” *S.I.* 42.
7. “ Tasmā-t-ihā, bhikkhave, evaṇ sikkhitabbaṇ :
paññāvuddhiyā vaddhissāmā’ ti.” *A.* i, 15.
8. “ Tayo’ me bhikkhave gilānā saṇvijjamānā lokas-
miṇ, . . . tayo’ me gilānūpamā puggalā.” *A.* i. 120.
9. Aṇḍaṇ rakkhantī kikī’ va, vāladhiṇ rakkhanto
camarī’ va, tumhe’ pi sādhukaṇ attano sīlaṇ rakkhatha.
10. “ Tato naṇ sukham anveti
Chāyā’ va anapāyini.” *Dhp.* 2.
11. “ Yāvatak-v-assa kāyo, tāvatak-v-assa vyāmo.”
D. iii, 144.
12. “ Na-y-idha naccaṇ vā gītaṇ vā
Tālaṇ vā susamāhiṇaṇ.” *Dh.* *A.* iv, 67.

New Words

<i>Agāra</i> = house. <i>n.</i>	<i>Amhi</i> = (I) am. <i>v.</i>
<i>Ajjhāvasati</i> = dwells. <i>v.</i>	<i>Asmi</i> = (I) am. <i>v.</i>
<i>Anapāyini</i> = which does not leave. <i>f.</i>	<i>Āvahāti</i> = brings. (Metri- cal for <i>āvahati</i>).
<i>Asi</i> = (thou) art. <i>v.</i>	<i>Kikī</i> = blue jay. <i>f.</i>
<i>Anupaddava</i> = free from danger ; safe. <i>adj.</i>	<i>Kim su</i> = an interrogative particle. <i>in.</i>
<i>Anusaya</i> = predisposi- tion. <i>m.</i>	<i>Gilāna</i> = sick (person). <i>adj.</i>
<i>Anūhata</i> = not destroyed. <i>p.p.</i>	<i>Gilānūpama</i> = similar to a patient. <i>adj.</i>
<i>Anveti</i> = follows. <i>v.</i>	<i>Gīta</i> = song ; singing. <i>n.</i>
<i>Abbūḷha</i> = drawn out ; removed. <i>p.p.</i>	

Cakkavattī = universal monarch ; (lit. one who sets the wheel rolling).
m.

Camarī = the yak. *m.*

Taṇhā = lust ; thirst. *f.*

Tasmā = therefore. *in.*

Tāḷa = music. *m.*

Tāvataka = that much.
adj.

Daḷha = tight ; firm. *adj.*

Nacca = dance. *n.*

Nibbata = tranquillised ;
peaceful. *p.p.*

Nisinnaka = sitting. *adj.*

Paṇṇasālā = leaf hut. *f.*

Puggala = person. *m.*

Punappunam = again and
again. *ad.*

Bhāgineyya = sister's son.
m.

Yāvataka = as much (as).
adj.

Rakkhantī = protecting ;
watching. *f.*

Rāja = king. *m.*

Rūhati = grows. *v.*

Vaddhati = grows ; in-
creases. *v.*

Vāladhi = tail. *m.*

Vitta = wealth. *n.*

Vuddhi = increase. *f.*

Vyāma = fathom. *m.*

Saddhā = faith. *f.*

Samma = friend.*

Samvijjamāna = existing.
adj.

Sikkhitabba = that should
be practised or ob-
served. *pt.p.*

Sītibhūta = cooled. *p.p.*

Suciṇṇa = practised well.
p.p.

Susamāhita = well per-
formed. *p.p.*

Setṭha = highest ; noble.
adj.

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS POSSIBLE

1. All beings that are assembled here be glad of this saying !

2. O monks, there are three causes to sin.

3. All the people in the world fall down by death as a tree falls down when cut at the root.

*This is seen only in the vocative form.

4. I, being such a person, will not carry out your word, but my mother's.

5. If this prince leaves the household-life he will become an all-knowing one.

6. Now I went with my children to the monastery and returned after listening to a sermon.

7. Lad, you who wish to get a thing that cannot be obtained, are a fool.

8. Asked by the monk whether there is a forest-dwelling of the monks,* the devotee replied "yes, Reverend Sir."

9. The minister accepted the words of the king, saying : " Yes, O Lord," and departed from the palace.

10. The millionaire, Ānanda, assembled his relations once a fortnight and admonished his son in their presence.

11. A one-eyed man protects his only eye with the utmost care ; in the same way you must safeguard your virtues.

12. The deity came to the place where the Buddha was, saluted Him, and asked Him a question.

New Words

<i>Accepted</i> = paṭigaṇhi. <i>v.</i>	<i>Asked</i> = puṭṭha ; pucchita. <i>p.p.</i>
<i>Admonishes</i> = anusāsati. <i>v.</i>	<i>Assembles</i> = sannipātetī. <i>v. causative.</i>
<i>All-knowing</i> = sabhaññū. <i>adj.</i>	<i>Assembled</i> = samāgata ; sannipatita. <i>p.p.</i>
<i>Asks</i> = pucchati. <i>v.</i>	

*In Pali this interrogative clause should be rendered as a simple question ending with *iti*.

<i>But</i> = tathā pi. <i>in</i> .	<i>One-eyed</i> = ekakkhika.
<i>Cause</i> = hetu. <i>m.</i> mūla. <i>n.</i>	<i>adj.</i>
<i>Child</i> = dāraka. <i>m.</i>	<i>Palace</i> = rājabhavana. <i>n.</i>
<i>Departs</i> = apagacchati. <i>v.</i>	<i>People</i> = jana : manussa.
<i>Devotee</i> = upāsaka. <i>m.</i>	<i>m.</i>
<i>Falls down</i> = patati. <i>v.</i>	<i>Presence</i> = abhimukha. <i>n.</i>
<i>Forest-dwelling</i> = arañña-vihāra. <i>m.</i>	<i>Prince</i> = rājakumāra. <i>m.</i>
<i>Glad</i> = sumana ; tuṭṭha. <i>adj.</i>	<i>Question</i> = pañha. 3.
<i>Lad</i> = māṇavaka. <i>m.</i>	<i>Replied</i> = paccassosi : paccuttaram adāsi. <i>v.</i>
<i>Leaves the household-life</i> = (anagāriyaṇ) pabbajati.	<i>Safeguards</i> = rakkhati. <i>v.</i>
<i>Listening</i> = savaṇa. (<i>ger.</i>) <i>n.</i>	<i>Salutes</i> = abhivādeti. <i>v.</i>
<i>Once a fortnight</i> = anvaddhamāsaṇ. <i>ad.</i>	<i>Saying</i> = bhāsita. <i>ger.</i>
	<i>Saying</i> = kathenta. <i>pr.p.</i>
	<i>That cannot be obtained</i> = alabbhaneyya. <i>pt.p.</i>
	<i>Utmost care</i> = adhikatarussāha.* <i>m.</i>
	<i>Wishes</i> = icchati <i>v.</i>

Disjoin the Sandhis in the following words : —

Pañc' indriyāni	Tātāti
Sattuttamo	Saddhīdha
Suriyodayo	Migīva
Dhammānussati	Handāhaṇ
Atrāhaṇ	Tato' haṇ
Yān' imāni	Hatacakkhu' smi
Tāvad' eva	N' eva tāvāhaṇ
Cattāro' me	Sammad' akkhāto
	Yvāhaṇ

*There is no word in Pali exactly corresponding to "care."

Join the following words in suitable ways :—

Tattha + ahaṇ

Tathā + eva

Tassa + upari

Vutti + assa

Ajja + eva

Du + aṅgulaṇ

Tadā + api

Atha kho + etaṇ

Vasalo + iti

Tāni + ahaṇ

Avijjā + oggho

Na + udeti

Mūlho + asi

2. Consonant-Sandhi

13. A consonant after a vowel is generally reduplicated. An aspirate is reduplicated by an unaspirate, and an unaspirate by itself.

Examples

Rūpa + khando = *rūpakkhando*

Du + karaṇ = *dukkaram*

Anu + gaho = *anuggaho*

Pari + cajati = *pariccajati*

Seta + chattaṇ = *setacchattaṇ*

Tatra + tthito = *taratthito*

Paṭhama + jhāṇaṇ = *paṭhamajjhāṇaṇ*

Vi + ñāṇaṇ = *viññāṇaṇ*

Upa + davo = *upaddavo*

Ni + dhano = *niddhano*

Su + patiṭṭhito = *suppatiṭṭhito*

Ni + phalaṇ = *nippphalaṇ*

Du + bhikkhaṇ = *dubbhikkhaṇ*

Ni + malo = *nimmalo*

Appa + suto = *appassuto*

14. A long vowel before a reduplicated consonant is often shortened.

Parā + kamo = *parakkamo*

Ā + khāto = *akkhāto*

Taṇhā + khayō = *taṇhakkhayo*

Mahā + phalaṇ = *mahapphalam*

Ā + sādo = *assādo*

The exceptions to this rule are :

Vedanā + khandho = *vedanākkhandho*

Yathā + kamaṇ = *yathākkamam*

Paññā + khandho = *paññākkhandho*

15. A vowel before a consonant is sometimes lengthened and sometimes shortened for the sake of prosody.

Lengthened

Khanti + paramaṇ = *khantī paramam*

Jāyati + soko = *jāyatī soko*

Maññati + bālo = *maññatī bālo*

Nibbattati + dukkhaṇ = *nibbattatī dukkham*

Shortened

Bhovādī + nāma so hoti = “ *bhovādi nāma so hoti.* ”

Yiṭṭhaṇ vā + hutaṇ vā + loke = “ *yitṭham va hutam va loke.* ”

Buddhe yadi vā + sāvake = “ *Buddhe yadi va sāvake.* ”

16. O in “ so ” and “ eso ” before a consonant is sometimes changed into “ a. ”

Eso + dhammo = *esa dhammo*

So + muni = *sa muni*

So + sīlavā = *sa sīlavā*

Eso + patto = *esa patto*

Eso + idāni = *esa 'dāni*

Exercise 3

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. Manussā āyukkhayena kammakkhayena puññak-
khayena ca maranti.
2. Sumedha-tāpaso paṭhamajjhānaṃ dutiyajjhānaṃ
ca nibbattesi.
3. Nimmalassa sīlassa pālaṇaṃ mahapphalaṃ mahā-
nisaṇsaṃ hoti.
4. “Pemato jāyatī soko ;
Pemato jāyatī bhayaṃ ;
Pemato vippamuttassa
Natthi soko ; kuto bhayaṃ ?” *Dhp.* 213.
5. Bhagavatā taṇhakkhayāya dhammo desito hoti.
6. “Upakkiliṭṭhassa, Visākhe, kāyassa upakkamena
pariyodapanā hoti.” *A.* i, 208.
7. “Yo ca tulaṃ’ va paggayha
Varam ādāya paṇḍito
Pāpāni parivajjeti,
Sa munī ; tena so muni.” *Dhp.* 269.
8. “Na hi verena verāni
Sammantī’ dha kudācanaṃ ;
Averena ca sammanti.
Esa dhammo sanantano.” *Dhp.* 5.
9. Adhirājā Dhammāsoko Devānampiyatissassa Laṅ-
kissarassa bahū paṇṇākāre pesetvā puna pi rajjābhi-
sekaṃ kāresi.
10. “Yamhi jhānaṃ ca paññā ca
Sa ve nibbāṇa-santike.” *Dhp.* 372.

11. “ Sabbe saṅkhārā aniccā’ ti
 Yadā paññāya passati,
 Atha nibbindatī dukkhe ;
 Esa maggo visuddhiyā.” *Dhp.* 277.

New Words

<i>Anicca</i> = impermanent. <i>adj.</i>	<i>Puññakkhaya</i> = exhaus- tion of merit. <i>m.</i>
<i>Avera</i> = benevolence ; friendliness. <i>m.</i>	<i>Pema</i> = love. <i>m.n.</i>
<i>Upakkama</i> = means ; ex- pedient. <i>m.</i>	<i>Pesetvā</i> = having sent. <i>abs.</i>
<i>Upakkiliṭṭha</i> = dirty. <i>p.p.</i>	<i>Bhaya</i> = fear. <i>n.</i>
<i>Kammakkhaya</i> = exhaus- tion of karma. <i>m.</i>	<i>Mahapphala</i> = bringing great results. <i>adj.</i>
<i>Kudācanam</i> = sometimes (<i>Na kudācanam</i> = never). <i>in.</i>	<i>Mahānisaṃsa</i> = greatly beneficial. <i>adj.</i>
<i>Jāyati</i> = arises. <i>v.</i>	<i>Rajjābhiseka</i> = corona- tion of a king ; appoint- ment to the kingship. <i>m.</i>
<i>Jhāna</i> = trance ; medita- tion. <i>n.</i>	<i>Vara</i> = noble. <i>adj.</i>
<i>Tāpasa</i> = hermit. <i>m.</i>	<i>Vippamutta</i> = released. <i>p.p.</i>
<i>Nibbatteti</i> = produces. <i>v.</i>	<i>Visuddhi</i> = purity (from the passions). <i>f.</i>
<i>Nibbāṇa</i> = the summum bonum of the Bud- dhists. <i>n.</i>	<i>Vera</i> = enmity. <i>n.</i>
<i>Nibbindati</i> = becomes disgusted. (<i>with locative</i>).	<i>Sanantana</i> = ancient. <i>adj.</i>
<i>Faṇṇākāra</i> = present. <i>m.</i>	<i>Sammati</i> = calms itself ; appeases. <i>v.</i>
<i>Pariyodapanā</i> = clean- sing ; purification. <i>f.</i>	<i>Saṅkhāra</i> = aggregation ; component (thing) ; matter ; phenomenon. <i>m.</i>
<i>Parivajjeti</i> = avoids ; re- moves, <i>v.</i>	
<i>Pālana</i> = protection ; observation. <i>ger.</i>	

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS SUITED

1. Gods disappear from heaven by the exhaustion of merit and of age (life).
2. The hermits who dwell in forests strive to obtain the third and the fourth trances.
3. This ignorant person is not able to attain nirvāṇa.
4. The Buddha has preached that the aggregate of form is impermanent like a mass of foam.
5. Bimbisāra, the king of Magadha, provided white umbrellas for the Buddha and His disciples when they went towards Vesālī.
6. The persons who have observed the precepts without any breach will be born in heaven and will obtain immense happiness.
7. It is very difficult for* a wicked person to do benevolent actions.
8. Kings are not able to avoid famines in their own countries.
9. People give alms and do other meritorious deeds in order to obtain great results in future.
10. A dirty cloth must be cleansed by washing again and again.
11. Enmity is never removed by enmity ; it may be removed by a benevolent action.
12. Love is the root of sorrow and fear ; he who has removed love has removed sorrow and fear.

*In Pali use the instrumental, with the infinitive for "to do."

New Words

<i>Action</i> = kamma. <i>n.</i>	<i>Must be cleansed</i> = pariyo-
<i>Aggregate</i> = khanda. <i>m.</i>	dapetabba. <i>pt.p.</i>
<i>Benevolent</i> = mettāsaha-	<i>Own</i> = saka. <i>adj.</i>
gata. <i>adj.</i>	<i>Provides</i> = sampādeti. <i>v.</i>
<i>Breach</i> = bhedana. <i>ger.</i>	<i>Removed</i> = apanīta. <i>p.p.</i>
<i>Country</i> = ratṭha. <i>n.</i>	<i>Strives</i> = ussahati. <i>v.</i>
<i>Disciple</i> = sāvaka. <i>m.</i>	<i>To attain</i> = paṭiladdhuṇ.
<i>Foam</i> = pheṇa. <i>n.</i>	<i>inf.</i>
<i>Future</i> = anāgata. <i>m.</i>	<i>To avoid</i> = nivāretuṇ.
<i>Happiness</i> = sukha. <i>n.</i>	<i>inf.</i>
<i>Ignorant</i> = appassuta.	<i>To obtain</i> = laddhuṇ. <i>inf.</i>
<i>adj.</i>	<i>Very difficult</i> = atiduk-
<i>Immense</i> = atimahanta.	kara. <i>adj.</i>
<i>adj.</i>	<i>Wicked person</i> = asap-
<i>Meritorious deed</i> = kusala;	purisa. <i>m.</i>
puñṇakamma. <i>n.</i>	

Join the following words :--

Bahu + suto	Puggalā + dhammadasā
So + yāti	Sammā + padhānaṇ
Du + karaṇ	Pañca + khandhā
Mahā + dhano	Su + paṭividdho

Disjoin the following words :—

Paggharati	Mahabbalo
Mahabbhayaṇ	Viññāṇakkhandho
Sappuriso	Appaṭipuggalo
Assāso	Paggaṇhāti

3. Niggahīta—Sandhi

17. *ṇ* before a vagga-consonant may, sometimes, be transformed to the nasal or the fifth letter of the group to which that consonant belongs.

Dīpaṇ + karo = *Dīpaṇkaro*

Raṇaṇ + jaho = *raṇaṇjaho*
 Saṇ + ṭhānaṇ = *saṇṭhānaṇ*
 Taṇ + dhaṇaṇ = *tandhaṇaṇ*
 Taṇ + phalaṇ = *tamphalaṇ*
 Sayaṇ + jāto = *sayaṇjāto*
 Amataṇ + dado = *amatandado*
 Evaṇ + me sutaṇ = *evam me sutaṇ*

18. ṇ before l is sometimes transformed to l.

Saṇ + lahuḁo = *sallahuḁo*
 Puṇ liṇgaṇ = *pulliṇgaṇ*
 Saṇ + lāpo = *sallāpo*
 Paṭisaṇ + līnc = *paṭisallīno*

19. ṇ before e or h is sometimes changed to ñ; ñ before e is reduplicated.

Paccattaṇ + eva = *paccattañ-ñ-eva*
 Taṇ + hi tassa = *tañ hi tassa*
 Evaṇ + hi vo = *evañ hi vo*
 Taṇ + khaṇaṇ + eva = *taṇkhaṇaṇ-ñ-eva*

20. ṇ followed by y combines with y to form ññ.

Saṇ + yogo = *saññogo*
 Yaṇ + yad eva = *yaññad eva*
 Saṇ + yojanaṇ = *saññojanaṇ*
 Ānantaṛikaṇ + yam āhu = *ānantaṛikaññam āhu*

21. ṇ followed by a vowel sometimes becomes m or d.

Taṇ + ahaṇ = *tam aham*
 Etaṇ + avoca = *etad avoca*
 Kiṇ + etaṇ = *kim etam*

Taṇ + atthaṇ = *taṃ atthaṃ* ; *tad atthaṃ*

Taṇ + anattā = *tad anattā*

Yaṇ + idaṇ = *yaḍ idaṃ* ; *yam idaṃ*

22. ṇ followed by a vowel or a consonant is sometimes elided ; then the vowel in some cases is lengthened.

Tāsaṇ + ahaṇ = *tāsāhaṃ*

Evaṇ + ahaṇ = *evāhaṃ*

Vidūnaṇ + aggaṇ = *vidūnaggaṃ*

Buddhānaṇ + sāsaṇaṇ = *Buddhāna sāsaṇaṃ*

Adāsiṇ + ahaṇ = *adāsāhaṃ*

Ariyasaccānaṇ + dassanaṇ = *ariyasaccāna dassanaṃ*

23. A vowel after ṇ is sometimes elided ; then ṇ undergoes the change stated in § 17 in most instances.

Abhinanduṇ + iti = *abhinandun 'ti*

Cakkaṇ + iva = *cakkaṃ 'va*

Halaṇ + idāni = *halan 'dāni*

Tvaṇ + asi = *tvaṃ 'si*

Idaṇ + api = *idaṃ pi*

Uttariṇ + api = *uttarim pi*

24. ṇ, is sometimes inserted before a vowel or a consonant.

Chakku + udapādi = *cakkhum udapādi*

Aṇu + thūlāni = *aṇum-thūlāni*

Manopubba + gamā = *manopubbaṅgamā*

Yāva c 'idha = *yāvañc 'idha*

Ava + siro = *avaṃsiro*

Exercise 4

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. “Tassa attano ca tāsañ ca devatānaṃ sīlañ ca
sutañ ca cagañ ca paññañ ca anussarato cittaṃ pasīdati.”
A. i, 210.
2. “Tasmā saññaṃmay ’attānaṃ
Assaṃ bhadraṃ va vāṇijo.” *Dhp. 380.*
3. “Karomi tuyhaṃ vacanaṃ ;
Tvaṃ ’si ācariyo mama.” *Dh. A. i, 32.*
4. “Anussaretha Sambuddhaṃ,
Bhayaṃ tumhāka no siyā.” *S. i, 120.*
5. “Evā ’haṃ cintayitvāna
Nekakoṭṭisaṃ dhaṇaṃ
Nāthānāthānaṃ datvāna
Himavantam upāgamiṃ.” *Bv.*
6. “Dāyako dānapati yaññaḍ eva parisāṃ upasaṅ-
kamati . . . visārado ’va upasaṅkamati.” *A. iii, 39.*
7. “Aññāya ca paṇāhaṃ samanānaṃ Sakyaputtiyā-
naṃ dhammaṃ evāhaṃ tasmā dhammavinayā apak-
kanto.” *A. i, 185.*
8. “Tena hi, gahapati, taññ ev ’ettha paṭipucchis-
sāmi.”
9. “Taṇ hi tassa sakaṃ hoti,
Taṇ ca ādāya gacchati.” *S. i, 93.*
10. “Imāni cattāri ariyasaccāni ’ti, bhikkhave, . . .
yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.” *A. i, 177.*
11. “Taṇhaṅkaro, Medhaṅkaro, Saraṇaṅkaro, Dīpaṅ-
karo ti cattāro Buddhā ekasmiññ eva kappe uppajjinsu.”
12. “Idam avoca Bhagavā ; attamanā te bhikkhū
Bhagavato bbāsitaṃ abhinandun ti.” *In many suttas.*

New Words

<i>Aññāya</i> = having understood. <i>abs.</i>	<i>Nātha</i> = lord. <i>m.</i> able. <i>adj.</i>
<i>Attamana</i> = glad. <i>adj.</i>	<i>Niraya</i> = hell. <i>m.</i>
<i>Anātha</i> = helpless. <i>adj.</i>	<i>Neka-koṭisata</i> = counted by many crores. <i>adj.</i>
<i>Anussarati</i> = remembers. <i>v.</i>	<i>Paṭicca</i> = on account of (with acc.) <i>in.</i> or <i>abs.</i>
<i>Anussaranta</i> = remembering. <i>pr.p.</i>	<i>Paṭipucchati</i> = asks again. <i>v.</i>
<i>Apakkaniya</i> = gone away. <i>p.p.</i>	<i>Pasīdati</i> = becomes clear or glad. <i>v.</i>
<i>Abhinandati</i> = rejoices. <i>v.</i>	<i>Bhadra</i> = good. <i>adj.</i>
<i>Ariyasacca</i> = noble truth. <i>n.</i>	<i>Bhāsita</i> = saying. <i>n.</i> said. <i>p.p.</i>
<i>Ācariya</i> = teacher. <i>m.</i>	<i>Visāraḍa</i> = unconfused ; bold. <i>adj.</i>
<i>Kappa</i> = an aeon. <i>m.</i>	<i>Saka</i> = one's own. <i>adj.</i>
<i>Cāga</i> = charity. <i>m.</i>	<i>Sakya-puttiya</i> = belonging to the sons of Sākyas. <i>adj.</i>
<i>Cintayitvā</i> = having thought. <i>abs.</i>	<i>Saññamayati</i> = restrains ; trains oneself. <i>v.</i>
<i>Dānapati</i> = liberal donor ; philanthropist. <i>m.</i>	<i>Samana</i> = monk. <i>m.</i>
<i>Dāyaka</i> = donor. <i>m.</i>	
<i>Dhamma-vinaya</i> = doctrine and discipline. <i>m.</i>	

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS POSSIBLE

1. A virtuous man comes to an assembly without any fear. This is one of the results he has obtained through his virtue.

2. Having thought thus I distributed alms among 200 beggars.

3. Then I asked him again the same thing ; he answered in another way.

4. At the end of the discourse of the Ven. Sāriputta, the bhikkhus expressed their approval of his words.

5. If you always keep in mind the virtues of the Buddha, you will not fall into wicked thoughts.

6. The actions of the man, good or bad, will follow him to the other world as a wheel follows the feet of the oxen that are yoked to a cart.

7. The Buddha's admonition to us is that we must cleanse our minds from all sins.

8. One's mind becomes gladdened when one thinks about the virtues of the deities by which they are born in that state.

9. He has taken refuge in the Buddha, dhamma, and saṅgha.

10. The man fell head-downwards into a pit.

11. The Elder preached a long sermon to the assembly and further admonished them.

12. The liberal donor was not afraid of falling feet-upwards in a pit of glowing charcoal.

New Words

(Action) good and bad =	Cleanses = parisodheti. v.
kusalākusala (-kam-	Discourse = desanā. f.
ma). n.	Distributes = bhājeti ;
Approval = anumati. f.	vissajjeti. v.
Admonition = anusāsana ;	Expresses = pakāseti. v.
sāsana. n.	Expresses approval =
Assembly = sabhā. f.	abhinandati. v.
Becomes gladdened = pa-	Further = uttarim (pi).
sīdati. v.	ad. .
Born = nibbatta. p.p.	Glowing = jalita. p.p.
Charcoal = aṅgāra. m.	

<i>In another way</i> = añña-thā. <i>ad.</i>	<i>Same thing</i> = tad eva.
<i>In that state</i> = tattha. <i>in.</i>	<i>Sermon</i> = sutta. <i>n.</i>
<i>Keeps in mind</i> = manasi kārōti. <i>v.</i>	<i>State</i> = attabhāva. <i>m.</i>
<i>Other world</i> = paraloka. <i>m.</i>	<i>Taken refuge</i> = saraṇa-gata. <i>p.p.</i>
<i>Obtained</i> = laddha. <i>p.p.</i>	<i>Thought</i> = cintā. <i>f.</i>
<i>Result</i> = ānisaṃsa ; 'vi-pāka. <i>m.</i>	<i>Wicked</i> = duṭṭha. <i>adj.</i>
	<i>Yoked</i> = yojita ; baddha. <i>p.p.</i>

Mixed Sandhi

25. When i before a dissimilar vowel is changed to y (according to the rule §10), that y, together with the preceding consonant, undergoes several changes.

I. ty becomes cc

Iti + evaṇ = ity + evaṇ = iccevaṇ
 Ati + antaṇ = aty + antaṇ = accantaṇ
 Jāti + andho = jāty + andho = jaccandho
 Iti + ādi = ity + ādi = iccādi
 Pati + ayo = paty + ayo = paccayo

II. dy becomes jj

Yadi + evaṇ = yady + evaṇ = yajjevaṇ
 Nadī + ā = nady + ā = najjā

III. dhy becomes jjh

Adhi + agamā = adhy + agamā = ajjhagamā
 Adhi + okāso = adhy + okāso = ajjhokāso
 Bodhi + aṅgā = bodhy + aṅgā = bojjhaṅgā

IV. bhy becomes bbh

Abhi + uggacchati = abhy + uggacchati = *abbhuggacchati*

Abhi + okāso = abhy + okāso = *abbhokāso*

Abhi + ācikkhanaṇ = abhy + ācikkhanaṇ = *abbhācikkhanaṇ*

V. py becomes pp

Api + ekacce = apy + ekacce = *appekacce*

Api + ekadā = apy + ekadā = *appekadā*

A few masculine nouns, ending in a, are differently declined from “nara.” Two of them are very frequently used.

26. Declension of Atta = Self

	SINGULAR	PLURAL
<i>Nom.</i>	Attā	Attāno
<i>Acc.</i>	Attānaṇ ; attañ	Attāno
<i>Ins.</i>	Attanā ; attena	Attanebhi ; attanehi
<i>Dat.</i>	} Attano	Attānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Attanā	Attanebhi ; attanehi
<i>Loc.</i>	Attani	Attanesu
<i>Voc.</i>	Atta ; attā	Attāno

27. Declension of Rāja = King

	SINGULAR	PLURAL
<i>Nom.</i>	Rājā	Rājāno
<i>Acc.</i>	Rājānaṇ ; rājaṇ	Rājāno
<i>Ins.</i>	Raññā ; rājena	Rājūbhi ; rājūhi ; rājebhi ; rājehi
<i>Dat.</i>	} Rañño ; rājino	Raññaṇ ; rājūnaṇ rājānaṇ
<i>Gen.</i>		

<i>Abl.</i>	Raññā ; rājamhā ; rājasmā	Rājūbhi ; rājūhi ; rājebhi ; rājehi
<i>Loc.</i>	Raññe ; rājini ; rājamhi ; rajasmiṇ	Rājusu ; rājesu
<i>Voc.</i>	Rāja ; rājā	Rājāno

Exercise 5

TRANSLATE INTO ENGLISH

1. Rājā nagare caranto dhammaṃ desentam ekaṃ tāpasam passi.

2. Dhammaṃ suṇantā bahū manussā rājini āgacchante tam eva olokesuṇ.

3. Rājūsu attano attano raṭṭhesu carantesu bahū-sevakā setacchattādīni gahetvā te anugacchanti.

4. Rājāno attānaṃ kumāre sake sake rajje patitṭhāpetum icchantā tesāṃ nānāsippāni sikkhāpenti.

5. Duṭṭhagāmanī-rañño Sālikumāro nāma eko' va putto ahosi. So attano piturantakaṃ rajjaṃ labhituṃ na icchi.

6. So rājā Elāraṃ Damiḷarājānaṃ māretvā Buddha-sāsanaṃ saṅgaṇhanto mahantāni cetiyāni bahū vihare ca kāresi.

7. “ Iccevaṃ accanta-namassanīyaṃ
Namassamāno ratanattayaṃ yaṃ
Puññābhisandaṃ vipulaṃ alatthaṃ,
Tass' ānubhāvena hatantarāyo.” *Samp.* i, 1.

8. “ Ath' assa upaparikkhato etad ahosi : paccan-timesu kho janapadesu sāsanaṃ suppatitṭhitaṃ bha-vissatī ti”. *Samp.* i, 63.

9. “ Setṭhī kampamāno dhanasokena satīṃ paccupaṭ-thāpetum asakkonto tatth' eva pati.” *J. Illisa.*

10. “ Ekacco puggalo nice kule paccājāto hoti . . . so ca hoti . . . bāvhabādho kāṇo vā kuṇī vā.” *A.* ii, 85.

New Words

<i>Accanta-namassanīya</i> = most worshipful. <i>adj.</i>	<i>Paccupaṭṭhāpetum</i> = to retain or regain. <i>inf.</i>
<i>Alattha</i> = (he) got. <i>v.</i>	<i>Pitusantaka</i> = belonging to father ; paternal. <i>adj.</i>
<i>Asakkonta</i> = unable. <i>pr.p.</i>	<i>Patitṭhāpeti</i> = establishes. <i>v.</i>
<i>Ādi</i> = beginning. <i>m.</i> ; <i>et</i> <i>cetera</i> ; and so on. <i>n.</i>	<i>Bavhābādha</i> = much ail- ing ; sickly. <i>adj.</i>
<i>Ānubhāva</i> = power. <i>m.</i>	<i>Buddhasāsana</i> = Buddhism. <i>n.</i>
<i>Upaparikkhanta</i> = exa- mining ; enquiring. <i>pr.p.</i>	<i>Ratanattaya</i> = three pre- cious objects, the Bud- dha, Dhamma, and His Order. <i>n.</i>
<i>Ekacca</i> = some. <i>adj.</i>	<i>Vipula</i> = great ; immense. <i>adj.</i>
<i>Kampamāna</i> = trembling. <i>pr.p.</i>	<i>Saṅgaṇhanta</i> = entertain- ing ; supporting. <i>pr.p.</i>
<i>Kāṇa</i> = blind (in one eye). <i>adj.</i>	<i>Suṇanta</i> = hearing. <i>pr.p.</i>
<i>Kuṇi</i> = crooked-handed ; having a paralysed arm. <i>adj.</i>	<i>Suppatitṭhita</i> = well estab- lished. <i>p.p.</i>
<i>Janapada</i> = country ; territory. <i>m.</i>	<i>Sikkhāpeti</i> = teaches. <i>v.</i>
<i>Damiḷa-rāja</i> = Tamil king. <i>m.</i>	<i>Setacchatta</i> = white para- sol. <i>n.</i>
<i>Desenta</i> = preaching. <i>pr.p.</i>	<i>Sevaka</i> = attendant ; ser- vant. <i>m.</i>
<i>Namassamāna</i> = worship- ping. <i>pr.p.</i>	<i>Soka</i> = sorrow. <i>m.</i>
<i>Nānāsippa</i> = various arts. <i>n.</i>	<i>Hatantarāya</i> = having avoided the danger or removed the obstacles. <i>adj.</i>
<i>Paccantima</i> = remote. <i>adj.</i>	
<i>Paccājāta</i> = reborn. <i>adj.</i>	

TRANSLATE INTO PALI

1. The great pagoda, Ruvanveli, at Anurādhapura was built by King Duṭṭhagāmanī.

2. King George V sent his son, Prince Edward, to Ceylon and other countries.

3. When Devānampiya-Tissa was reigning in Ceylon, Emperor Asoka's son, Mahinda, came to Ceylon and established Buddhism here.

4. There are many shrines and monasteries built by the command of the kings.

5. The Buddha spent only a few months at the monastery built by His own relations in Kapilavatthu.

6. King Dharmāsoka knew that Buddhism would be well established in remote countries in the future.*

7. Many kings assemble to see the coronation of their lord, the Emperor.

8. All kings like to place their own sons on their respective thrones after their death.

9. Many attendants follow a king when he is traveling in his own kingdom, inspecting towns and villages there.

10. People, who were listening to the Dhamma, stood up when the king arrived there, to show their respect to him.

*This is a complex sentence with a noun-clause. A noun-clause is connected to a sentence through the help of the particle *iti*. The 8th sentence in the first part of this exercise is an example for this.

New Words

<i>After (their) death</i> = ac-cayena	<i>Reigning</i> = rajjaṇ anu-sāsenta or kārenta. <i>pr.</i>
<i>Arrived</i> = sampatta. <i>p.p.</i>	<i>p.</i>
<i>Assembles</i> = sannipatati. <i>v.</i>	<i>Respect</i> = gārava. <i>m.</i>
<i>Built</i> = kārita. <i>p.p. causative.</i>	<i>Spent (time)</i> = vītinā-mesi. <i>v.</i>
<i>Command</i> = āṇā. <i>f.</i>	<i>Stood up</i> = utṭhahi. <i>v.</i>
<i>Emperor</i> = adhirāja. <i>m.</i>	<i>Their respective</i> = attano attano. <i>poss. sing.</i>
<i>Few</i> = appaka ; kati-paya.* <i>adj.</i>	<i>Throne</i> = sīhāsana. <i>n.</i>
<i>Inspecting</i> = upaparikhanta. <i>pr.p.</i>	<i>To place</i> = ṭhapetuṇ. <i>inf.</i>
<i>Knew that . . .</i> = iti jāni or aññāsi.	<i>To see</i> = passituṇ. <i>inf.</i>
<i>Only</i> = eva. <i>in.</i>	<i>To show</i> = dassetuṇ. <i>inf.</i>
<i>Pagoda</i> = cetiya. <i>n.</i>	<i>Town</i> = nagara. <i>n.</i>
	<i>Travelling</i> = cārikaṇ ca-ranta. <i>pr.p.</i>

28. Declension of Mano-Group

MANA = mind

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Mano	Manā
<i>Acc.</i>	Manañ	Mane
<i>Ins.</i>	Manasā ; manena	Manebhi ; manehi
<i>Dat.</i>	} Manaso ; manassa	Manānaṇ
<i>Gen.</i>		
<i>Abl.</i>		
	Manasā ; manā ; manamhā ; manasmā	Manebhi ; manehi
<i>Loc.</i>	Manasi ; mane ; manamhi ; manasmiṇ	Manesu
<i>Voc.</i>	Mana ; manā	Manā

*Appaka is to be used in a collective meaning and the other in distributive.

Similarly declined are :

<i>Tama</i> = darkness	<i>Vaca</i> = word ; saying
<i>Teja</i> = heat ; power	<i>Aya</i> = iron
<i>Tapa</i> = religious austerity	<i>Sara</i> = lake
<i>Ceta</i> = thought	<i>Raja</i> = dust
<i>Yasa</i> = fame ; glory	<i>Vāsa</i> = cloth
<i>Paya</i> = milk ; water	<i>Sira</i> = head
<i>Vaya</i> = age	<i>Ura</i> = breast
<i>Thāma</i> = strength	<i>Oja</i> = splendour
<i>Raha</i> = secret	<i>Chanda</i> = metrics

Nabha = sky

This group has also Neuter forms. The difference of this group with the Masculine or Neuter nouns of the same ending, is :

(1) In Ablative these have a form ending in *-sā*, in Dative and Genitive a form ending in *-so*, in Locative a form ending in *-si*.

(2) Moreover the nouns of this group take an *o* for their last vowel when they are combined with some other noun or a suffix, e.g.,

Tama + *nuda* = *tamounda* (dispelling darkness).

Teja + *dhātu* = *tejodhātu* (the element of heat).

Vaya + *vuddha* = *vayovuddha* (come to old age).

Tapa + *vana* = *tapovana* (ascetics' forest).

Sira + *ruha* = *siroruha* (hair ; growing on the head).

Raha + *gata* = *rahogata* (gone to seclusion or privacy).

Paya + *nidhi* = *payonidhi* (ocean ; deposit of water).

Raja + *rāsi* = *rajaorāsi* (a heap or cloud of dust).

Aya + *patta* = *ayopatta* (iron bowl).

Sara + *ruha* = *saroruha* (lotus ; grown or risen in a lake).

39. Declension of a Masculine Noun Ending in O

GO = CATTLE

	SINGULAR	PLURAL
<i>Nom.</i> } Go		Gāvo
<i>Voc.</i> }		
<i>Acc.</i>	Gāvaṇ ; gavaṇ ; gāvuṇ	Gāvo
<i>Ins.</i>	Gāvena ; gavena	Gobhi ; gohi ; gāvehi ; gavehi
<i>Dat.</i> }		
<i>Gen.</i> }	Gāvassa ; gavassa	Gavaṇ ; gunnaṇ ; gonāṇ
<i>Abl.</i>	Gāvā ; gavā ; gāvam- hā ; gavamhā ; gā- vasmā ; gavasmā	Gobhi ; gohi ; gāvehi ; gavehi
<i>Loc.</i>	Gāve ; gave ; gāvam- hi ; gavamhi ; gāvas- miṇ ; gavasmiṇ	Gāvesu ; gavesu ; gosu

This is used for cattle in common though this is in the Masculine. There are no other nouns similar to this.

Exercise 6

TRANSLATE INTO ENGLISH

AND POINT OUT THE NOUNS BELONGING TO THE
MANO-GROUP

1. Dvīhi vāṇijehi yācito Bhagavā attano sīsato muṭ-
ṭhimatte siroruhe tesāṇ adāsi.
2. Te Bhagavantaṇ sirasā namassitvā te siroruhe
attano nagaraṇ netvā saroruhādīhi pūjesuṇ.
3. “ Ekūnatiṇso vayasā
Bodhisatto ’bhinikkhami.

Pañcatinso 'tha vayasā

Bimbisāram upāgami."—*Mhv.* ii, 26, 27.

4. Gunnañ ce taramānaṇ

Ujuṇ gacchati puṅgavo,

Sabbā tā uju gacchanti."—*A.* ii, 76.

5. Iddhimā tapodhano payonidhim pi sosetuṇ samattho hoti.

6. Mahānirayo pana ayopākārena parikkhitto, ayo-pidhānena pihito ; tassa ayomayā bhūmi tejasā jalitā hoti.

7. Sākaṭikā gunnaṇ tiṇaṇ udakañ ca datvā te saka-ṭesu yojetvā sakaṭe pājentā Bārāṇasiṇ gacchanti.

8. "Manasā ce paduṭṭhena

Bhāsatī vā karoti vā

Tato naṇ dukkham anveti

Cakkaṇ va vahato padaṇ."—*Dhp.* 1.

9. Manussā gavamhā payaṇ, payasā dadhiṇ, dadhimhā sappiṇ ca labhanti.

10. So mettāsahagatena cetasā ekaṇ disaṇ pharitvā viharati ; tathā dutiyaṇ ; tathā tatiyaṇ.

11. Bhagavati cetopasādena bahavo janā mahantaṇ dibbasampattiṇ labhiṇsu.

12. Bhagavā nabhasā Laṅkādīpam āgamma yak-khasamāgamassa upari nabhasi nisīditvā dhammadesa-nāya te damesi.

13. "Ayasā 'va malaṇ samuṭṭhitaṇ

Tat 'uṭṭhāya tam eva khādati."—*Dhp.* 240.

14. Vacasā kataṇ kammaṇ vācasikaṇ, manasā kataṇ kammaṇ mānasikaṇ nāma hoti.

15. "Yasoladdhā kho pan 'amhākaṇ bhogā."—*D.* i, 118.

New Words

Abhinikkhami = left the household life. *v.*

Iddhimantu = possessed of supernatural power. *adj.*

Uju = straight. *adj.*

Uttāya = having risen (from the seat). *abs.*

Upāgami = approached. *v.*

Cetopasāda = gratification. *m.*

Tapodhana = monk (*lit.* one rich in asceticism). *m.*

Taramāna = crossing a stream. *pr.p.*

Damesi = subdued. *v.*

Dibbasampatti = heavenly bliss. *f.*

Dhammadesanā = religious discourse. *f.*

Namassitvā = having bowed down. *abs.*

Netvā = having carried. *abs.*

Paduttha = corrupt. *p.p.*

Parikkhitta = surrounded by. *p.p.*

Pākāra = rampart. *m.*

Pājenta = driving. *pr.p.*

Pidhāna = lid. *n.*

Pihita = shut. *p.p.*

Puṁgava = the chief bull. *m.* (*stem.* puṅ + go).

Pharitvā = having suff used. *abs.*

Bhoga = property. *m.*

Mala = rust ; dirt. *n.*

Mahāniraya = great hell. *m.*

Mānasika = born of the mind ; mental. *adj.*

Mutthimatta = a handful ; (amount that a fist can hold). *adj.*

Yasoladdha = got through tame. *adj.*

Yācita = asked ; begged. *p.p.*

Yāti = goes. *v.*

Yojetvā = having yoked. *abs.*

*Vahanta** = bearer. *pr.p.*

Vācasika = done through speech ; verbal. *adj.*

Viharati = dwells. *v.*

Samattha = able. *adj.*

Samāgama = assembly. *m.*

Sākaṭika = carter. *m.*

Sīsa = head. *n.*

Sosetum = to dry. *inf.*

* *Vahato* in this exercise must be translated : of the ox who drags the cart. For declension of *vahanta* see §51, First Book.

TRANSLATE INTO PALI

1. Flying through the air the birds go wherever they want.

2. The monk dwells in a cave suffusing the whole world with his benevolent mind.

3. The cattle, who help us in ploughing our fields and supply us with milk and ghee, should not be killed by us.

4. Two caravan leaders of Ukkala, having seen the Exalted One sitting in a forest, offered Him some food and received some hair-relics from Him.

5. They carried those relics to their own country, erected a shrine over them, and made daily offerings of lotuses and other flowers to the shrine.

6. The swan is able to drink the milk separating it from the water.

7. Many people in that country, having seen the shrine built by the merchants, came there to pay their homage.

8. There are many iron bridges made over the streams in Ceylon and other countries.

9. Millionaires keep their wealth in iron safes in order to protect it from the thieves.

10. The traveller, fatigued by the heat of the sun, came to a lake, bathed there, and went on with some lotuses in his hand.

11. Prince Siddhārtha became a monk at the age of 29, and became enlightened when he was 35 years old.

12. The monk having taken a bowl made of iron walks through the path which is full of dust and is heated by the sun.

13. To-day many well-to-do persons fly through the air wherever they like, as some persons, possessed of supernatural power, did in olden days.

14. The Hindoos treat their cattle well and abstain from eating their flesh.

15. People perform good or bad actions with body, speech and mind.

New Words

Abstains = viramati ; apa-gacchati.

Caravan leader = satthavāha. *m.*

Daily = patidinaṇ. *ad.*,
devasika. *adj.*

Drinks = pivati. *v.*

Enlightened = buddha.
p.p.

Erected = kāresi. *v.*

Fatigued = kilanta. *p.p.*

Flesh = maṇsa. *n.*

Full of dust = rajokiṇṇa.
adj.

Hair-relic = kesadhātu. *f.*

Heat of the sun = ātapa.
m.

Heated = tatta. *p.p.*

Helps = upatthambheti.
v.

In olden days = purā. *in.*

Iron safe = ayopeḷā. *f.*

Offered = adāsi. *v.*

Performs = karoti ; sam-pādeti. *v.*

Ploughing = kasana. *ger.*

Received = labhi. *v.*

Separating = visuṇ karonta. *pr.p.*

Should be killed = māretabba. *pt.p.*

Supplies with = sampādeti. *v.*

Stream = sota. *m.*

Swan = haṇsa. *m.*

To protect = rakkhituṇ.
inf.

To pay homage = gāraṇḍassetuṇ.

Traveller = pathika. *m.*

Through the air = nabhasā.

Treats = saṅgaṇhāti ;
sakkaroti. *v.*

Wanted = icchita. *p.p.*

Well-to-do = sukhita ;
dhanavantu. *adj.*

Wherever = yattha katthaci. *in.*

Whole = sakala. *adj.*

COMPOUND NOUNS

SAMĀSA

40. When two or more nouns are combined together to form a grammatical unit it is called a Samāsa (compound).

Some compounds have an indeclinable as their first member. A few compounds are made up entirely of indeclinables.

There are six kinds of compounds :

- (1) *Kammadhāraya* = Adjectival Compound (where an adjective and a substantive is combined).
- (2) *Digu* = Numeral Determinative (numeral + substantive).
- (3) *T'appurisa* = Dependent Determinative (substantive + substantive).
- (4) *Dvanda* = Copulative or Aggregative (two or more nouns).
- (5) *Avyayībhāva* = Adverbial Compound (where an indeclinable—adverb included—and a substantive is combined).
- (6) *Bahubbīhi* = Relative or Attributive Compound (which bears a signification different from that of the component words).

41. The case-endings of the first member or members of a compound are generally dropped ; only in a few instances they are preserved.

1. KAMMADHĀRAYA

Adjectival Compound

42. The two members of an Adjectival Compound must, in their uncompounded state, be in the same case.

Examples

Nilan + uppalaṇ = *nīluppalam* (blue water-lily).

Rattan + vatthaṇ = *rattavattham* (red cloth).

Seto + hatthī = *setahatthī* (white elephant).

Nico + puriso = *nīcapuriso* (a dwarf ; a vulgar man).

Puṇṇā + nadī = *puṇṇanadī* (overflowing river).

Dīgho + maggo = *dīghamaggo* (long path).

43. The qualifying word here is generally placed first ; but in some cases it comes last.

Buddhaghoso + ācariyo = *Buddhaghosācariyo* (the commentator or teacher Buddhaghosa).

Sāriputto + thero = *Sāriputtatthero* (the elder Sāriputta).

Sumedho + paṇḍito = *Sumedhapāṇḍito* (wise Sumedha).

Bimbisāro + rājā = *Bimbisārārājā* (King Bimbisāra).

These four last examples may be called “Nouns in Apposition,” according to English grammarians.

44. If the descriptive word be in comparison, it comes last in this compound.

Ādicco viya Buddhho = *Buddhādicco* (the sunlike Buddha).

Cando viya mukhaṇ = *mukhacando* (moonlike face).

Sīho viya muni = *munisīho* (lionlike sage).

Nāgo viya Buddhho = *Buddhanāgo* (the elephantlike or noble Buddha).

The words *nāga*, *sīha*, etc. are used to denote superiority or greatness.

45. In Kammadhāraya the adjective “mahanta” becomes “mahā.” if it is followed by a double consonant it becomes “maha.”

Mahanto + muni = *mahāmuni* (great sage).

Mahantī + paṭhavī = *mahāpaṭhavī* (great earth).

Mahantaṇ + bhayaṇ = *mahabbhayaṇ* (great fear).

46. When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine, if the word had been formed from a masculine stem.

Khattiyā + kumārī = *Khattiyakumārī* (princess of the warrior caste).

Brāhmaṇī + kaññā = *Brāhmaṇakaññā* (a Brahmin girl).

Nāgī + māṇavikā = *Nāgamāṇavikā* (maiden of the Nāga tribe).

Dutiyā + panti = *Dutiyapanti* (second line or class).

Note.—When the first feminine form is a proper noun, it does not take the masculine form, e.g.,

Nandāpokkharāṇī (Nandā pond).

Nandādevī (Queen Nandā).

47. When the particle “na” (not) is combined to another word, it is replaced by “a” before a

consonant, and by “ an ” before a vowel. (This is not included, anyhow, in the fifth class of compounds though it has an indeclinable as its member).

Na + manusso = *amanusso* (non-human being).

Na + samaṇo = *assamaṇo* (not a monk).

Na + ariyo = *anariyo* (ignoble ; low).

Na + itṭho = *anihṭṭo* (not agreeable).

Na + kusalaṇ = *akusalam* (sin ; bad action).

2. DIGU-COMPOUNDS

48. When a numeral and a substantive is combined it is called digu. The numeral must be the first member.

The numerals being a kind of adjectives this compound may be included in *kammadhāraya*. But it is separated and given a different name for the convenience of students.

There are two kinds of *Digu* :

(1) *Samāhāra* = collective (which expresses a whole and takes the form of the neuter singular).

(2) *Asamāhāra* = individual (which does not express a whole, but takes the plural form). Here the objects indicated by the last member are considered individually.

1. Samāhāra-Digu

Dve + aṅguliyo = *dvaṅgulaṇ* (two inches).

Tayo + lokā = *tilokaṇ* (three words).

Catasso + disā = *catuddisaṇ* (the four quarters).

Pañca + sīlāni = *pañcasīlaṇ* (the five precepts).

Satta + ahāni = *sattahāhaṇ* (a week).

Sataṇ + yojanāni = *satayojanaṇ* (hundred leagues).

2. Asamāhāra-Digu

Tayo + bhavā = *tibhavā* (the three states of existence).

Pañce + indriyāni = *pañcīndriyāni* (the five senses).

Exercise 7

TRANSLATE INTO ENGLISH
AND DEFINE THE COMPOUNDS

1. Buddhādicce anudite canda-suriya-satāni pi mokkhamaggaṇ pakāsetuṇ na sakkonti.

2. Mahāpurise mahābodhim upasaṅkamante mahāpaṭhavī mahāravaṇ rāvamānā kampi.

3. Dhammāsoka-mahārājā aneka-sahassee assamaṇe nīharitvā Buddhasāsaṇaṇ nimmalam akāsi.

4. Buddhanāgo Anāthapiṇḍika-mahāsetṭhinā kārite Jetavana-mahāvihāre ekūnavīsati-vassāni vasi.

5. Sāriputtatthero samāpattisukhena Pippaliguhaṇ sattāhaṇ vītināmesi.

6. Buddhaghosācariyo Jambudīpato Sīhaladīpam āgantvā Anurādhapure Mahāvihāre vasanto tipīṭakapāliyā aṭṭhakthāyo Māgadhabhāsāya likhi.

7. Vaṭṭagāmaṇi-Abhaya-mahārañño kāle bahavo mahātherā Mātula-janapade Āloka-guhāyaṇ sannipattitvā Buddhavacanaṇ tālapaṇṇesu likhiṇsu.

8. Tittiyā rattacandanehi maṇḍapaṇ kārāpetvā taṇ nīluppalehi chādetvā mahājanassa pāṭihāriyaṇ dassessāmā ti tattha aṭṭhaṇsu.

9. Mahāmoggallānatthero attano iddhibalena Sak-kassa devarañño Vejayantapāsādaṇ kampesi.

10. Devadattatthero Rājagahanagare Ajātasattu-kumāraṇ pasādetvā mahālābhaṇ uppādesi.

11. Siddhatthakumāro Uruvelājanapade Nerañjarānadītire assattharukkassa mūle nisiditvā Vesākha-puṇṇamiyā pacchimayāme abhisambodhiṇ pāpuṇi.

12. Kisā-Gotamī-nāmā khattiyakaññā nagaraṇ padakkhiṇaṇ karontassa mahāsattassa rūpasiriṇ disvā ekaṇ gātham āha.

New Words

Aṭṭhakathā = commentary. *f.*

Anudita = not risen. *p.p.*

Aneka = many. *adj.*

Abhisambodhi = perfect knowledge. *f.*

Ālokaḡuhā = the cave of that name, (Aluvihāra). *f.*

Iddhibala = supernatural power. *n.*

Upasaṇkamanta = approaching. *pr.p.*

Kampi = shook. *v.*

Chādāpetvā = having caused to be covered or thatched. *abs.*

Jambudīpa = India. *m.*

Tālapaṇṇa = palmyra leaf; ola. *n.*

Tipiṭakapāḷi = the text of the Buddhist Canon (of three portions). *f.*

Titthiya = heretical teacher. *m.*

Devarāja = king of gods. *m.*

Nimmala = stainless.

Nīharitvā = having ejected. *abs.*

Pakāsetum = to manifest. *inf.*

Pacchimayāma = last watch. *m.*

Padakkhiṇā = going round (keeping to the right, as a mark of respect); circumambulation. *f.*

Parivattesi = translated.

Pasādetvā = having converted (*lit.* having made calm or clear). *abs.*

Pāṭihāriya = miracle. *n.*

Pipphaliguḡhā = a cave near Rājagaha. *f.*

Buddhavacana = the Buddha's word. *n.*

Maṇḡapa = pavilion. *m.*

Mahājana = the public. *m.*

Mahāpurisa = the great being. *m.*

Mahābodhi = the great Bo-tree at Buddha Gayā. *m.*

Mahāraha = costly ; precious or very valuable. *adj.*

Mahālābha = great gain. *m.*

Māgadhabhāsā = the language of Magadha. *f.*

Mātulajanapada = province of Mātale in Ceylon. *m.*

Mokkhamagga = path to deliverance. *m.*

Ratanamālī = name of the great pagoda at Anurādhapura. *n.*

Rattacandana = red sandal-wood. *n.*

Rava = noise. *m.*

Ravamāna = making a noise. *pr.p.*

Rūpasiri = beauty. *f.*

Vesākhapunṇamī = the full moon day of the month Vesākha (May). *f.*

Samāpattisukha = bliss of concentration. *n.*

Sattāha = a week, *n.*

TRANSLATE INTO PALI

MAKING COMPOUNDS WHERE IT IS POSSIBLE

1. Wearing red clothes and with red water-lilies in their hands, many girls of the warrior caste and of the Brahmin caste went to Jetavana to show their respect to the Great Sage.

2. Five hundred saints assembled in the pavilion, erected by King Ajātasattu of Rājagaha, in front of the cave Sattapaṇṇi.

3. Leaving his consort, Yasodharā, his only infant, Rāhula, and immense wealth, Prince Siddhārtha went away to become a monk.

4. The Buddha's tooth relic was brought from Kalinga to Ceylon during the reign of King Meghavaṇṇābhaya.

The king kept it in a casket made of red sandal-wood and showed great respect to it.

5. Ming-Dun-Ming, the king of Burma, sent envoys and much wealth to India in order to repair the old shrine at Buddhagayā, where the Great Being attained enlightenment.

6. The Great Teacher, Buddhaghosa, learnt the Sinhalese commentaries from the Great Elder Saṅghapāla of the Great Monastery in Anurādhapura, and translated them into Pāli.

7. Having become the over-lord of Laṅkā, Parākrāmabāhu I ejected the impostors from the Buddhist community (of monks) and united the three sects.

8. Wearing white garments and taking white lotuses, white water-lilies, and other multi-coloured flowers, male and female devotees go to Anurādhapura to show their respect to the great Bo-tree and the other shrines there.

9. The Elder Mahā-Kassapa, with five hundred monks, came to the Sal-grove near Kusinārā to bow down at the feet of his dead Master.

10. Mallas of Kusinārā placed the Buddha's body in a golden coffin, filled it with scented oil, and kept it upon a pyre made of sandal-wood.

11. They covered it with white, red and yellow cloths and decorated it with wreaths of various colours.

12. The Great Sage of the Sākyas travelled in many countries preaching his doctrine to the poor and the rich alike. People of various castes became His disciples.

New Words

Alike = avisesaṇ. *ad.**Attained* = labhi. *v.**Buddhist community (of monks)* = bhikkhu-saṅgha. *m.**Casket* = karaṇḍa. *m.**Coffin* = (mataka-) doṇi. *f.**Enlightenment* = bud-dhatta. *n.**Envoy* = rājadūta. *m.**Golden* = suvaṇṇamaya. *adj.**Immense* = atimahanta. *adj.**Impostor* = patirūpaka. *m.**Infant* = thanapa. *m.**Leaving* = jahitvā. *abs.**Mallas of Kusinārā* = Kosinārakā Mallā. *m. pl.**Master* = satthu. *m.**Multi-coloured* = nānā-vaṇṇa. *adj.**Sal-grove* = sālavana. *n.**Saint* = arahanta. *m.**Scented* = sugandha. *adj.*; vāsita. *p.p.**Sinhalese* = sīhaḷa. *adj.**Three sects* = nikāyat-taya. *n.**To repair* = paṭisaṅkharitū. *inf.**To show* = dassetū. *inf.**Tooth relic* = danta-dhātu. *f.**Translates* = parivatteti; anuvādeti. *v.**Travels* = sañcarati. *v.**Unites* = ekībhāvam upa-neti. *v.**Various* = vividha. *adj.**Wearing* = paridahanta. *pr.p.*; paridahitvā. *abs.**White lotus* = puṇḍarīka. *n.**White water-lily* = kumuda. *n.**Wreath* = (mālā) dāma. *m.*

3. TAPPURISA-SAMĀSA

Dependent Determinative Compounds

49. If two nouns, related to each other by some oblique case, are joined together, it is called Tappurisa Compound.

(a) The first member, which may be in any case other than the Nominative (and the Vocative), qualifies or determines the last member.

(b) The gender and the number of the compound are determined by the last member.

These compounds may be divided into six groups according to the cases belonging to the first members :

- (1) *Dutiyā-Tappurisa* (with the Accusative Case).
- (2) *Tatīyā-Tappurisa* (with the Instrumental).
- (3) *Catutthī-Tappurisa* (with the Dative).
- (4) *Pañcamī-Tappurisa* (with the Ablative).
- (5) *Chaṭṭhī-Tappurisa* (with the Possessive).
- (6) *Sattamī-Tappurisa* (with the Locative).

Examples

1. Dutiyā-Tappurisa

Gāmaṇ + gato = *gāmagato* (gone to the village).

Sukhaṇ + patto = *sukhappatto* (having attained happiness).

Rathaṇ + ārūlho = *rathārūlho* (having got into the car).

Pamāṇaṇ + atikkanto = *pamāṇātikkanto* (gone over the measure).

2. Tatīyā-Tappurisa

Buddhena + desito = *Buddhadesito* (preached by the Buddha).

Sappena + daṭṭho = *sappadaṭṭho* (bitten by a serpent).

Raññā + hato = *rājāhato* (killed by the king).

Viññūhi + garahito = *viññūgarahito* (despised by the wise).

3. Catutthī-Tappurisa

Pāsādāya + dabbaṇ = *pāsādadabbaṇ* (material for the mansion).

Rañño + arahaṇ = *rājārahaṇ* (worthy of a king).

Buddhassa + deyyaṇ = *Buddhadeyyaṇ* (that should be given to the Buddha).

Yāguyā + taṇḍulā = *yāgutāṇḍulā* (rice for gruel).

50. The compounds formed with an infinitive and *kāma* (desirous) or *kāmatā* (desire) are considered to be in the Dative-Tappurisa.

Gantuṇ + kāmo = *gantukāmo* (desirous to go).

Sotuṇ + kāmatā = *sotukāmatā* (desire to hear).

Vattuṇ + kāmo = *vattukāmo* (desirous to say).

Dātuṇ + kāmatā = *dātukāmatā* (desire to give).

4. Pañcamī-Tappurisa

Rukkhā + patito = *rukkhapatito* (fallen from the tree).

Bandhanā + mutto = *bandhanamutto* (released from the bond or confinement).

Rājamhā + bhīto = *rājabhīto* (afraid of the king).

Duccaritato + virati = *duccaritavirati* (abstinence from vice or bad conduct).

5. Chaṭṭī-Tappurisa

Jinassa + vacanaṇ = *Jinavacanāṇ* (word of the Buddha).

Rañño + putto = *rājaputto* (king's son).

Dhaññānaṇ + rāsi = *dhaññarāsi* (a heap of corn).

Pupphānaṇ + gandho = *pupphagandho* (smell of the flowers).

6. Sattamī-Tappurisa

Gāme + vāsī = *gāmaṇvāsī* (villager).

Dhamme + rato = *dhammarato* (delighting in the doctrine).

Vane + pupphāni = *vanapupphāni* (flowers in the forest or wild-flowers).

Kūpe + maṇḍūko = *kūpamaṇḍūko* (frog in the well).

51. It is stated in §41 that the case-endings of the first members of some compounds are not dropped. In that case the compound is called *Aluttasamāsa*. Examples for this are mostly found in Tappurisa.

Pabhaṇ + karo = *pabhaṇkaro* (generator of the light ; the sun).

Ante + vāsiko = *antevāsiko* (a resident pupil).

Paṇke + ruhaṇ = *paṇkeruhaṇ* (grown in (out of) the mud, i.e., a lotus).

Manasi + kāro = *manasikāro* (keeping in the mind ; attention).

Parassapadaṇ (word for another = Reflective Voice).

Pubbenivāso (former lives ; life in a former existence).

52. There is a variety of the *Tappurisa* in which the last member is a verbal derivative which cannot be used independently. It is named “Upapada-Tappurisa.”

Kumbhaṇ karotī ti = *kumbhakāro* (a potter).

Dhammaṇ caratī ti = *dhammacārī* (observer of the dhamma).

Urena gacchatī ti = *urago* (a serpent).

Attamhā jāto = *attajo* (son).

Pabbate tiṭṭatī ti = *pabbataṭṭho* (one who stands on a rock).

Remark

-kāro, -go, -jo and -ṭho in these examples are not used independently. They stand in these forms only in compounds.

4. DVANDA-SAMĀSA

Copulative or Aggregative Compounds

53. Two or more nouns joined by “ca” (=and) may be combined together eliminating the intermediate conjunctions. The compound thus formed is called Dvanda.

The members of this compound must be co-ordinate in their uncompounded state.

There are two kinds of Dvanda-Compounds :—

(1) *Asamāhāra* and (2) *Samāhāra*.

(1) The first one stands in the plural, and takes the gender and declension of its last member.

(2) The second takes the form of a neuter singular and becomes a collective, whatever be the number of its members. This occurs with the names of birds, parts of the body, trees, herbs, arts, musical instruments, etc.

1. Asamāhāra-Dvanda

Samaṇā ca brāhmaṇā ca = *samaṇabrahmaṇā* (monks and brahmins).

Cando ca suriyo ca = *candasuriyā* (the moon and the sun).

Devā ca manussā ca = *devamanussā* (gods and men).

Mātā ca pitā ca = *mātāpitāro* (parents).

Surā ca asurā ca narā ca nāgā ca yakkhā ca = *surā-sura-nara-nāga-yakkhā* (gods, Asuras, human beings, Nāgas and Yakkhas).

2. Samāhāra-Dvanda

All members of the Dvanda-Compounds being coordinative, there arises the question of the order of their position. The following rules are given as to the order:—

(a) Shorter words are placed before longer ones.

(b) Words in *i* or *u* are placed first.

Examples

Gītaṇ ca vāditaṇ ca = *gītavāditaṇ* (singing and music).

Cakkhu ca sotaṇ ca = *cakkhusotaṇ* (eye and ear).

Jarā ca maraṇaṇ ca = *jarāmaranaṇ* (decay and death).

Hatthino ca assā ca rathā ca pattikā ca = *hatth'assa-ratha-pattikaṃ* (elephants, horses, chariots and infantry).

Hatthī ca gāvo ca assā ca vaḷavā ca = *hatthi-gavāssa-valavaṇ* (elephants, cattle, horses and mares).

Exercise 8

TRANSLATE INTO ENGLISH
AND DEFINE THE COMPOUNDS

1. “Mahāsatto pana āgacchanto kahāpaṇasahassena saddhiṃ ekaṃ sāṭakaṃ tambūlapasibbake ṭhapetvā āgato.”—*J. Mahosadha*.

2. “Uttamaṅgaruhā mayhaṃ
Ime jātā vayoharā ;
Pātubhūtā devadūtā ;
Pabbajjāsamayo mama.”—*J. Makhādeva*.

3. Paṇḍito uppādita-dhanañ ca āhaṭṭa-dhanañ ca sabbaṃ tassā mātāpitunnaṃ datvā te samassāsetvā tam ādaya nagaram eva agamāsi.

4. “Jarasakko amhe matte katvā mahāsamudda-
piṭṭhe khipitvā amhākaṃ deva-nagaraṃ gaṇhi ; mayaṃ
tena saddhiṃ yujjhitvā amhākaṃ devanagaram eva
gaṇhissāma.”—*J. Kulāvaka*.

5. “Tassa gamanamagge simbalīvanaṃ tālavanaṃ
viya chijjitvā samuddapiṭṭhe pati ; supaṇṇa-potakā
samuddapiṭṭhe parivattantā mahāravaṃ raviṃsu.”—*Ibid*.

6. “Mahāmāyā-devī . . . gandhodakena nahāyitvā
cattāri sataśahassāni vissajjetvā mahādānaṃ datvā
. . . alaṅkata-paṭiyattaṃ sirigabbhaṃ pavisitvā sirisayane
nipannā . . . imaṃ supinam addasa.”—*J. Nidāna*.

7. “Dvinnam pana nagarānaṃ antare ubhaya-naga-
ravāsīnam pi Lumbinīvanaṃ nāma maṅgala-sālavanaṃ
atthi.”—*Ibid*.

8. “Sakalaṃ Lumbinīvanaṃ Cittalatāvana-sadisaṃ
mahānubhāvassa rañño susajjita-āpānamaṇḍalaṃ viya
ahosi.”—*Ibid*.

9. “Bodhisatto pana dhammāsanato otaranto dhammakathiko viya . . . dve hatthe dve pāde ca pasāretvā . . . Kāsika-vatthe nikkhitta-maniratanāṇ viya jotanto mātukucchito nikkhami.”—*Ibid.*

10. “Ath’ ekadivasaṇ bodhisatto uyyānabhūmiṇ gantukāmo sārathiṇ āmantetvā ‘rathaṇ yojehī’ ti āha.”—*Ibid.*

New Words

Āgacchanta = coming.
pr.p.

Āpānamaṇḍala = drinking or banqueting-hall.
n.

Āmantetvā = having called.
abs.

Uttamaṅgaruha = hair (on the head). *m.*

Uppādita = raised ; produced. *p.p.*

Uyyānabhūmi = park ; garden. *f.*

Otaranta = getting down.
pr.p.

Kahāpaṇa = a coin (value of which was about 2s.). *m.n.*

Kāsikavattha = cloth made in Kāsi-territory.
n.

Khipitvā = having thrown.
abs.

Gandhodaka = scented water. *n.*

Gamanamagga = the path that is to be gone. *n.*

Cittalatāvana = name of a pleasance in Indra’s city. *n.*

Jara-sakka = old Sakka, the king of devas. *m.*

Jāta = born ; come into existence. *p.p.*

Jotanta = glowing. *pr.p.*

Tambūla = betel (leaf). *n.*

Tālavana = palmyra grove. *n.*

Devadūta = heavenly messenger. *m.*

Dhammāsana = pulpit.
n.

Dhammakathika = preacher. *m.*

Nagaravāsī = citizen. *m.*

Nikkhitta = kept ; placed.
p.p.

Nipanna = lying down.
p.p.

Paṭiyatta = prepared. *p.p.*

Paṭivedeti = informs. *v.*

Pbbajjāsamaya = time to become a monk. *m.*

Payojayati = performs. *v.*

Parivattanta = rolling ;
turning round. *pr.p.*

Pasāretvā = having stretched. *abs.*

Pasibbaka = purse. *m.*

Pātubhūta = manifested.
p.p.

Potaka = young one. *m.*

Maṅgala = royal; *lit.*
auspicious. *adj.*

Maṇiratana = a precious
gem. *n.*

Matta = intoxicated. *p.p.*

Mātukucchi = mother's
womb. *m.f.*

Yujjhitvā = having
fought. *abs.*

Ravi = screamed. *v.*

Vayohara = snatching
the life. *adj.*

Sadisa = similar. *adj.*

Samassāsetvā = having
consoled. *abs.*

Samudda-piṭṭha = surface
of the sea. *n.*

Simbalī = silk cotton
tree. *m.*

Supaṇṇa = a kind of
fairy bird. *m.*

Sāṭaka = cloth. *m.n.*

Sirigabbha = royal cham-
ber. *m.*

Sirisayana = state couch.
n.

Supina = dream. *n.*

Susajjita = well prepared.
p.p.

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS SUITED

1. The man who went to the village brought a heap of corn to the city and sold them to the citizens.

2. Lions, tigers, leopards, bears and deer will not live in a burnt forest.

3. There are coconut trees, palmyras, jak trees, mango and bread-fruit trees in the villages and towns in Ceylon.

4. The sun, moon and stars move in the sky giving light and delight to the people living in the world.

5. All, young and old, rich and poor, suffer great pain when they are bitten by serpents.

6. The monkey, fallen from the branch of that tree, was bitten by the village dogs.

7. The horses, cattle, buffaloes, goats and sheep released from their confinements, wandered in forests and fields eating grass and drinking water.

8. The frog dwelling in a well takes it as the greatest deposit of water in the world ; in the same way, a foolish man thinks his knowledge is very extensive.

9. Then the Enlightened One, at the end of those seven days, rose from the seat at the foot of the Bodhi-tree and went to the Ajapāla banyan-tree.

10. Tapussa and Bhalluka, the merchants, bowed down in reverence at the feet of the Blessed One and said : “ We take our refuge, lord, in the Blessed One and in the Dhamma.”

11. Now the young prince bade his charioteer to make ready the state chariot, saying : “ Let us go to the pleasance.”

12. At that time the Buddha,¹ Dīpaṅkara, accompanied by a hundred thousand saints, reached the city of Ramma, and took up His residence in the great monastery of Sudassana.

New Words

Accompanied by = pari-
vuta. *p.p.*

Bade = āṇāpesi. *v.*

Buffalo = mahisa. *m.*

Banyan-tree = nigrodha.
m.

Bear = accha. *m.*

Bread-fruit = labuja. *m.*

Delight = pīti. *f.*

Deposit = āsaya ; ākara.
m.

Extensive = patthata. *p.p.*

Frog = maṇḍuka. *m.*

Greatest = mahattama.
adj.

In reverence = gāravena
or sagāravaṇ. *ad.*

Knowledge = ñāṇa. *n.*

Lord = Bhante. *voc.*

Makes ready = yojeti ;
paṭiyādeti. *v.*

Mango = amba. *m.*

Moves = sañcarati. *v.*

Pain = vedanā. *f.*

Pleasance = uyyāna. *n.*

Poor = dukkhita ; deḷid-
da. *adj.*

Reached = upāgami. *v.*

Saying = vadanta. *pr.p.*

Sheep = meṇḍa. *m.*

Star = tārakā. *f.*

Suffers = vindati. *v.*

Takes refuge = saraṇaṇ
gacchati. *v.*

Tiger = vyaggha. *m.*

Took up his residence =
vihari. *v.*

Town = nagara. *n.*

Washing = dhovana. *ger.*

Well = kūpa. *m.*

Went forth to meet = pac-
cuggamanaṇ kari. *v.*

Combine the following words :—

Rukkhaṇ + ārūḷho

Buddhena + bhāsito

Rattaṇ + vatthaṇ

Seto + goṇo

Rājato + bhayaṇ

Tisso + rattiyo

Cattāri + saccāni

Naccaṇ ca gītaṇ ca vāditaṇ ca

Define the following compounds :—

Gehagato

Mukha-nāsikaṇ

Pattacīvaraṇ

Khattiya-brāhmaṇā

Mahāmoho

Majjhimapuriso

Chalāyatanaṇ

Alābho

Anasso

Purānavihāro

Guttilācariyo

Mahosadha-pañḍito

Dasasīlaṇ

5. AVYAYĪBHĀVA-SAMĀSA

Adverbial Compounds

54. When the first member of a compound is an indeclinable and the second a substantive, it is called an Avyayībhāva Compound.

The whole compound becomes an adverb, taking the ending of the (neuter) accusative singular. Some case (usually oblique) is implied in the substantial member according to the meaning of the indeclinable.

Nagarassa + upa = *upanagaram* (near the town).

Rathassa + anu = *anuratham* (behind the chariot).

Gharan + anu = *anugharam* (house after house).

Anu + addhamāsaṇ = *anvaddhamāsam* (once in a fortnight).

Mañcassa + heṭṭhā = *heṭṭāmañcam* (under the bed).

Pāsādassa + upari = *uparipāsadam* (upon the mansion, i.e., on the terrace ; upstairs).

Pākārassa + tiro = *tiropākāram* (across or through the rampart).

Gāmassa + anto = *antogāmam* (inside the village).

Sotaṇ + paṭi = *paṭisotam* (against the current).

Kamo + yathā = *yathākkamam* (according to the order).

Vuddhānaṇ (paṭipāṭi) + yathā = *yathāvuddham* (following seniority).

Bhattassa + pacchā = *pacchābhattam* (after the meal, i.e., afternoon).

Gaṅgāya + adho = *adhogaṅgam* (down the river).

Jīvo + yāva = *yāvajīvam* (as long as life lasts).

Balaṇ + yathā = *yathābalaṃ* (according to one's strength, i.e., to the best of one's ability).

Nagarato + bahi = *bahinagaram* (outside the town).

Attho + yāva = *yāvadattham* (as much as desired ; to the full).

Ā (yāva) + samuddaṇ = *āsamuddam* (as far as the sea-coast).

Vātassa + anu = *anuvātam* (following or with the wind).

6. BAHUBBĪHI (RELATIVE) COMPOUNDS

55. When two or more substantives are combined together and the resultant denotes something other than what is meant by the two members severally, the compound is called Bahubbīhi = Relative or Attributive.

This compound requires the addition of such relative pronouns as : “ he, who, that, which,” etc. to express its full meaning ; therefore this is used as an adjective and takes any gender according to that of the noun which it qualifies.

Examples

Chinnā + hatthā (yassa, so) = *chinnahattho* (a man) whose hands have been cut off.

Lohitena + makkhitaṇ + sīsaṇ (yassa, so) = *lohita-makkhitasīso* (a man) whose head is besmeared with blood.

Ārūlhā + vāṇijā (yaṇ, sā) = *ārūlhavāṇijā* (a ship) on which the merchants have embarked.

Jitāni + indriyāni (yena, so) = *jitindriyo* (a monk) who has subdued his senses.

Dinno + suṅko (yassa, so) = *dinnasuṅko* (an official) to whom the tax is given.

Niggatā + janā (yasmā, so) = *niggatajano* (a village) from where the people have departed.

Khīṇā + āsavā (yassa, so) = *khīṇāsavo* (a saint) whose passions are destroyed.

Sampannāni + sassāni (yasmiṇ, so) = *sampannasasso* (a province) in which the crops are abundant.

56. Feminine nouns ending in **ī**, **ū**, and the stems ending in **-tu**, generally take the suffix **ka**, when they are the last member of a Bahubbīhi.

Bhavo + nadiyo (yasmiṇ, so) = *'bahunadiko* (a country) where there are many rivers.

Apagato + satthā (yasmā, so) = *apagatasatthukaṃ* (the doctrine) whose founder is dead.

Bhū + vadhuyo (yassa, so) = *bhuvadhuko* (a person) who has many wives.

57. When a feminine noun is the last member of a Bahubbīhi, it takes the masculine, or neuter form, if it is determining a masculine or neuter noun; also the first member, if it is feminine, drops its feminine sign.

Mahantī + paññā (yassa, so) = *mahāpañño* (a person) who has great wisdom.

Pahūtā + jivhā (yassa, so) = *pahūtajivho* (a man) whose tongue is broader (than that of others).

Acalā + saddhā (yassa, so) = *acalasaddho* (a man) with an unshakable faith.

Dīghā + jaṅghā (yassa, so) = *dīghajaṅgho* (a man) whose shanks are long.

Exercise 9.

TRANSLATE INTO ENGLISH
AND DEFINE THE COMPOUNDS

1. Sura-nara-mahito Satthā bhikkhusahassa-parivuto ākiṇṇa-manussaṇ Rājagahanagaraṇ pāvīsi.

2. Ārūḥa-vāṇijā mahānāvā nirupaddavena mahā-samuddaṇ taritvā sattāhena Jambudīpaṇ sampāpuṇi.

3. Sapaṇivāro rājā anvaddhamāsam antopurā nik-khamitvā nānā-tarusaṇḍa-maṇḍitaṇ dijaṇa-kūjitaṇ uyyānaṇ gacchati.

4. “ Sīlagandha-samo gandho
Kuto nāma bhavissati,
Yo samaṇ anuvāte ca
Paṇivāte ca vāyati ?” — *Vism.* i, 10.

5. Bahavo Brāhmaṇā bahinagarato antonagaram pavisitvā yāvadattham bhuñjitvā saka-saka-gehāni agamiṇsu.

6. Dussīlā yāvajīvam akusalāni katvā param maraṇā niraye uppajjitvā atikaṭuka-dukkhaṇ vindanti.

7. Sambuddha-parinibbāṇato vassa-sataccayena Vesālivāsino Vajjiputtakā bhikkhū sāsane abbudaṇ uppādesuṇ.

8. “ Tasmiṇ samaye Satthā anupubben’ āgantvā Anāthapiṇḍikena mahāseṭṭhinā kārite Jetavana-mahā

vihāre viharati, mahājanaṇ saggamagge ca mokkhamagge ca paṭiṭṭhāpayamāno.”—*Dh. A. i, 4.*

9. Chaḷabhiññāppattā pañcasata-khīṇāsavā antovasasaṇ Rājagahasamīpe vasantā dhamma-vinaya-saṅgītim akaṇsu.

10. “Tadā Sāvattthiyaṇ satta-manussa-koṭiyo vasanti; tesu ariyasāvakānaṇ dve yeva kiccāni ahesuṇ : purebhattaṇ dānaṇ denti, pacchābhattaṇ gandha-mālādi-hatthā vattha-bhesajja-pānakādiṇ gāhāpetvā dhammasavaṇatthāya gacchanti.”—*Dh. A. i, 5.*

New Words

Atikatuka = very severe.
adj.

Anupubbenā = in regular order; in due course. *ad.*

Antovassam = within the rainy season. *ad.*

Abbuda = contention ; dissension. *lit. tumour. m.*

Ariyasāvaka = a disciple who has attained the path. *m.*

Ākiṇṇa = full of ; scattered with. *p.p.*

Kicca = work; business. *n.*

Gāhāpetvā = having caused to be taken. *abs.*

Chaḷabhiññāppatta = one who has attained the six supernatural powers. *adj.*

Tarusanda = grove of trees. *m.*

Dijagaṇa-kūjita = resounding with (the singing of) birds. *adj.*

Dussīla = of bad character. *adj.*

Dhammasaṅgīti = rehearsal of the Dhamma. *f.*

Nirupaddava = free from danger. *adj.*

Paṭiṭṭhāpayamāna = establishing. *pr.p.*

Param = after. *ad.*

Parinibbāṇa = final passing away. *n.*

Parivuta = surrounded by. *p.p.*

Pānakādi = syrups and such other things. *n.*

Maṇḍita = adorned ; beautiful. *adj.*

Mahita = honoured. *p.p.*

Vajjiputtaka = sons of Vajjis. *m.*

Vāyati = blows. *v.*

Vindati = suffers; gets. *v.*

Satta-manussa-kotiyo =
70 millions of people.
f. pl.

Sama = equal ; even.
adj.

Samīpa = proximity. *n.*,
near ; adjacent. *adj.*

Samaya = time ; religion.
m.

Saṃparivāra = together
with the following or
retinue. *adj.*

Sīlagandha = fragrance
of virtue. *m.*

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS POSSIBLE

1. Bimbisāra, the king of Magadha, came with his retinue to his garden named Veluvana to listen to the doctrine preached by the Buddha.

2. Having heard the Dhamma, he, together with one hundred and twenty thousands of men, became a disciple of the Blessed One.

3. The man whose sons are dead went to a monastery (situated) outside the town and made an offering of alms and robes to the monks dwelling there.

4. On the next day, having prepared alms for the bhikkhus and having decked the town, they repaired the road by which the Buddha was to come.

5. He said to the men, “ If you are clearing this road for the Buddha, assign to me a piece of ground. I will clear it in company with you.”

6. But, before the ground could be cleared by him, the Buddha Dīpaṅkara with a train of a hundred thousand saints, endowed with the six supernormal powers, came down into the road all decked and made ready for Him.

7. Having received at the foot of a banyan tree a meal of rice-milk, and partaken of it by the banks of the Nerañjarā, he will attain, at the foot of a fig tree, the Supreme Knowledge.

8. The saints, four hundred thousand in number, having made offerings of perfume and garlands to the Great Being, saluted him and departed.

9. While the earth was trembling the people of the city of Ramma, unable to endure it, fell here and there, while waterpots and other vessels were dashed into pieces.

10. At that moment the throne on which Sakka was seated became warm.

New Words

Assigns = niyameti. *v.*

Blessed One = Bhagavantu. *m.*

As before = pubbe viya.

Clearing = sodhenta. *pr.p.*

Dashed into pieces = khaṇḍākhaṇḍikajāta. *p.p.*

Fig tree = assattha. *m.*

Having partaken (of it) = paribhuñjitvā. *abs.*

In company with = saha. *in.*

Made ready = paṭiyatta. *p.p.*

Meal of rice-milk = khīrapāyāsa. *m.*

On one side = ekaman-taṇ. *ad.*

Piece = khaṇḍa ; bhāga. *m.*

Represented = upanīta. *p.p.*

Supreme Knowledge = sabbaññutañāṇa. *n.*

To endure = sahituṇ. *inf.*

Vessel = bhājana. *n.*

COMPLEX COMPOUNDS

58. Compounds themselves may become the members of another compound, and this new compound again may be a member of another compound, thus forming compounds within compounds. These mixed compounds are called “Missaka-samāsa” (Complex Compounds).

In such cases take each component compound as a separate member and dissolve it as follows :

1. *Suranara-mahito* (given above in exercise 9).

(a) *Surā ca narā ca=suranarā* (*Dranda*).

(b) *Suranarehi + mahito=suranaramahito* (*Tappurisa*).

2. *Bhikkhusahassa-parivuto* (in the same sentence).

(a) *Bhikkhūnaṃ + sahassaṃ=bhikkhusahassam* (*Tappurisa*).

(b) *Bhikkhusahassena + parivuto=bhikkhusahassa-parivuto* (*Tappurisa*).

3. *Gandha-mālādi-hatthā* (10th para. exercise 9).

(a) *Gandhā ca mālā ca=gandhamālā* (*Dranda*).

(b) *Gandhamālā + ādi (yesaṃ, te)=gandhamālādayo* (perfumes, garlands and such other things).—*Bahubbīhi*.

(c) *Gandhamālādayo hatthesu (yesaṃ, te)=gandha-mālādi-hatthā* (with perfumes, garlands, etc. in their hands).—*Bahubbīhi*.

4. *Sabbālaṅkāra-patimaṇḍitā*.

(a) *Sabbe + alaṅkāra=sabbālaṅkāra* (*Kammadhāraya*).

(b) Sabbālaṅkārehi + patimaṇḍitā = *sabbālaṅkārapatimaṇḍitā* (*Tappurisa*).

5. *Dvattiṃsa-mahāpurisa-lakkhaṇa-patimaṇḍito*.

(a) Mahanto + puriso = *mahāpuriso* (*Kammadhāraya*).

(b) Mahāpurisānaṇ + lakkhaṇā = *mahāpurisa-lakkhaṇā* (*Tappurisa*).

(c) Dvattiṃsa ca te mahāpurisalakkhaṇā cā ti = *dvattiṃsamahāpurisalakkhaṇā* (*Kammadhāraya*).

(d) Dvattiṃsa-mahāpurisa-lakkhaṇehi patimaṇḍito yo, so = *dvattiṃsa . . . patimaṇḍito*. (The person who is endowed with the 32 marks of a Great Being). —*Bahubbīhi*.

Change of Certain Words

59. Some words take a different form when they are compounded.

(a) Change of *mahanta* to *mahā* is stated above.

(b) *Go* becomes *gava* and *gu*.

(i) *Hatthi-gavāssa-valavaṃ* (elephants, cattle, horses and mares).

(ii) *Cittā gāvo yaṣṣa*, so = *cittagu* (a person) who has spotted cows and oxen.

(c) *Bhūmi* becomes *bhumma* or *bhūma*.

(i) *Pañca + bhūmiyo* (yassa, so) = *pañcabhummo* (a mansion) which has five storeys.

(ii) *Cattāro + bhūmiyo* (yassa, so) = *catubhūmako* (the mind) which has four stages. *Ka* is super-added as in *Bahunadiko*.

(d) *Aṅguli* becomes *aṅgula*.

(i) Dve aṅguliyo = *dvaṅgulaṃ* (two inches).

(ii) Cattāro aṅguliyo pamāṇaṃ (yassa, so) = *caturaṅgulappamāṇo* (whose length is) about four inches.

(e) *Ratti* becomes *ratta*.

(i) Rattiyā + addho = *addharattam* (the middle of the night).

(ii) Tayo + rattiyo = *tirattam* (three nights).

(iii) Dīghā rattiyo = *diḥharattam* (a long time. *lit.* long nights).

(f) *Akkhi* becomes *akkha*.

(i) Sahassaṃ + akkhīni (yassa, so) = *sahassakkho*. (one who has 1,000 eyes, *i.e.*, Sakka, the king of devas).

(ii) Visālāni + akkhīni (yassa, so) = *visālakkho* (large-eyed).

(g) *Puma* becomes *pum*.

(i) Pumā + kokilo = *pumkokilo* (a male cuckoo).

(ii) Pumuno + liṅgaṃ = *pulliṅgaṃ* (the masculine gender).

(h) *Saha* and *samāna* become *sa*.

(i) Saha + parivārena (yo vattate, so) = *saparivāro* (a person) with his following.

(ii) Saha + manena (yo vattate, so) = *samanako* (endowed with consciousness ; sensible).

(iii) Samānā + jāti (yassa, so) = *sajātiko* (of the same species or class).

(iv) Samānaṃ + nāmaṃ (yassa, so) = *sanāmo* (of the same name).

Exercise 10

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. Udenassa rañño tayo pāsādā ahesuṇ; eko tibhū-mako, eko catubhūmako, itaro pañcabhummakko.

2. Tesu saparivārā visālakkhā nānābharāṇa-bhūsitā tisso deviyo vasiṇsu. Tāsu ekā Sāmāvatī nāma Buddha-sāvikā, ekā Māgandiyā nāma micchādiṭṭhikā.

3. So rājā dvirattaṇ vā tirattaṇ vā ekasmiṇ pāsāde nāṭakitthiparivuto sampattim anubhavanto vasati, na pana dīgharattaṇ ekasmiṇ vasati.

4. “Bhagavato kira bhikkhusaṅghassa ca pañcannaṇ mahānadīnaṇ mahoghasadise lābha-sakkāre uppanne hata-lābhasakkārā aññatitthiyā suriyuggamanakāle khajjopanaka-sadisā hutvā . . . mantayīṇsu.”—*Dh. A.* iii. 474.

5. “Rājā yojanantare jaṇṇumattena odhinā pañcavaṇṇāni pupphāni okirāpetvā dhaja-patāka-kadali-ādīni ussāpetvā . . . pūjaṇ karonto . . . gaṅgātīraṇ pāpetvā . . . Vesālikānaṇ sāsanaṇ pahīni.”—*Dh. A.* iii. 439.

6. “Mahājano nagaramajjhe santhāgāraṇ sabba-gandhehi upalimpetvā upari suvaṇṇatārakādi-vicittaṇ Buddhāsaṇaṇ paññāpetvā Satthāraṇ ārocesi.”—*Ibid.* iii. 442.

7. “Te suvaṇṇa-rajata-maṇimayā nāvāyo māpetvā suvaṇṇarajata-maṇimaye pallaṅke paññāpetvā pañcavaṇṇa-paduma-sañchannaṇ udakaṇ karitvā . . . attano attano nāvābhirūhanatthāya Satthāraṇ yāciṇsu.”—*Ibid.* iii. 443.

8. “Ath’assa paricāraka-purisā nānāvaṇṇāni dussāni nānappakārā ābharaṇavikatiyo mālāgandha-vilepanāni ca ādāya samantā parivāretvā aṭṭhaṇsu.”—*J. Nidāna*.

9. “So : sādhu devā ’ti assabhaṇḍakaṇ gahetvā assasālaṇ gantvā gandha-telappadīpesu jalantesu sumanapaṭṭa-vitānassa heṭṭhā ramaṇīye bhūmibhāge ṭhitaṇ Kanthakaṇ assarājānaṇ . . . kappesi.”—*Ibid*.

10. “So . . . na cirass ’eva paccekasambodhiṇ abhisambujjhivā sakala-Bārāṇasīnagare puṇṇacando viya pākato lābhagga-yasaggappatto ahosi.”—*Dh. A. iii. 447*.

New Words

Aññatitthiya = persons of other faiths. *m.*

Anubhavanta = enjoying. *pr.p.*

Abhirūhana = embarking; ascending; mounting. *ger.*

Abhisambujjhivā = having attained perfect knowledge. *abs.*

Assabhaṇḍaka = horse trappings. *n.*; a groom. *m.*

Assasālā = stable. *f.*

Ābharaṇa = ornament. *n.*

Uppanna = arisen; born. *p.p.*

Upalimpetvā = having bedaubed. *abs.*

Ussāpetvā = having raised. *abs.*

Okirāpetvā = having strewn. *abs.*

Odhi = limit. *m.*

Khajjoppanaka = fire-fly. *m.*

Jaṇṇumatta = knee-deep. *adj.*

Jalanta = blazing; shining. *pr.p.*

Dussa = cloth. *n.*

Dhaja = a streamer; banner. *m.*

Nāṭakitthī = dancing-girl. *f.*

Nānappakāra = of various kinds. *adj.*

Nānāvaṇṇa = of various colours. *adj.*

Paccekasambodhi = attainment of a personal Buddhahood. *f.*

<i>Pañcavaṇṇa</i> = of five colours. <i>adj.</i>	<i>Ramanīya</i> = delightful. <i>adj.</i>
<i>Patākā</i> = a flag. <i>f.</i>	<i>Lābha</i> = gain. <i>m.</i>
<i>Paricāraka</i> = attendant. <i>adj.</i>	<i>Lābhagga</i> = highest gain. <i>m.</i>
<i>Parivāretvā</i> = having surrounded. <i>abs.</i>	<i>Vikati</i> = sort ; kind. <i>f.</i>
<i>Pallaṅka</i> = couch ; sofa. <i>m.</i>	<i>Vicitta</i> = ornamented ; diversified. <i>adj.</i>
<i>Pākaṭa</i> = well-known ; manifest. <i>adj.</i>	<i>Vitāna</i> = canopy ; awning. <i>n.</i>
<i>Puṇṇacanda</i> = full-moon. <i>m.</i>	<i>Vilepana</i> = toilet perfume. <i>n.</i>
<i>Buddhāsana</i> = a seat for the Buddha. <i>n.</i>	<i>Sañchanna</i> = covered with. <i>p.p.</i>
<i>Bhūmibhāga</i> = a plot of ground. <i>m.</i>	<i>Santhāgāra</i> = council hall. <i>m.</i>
<i>Bhūsita</i> = decked with. <i>p.p.</i>	<i>Sampatti</i> = fortune ; bliss. <i>f.</i>
<i>Majjha</i> = the middle. <i>m.</i>	<i>Samantā</i> = on all sides. <i>ad.</i>
<i>Mahogha</i> = a mighty torrent. <i>m.</i>	<i>Sādhu, deva</i> = all right, my lord !
<i>Micchādiṭṭhika</i> = heretic. <i>m.</i> ; heretical. <i>adj.</i>	<i>Sāsana</i> = letter ; message. <i>n.</i>
<i>Yasagga</i> = highest fame. <i>m.</i>	<i>Sumanapattā</i> = a wreath of jasmine. <i>n.</i>
<i>Yojanantara</i> = as far as a yojana (about 7 miles). <i>n.</i>	<i>Suriyuggamana</i> = sunrise. <i>n.</i>
<i>Rajata</i> = silver. <i>n.</i>	

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS POSSIBLE

1. Then the enraged Māra cast at the great man the sceptre-javelin of his. But it became a wreath of flowers, and remained as a canopy over him.

2. When it thus turned into a garland canopy, the entire company of Māra shouted : “ Now he will rise from his seat and flee ! ” and they hurled at him huge masses of rock.

3. The devas stood on the edge of the rocks that encircle the world, and looked on, saying : “ Lost ! lost is the life of Siddhattha the Prince, supremely beautiful ! ”

4. “ And rising from his cross-legged posture he went to the apartments of Rāhula’s mother, and opened her chamber-door. At that moment a lamp, fed with sweet-smelling oil, was burning dimly in the inner chamber.” —*B.B.S.* 173.

5. “ Thereupon women clad in beautiful array, skilful in dance and song, and lovely as deva-maidens, brought their musical instruments, and ranging themselves in order, danced, and sang, and played delightfully.” —*Ibid.* 171.

6. “ There he enjoyed himself during the day and bathed in the beautiful lake ; and at sunset seated himself on the royal resting stone to be robed.” —*Ibid.* 168.

7. “ They always bring out the tooth of Buddha in the middle of the third month. Ten days beforehand, the king magnificently caparisons a great elephant, and commissions a man . . . to clothe himself in royal apparel, and, riding on the elephant, to sound a drum.” —*Fa-hian.* Ch. 38.

8. “ After ten days the tooth of Buddha will be brought forth and taken to the Abhayagiri Vihāra. Let all ecclesiastical and lay persons within the kingdom

. . . prepare and smooth the roads, adorn the streets and highways ; let them scatter every kind of flower.”
—*Ibid.*

9. “ First of all he provided for them a great feast, after which he selected a pair of . . . oxen and ornamented their horns with gold, silver and precious things.—*Ibid.* Ch. 39.

10. “ Then providing himself with a beautiful gilded plough the king himself ploughed round the four sides of the allotted space.”—*Ibid.*

New Words

<i>Allotted</i> = niyāmita. <i>p.p.</i>	<i>Edge</i> = mukhavatṭi. <i>f.</i>
<i>Apartment</i> = ovaraka. <i>m.</i>	<i>Enjoys</i> = abhiramati. <i>v.</i>
<i>Beautiful array</i> = sobhanavattha. <i>n.</i>	<i>Entire</i> = sakala ; niravasesa. <i>adj.</i>
<i>Beforehand</i> = puretaraṇ. <i>ad.</i>	<i>Every kind of</i> = sabba-jātika. <i>adj.</i>
<i>Comparisons</i> = kappeti. <i>v.</i>	<i>Feast</i> = sakkāra. <i>m.</i>
<i>Casts</i> = khipati. <i>v.</i>	<i>Flees</i> = palāyati. <i>v.</i>
<i>Chamber</i> = gabḥha. <i>m.</i>	<i>Gilded</i> = suvaṇṇālitta. <i>adj.</i>
<i>Clad</i> = nivattha. <i>p.p.</i>	<i>Having brought forth</i> = abhinīharitvā. <i>abs.</i>
<i>Commissions</i> = niyojeti. <i>v.</i>	<i>Highway</i> = mahāmagga. <i>m.</i>
<i>Company</i> = parisā. <i>f.</i>	<i>Horn</i> = siṅga. <i>n.</i>
<i>Cross-legged posture</i> = pallaṅka. <i>m.</i>	<i>Huge</i> = mahanta ; visāla. <i>adj.</i>
<i>Dances</i> = naccati. <i>v.</i>	<i>Hurls</i> = khipati. <i>v.</i>
<i>Delightfully</i> = ramanīyākārena. <i>adj.</i>	<i>Layman</i> = gihī. <i>m.</i>
<i>Ecclesiastical</i> = pabbajita. <i>adj.</i>	<i>Lost</i> = natṭha. <i>p.p.</i>

<i>Lovely</i> = pāsādika. <i>adj.</i>	<i>Sceptre-javelin</i> = cakkā-
<i>Magnificently</i> = viṣiṭṭhā-	yudha. <i>n.</i>
kārena. <i>ad.</i>	<i>Selects</i> = uccināti. <i>v.</i>
<i>Mass of rock</i> = pabbata-	<i>Shouts</i> = ugghoseti. <i>v.</i>
kūṭa. <i>m.</i>	<i>Sings</i> = gāyati. <i>v.</i>
<i>Musical instrument</i> =	<i>Skilful</i> = susikkhita. <i>p.p.</i>
turiyabhaṇḍa. <i>n.</i>	<i>Smooths</i> = samaṇ koroti.
<i>Pair</i> = yugala ; yuga. <i>n.</i>	<i>v.</i>
<i>Plough</i> = naṅgala. <i>n.</i>	<i>Sounds (a drum, etc.)</i> =
<i>Provides</i> = sampādeti. <i>v.</i>	vādeti. <i>v.</i>
<i>Ranging in order</i> = paṭi-	<i>Space</i> = okāsa. <i>m.</i>
pāṭiyā ṭhatvā.	<i>Sunset</i> = suriyatthaṇ-
<i>Remained</i> = aṭṭhāsi. <i>v.</i>	gama. <i>m.</i>
<i>Rock that encircles the</i>	<i>Supremely beautiful</i> =
<i>world</i> = cakkavāla-	abhivisṭṭharūpa. <i>adj.</i>
pabbata. <i>m.</i>	<i>Thereupon</i> = atha. <i>in.</i>
<i>Royal apparel</i> = rājā-	<i>To be robed</i> = nivāsāpe-
bharaṇa. <i>n.</i>	tuṇ ; alaṅkāretuṇ. <i>inf.</i>
<i>Royal resting stone</i> =	<i>Turns (itself)</i> = parivat-
maṅgalasilā. <i>f.</i>	tati. <i>v.</i>

VERBS

Verbs are formed with roots by adding suffixes and prefixes to them.

60. A root is a primitive element of the language, expressing an abstract idea. It is incapable of any grammatical analysis.

A. It is common in European languages to express the idea contained in the root by means of the Infinitive, *e.g.*, *Bhū* (to be); but it must be borne in mind that the root is not an Infinitive, but a primary element expressing a crude idea.

B. The Classical Pali Grammarians give all roots ending in consonants with a euphonic vowel at the end, *e.g.*, *Pac(a)* = to cook; *Gam(u)* = to go. This vowel however, does not really belong to the root.

C. The roots in Pali are divided into seven groups, which are conjugated differently. The names of these groups and their conjugational signs are given in § 14. First Book.

D. Again, all the roots are divided into (1) *Transitive*, and (2) *Intransitive*.

(1) A verb formed from a *transitive* root requires an object, *e.g.*, from the root *khāda* (to eat) the verb *khādati* (eats) is formed. When one says “he eats”, there must be something to eat; therefore it requires an object.

(2) An *intransitive* verb is used without an object, *e.g.*, from *si* (to sleep) the verb *sayati* (sleeps) is formed.

When one says “ he sleeps ”, its meaning is complete ; it does not require an object.

But when these *intransitive* verbs are *causative* they take an object, and become *transitive*.

Simple Intransitive

Dārako sayati (the baby sleeps).

Causative from the same

Mātā dārakaṃ sayāpeti (the mother makes her baby sleep).

MODES

61. There are eight modes of conjugation of verbs in Pali ; they do not exactly correspond to the Moods or the Tenses in English.

The eight modes are :

- (1) *Vattamānā* = Present Indicative.
- (2) *Ajjatanī* = Past Indicative or Aorist.
- (3) *Bhavissantī* = Future Indicative.
- (4) *Pañcamī* = Imperative and Benedictive.
- (5) *Sattamī* = Optative or Potential.
- (6) *Hīyattanī* = Imperfect or Preterit.
- (7) *Parokkhā* = Perfect (or Past Indefinite).*
- (8) *Kālātipatti* = Conditional, expressing future relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

* This tense is more like the Pluperfect in Latin, to be translated by *had* with p.p.

(2) *Ajjatanī* was formerly used to express the time recently passed ; but now this is very extensively used to express the past in general.

62. Each of the seven groups of roots may be conjugated according to the eight modes given above.

But roots of some groups are not conjugated in the 2nd, 3rd, 7th and 8th modes.

Each example for each *dhātugaṇa* (group), together with its respective conjugation sign, is given below :

<i>Root</i>	<i>Conj. Sign</i>	<i>Verb</i>
(1) Bhū (to be)	+ a + ti	= <i>bhavati</i> (is ; becomes).
(2) Rudha (to obstruct)	+ ṇ-a + ti	= <i>rundhati</i> (obstructs). ṇ takes its place after the first vowel of the root.
(3) Divu (to play)	+ ya + ti	= <i>dibbati</i> (plays).
(4) (i) Su (to hear)	+ ṇā + ti	= <i>suṇāti</i> (hears).
(ii) Su (to hear)	+ ṇo + ti	= <i>suṇoti</i> (hears).
(5) Ki (to bargain)	+ ṇā + ti	= <i>kiṇāti</i> (buys).
(6) (i) Kara (to do)	+ o + ti	= <i>karoti</i> (does).
(ii) Kara (to do)	+ yira + ti	= <i>kayirati</i> (does).
(7) (i) Cura (to steal)	+ e + ti	= <i>coreti</i> (steals).
(ii) Cura (to steal)	+ aya + ti	= <i>corayati</i> (steals).

(See p. 11 of the First Book).

63. Of the two Voices the *Active* is used when the effect or consequence of the action expressed by the

verb passes on to a person or thing other than the subject.

The *Passive* or *Reflexive* is used when the effect or the consequence of the action expressed by the verb accrues to no one else but to the agent.

64. There are two sets of inflections to form the verbs in either Voice ; one set is named *Parassapada*, and the other *Attanopada*.

It seems that the *Parassapada* set was formerly used only to form the Active Verbs, and the other set to form the Passive ones. But now they have lost their distinction, and are used to form the verbs in both the Voices.*

FIRST CONJUGATION

Present Tense

65. The inflections or the personal endings of the First Mode, *Vattamānā* or Present Tense, are :-

Person	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ti	nti	te	nte
2nd	si	tha	se	vhe
1st	mi	ma	e	mhe

Conjugation of the root *paca* (to cook) in Present Indicative.

*Note by Dr. O. H. de A. Wijesekera :

In Vedic and Sanskrit the *Ātmanepada* endings are used for both Middle (or Reflexive) and Passive Voices. Pali Voices too are derived from these. So there should be really three Voices, *viz.*, Active, Middle and Passive. What has happened in Pali (as in other Prakrits) is that the *Middle* as a Voice (*i.e.*, in its syntactical usage as such) has disappeared, though its endings are found to a certain extent used just like other Active endings.

Active Voice

PARASSAPADA

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Pacati</i> (he cooks)	<i>Pacanti</i> (they cook)
2nd	<i>Pacasi</i> (thou cookest)	<i>Pacatha</i> (you cook)
1st	<i>Pacāmi</i> (I cook)	<i>Pacāma</i> (we cook)

MIDDLE ATTANOPADA

3rd	<i>Pacate</i> (he cooks)	<i>Pacante</i> (they cook)
2nd	<i>Pacase</i>	<i>Pacarhe</i>
1st	<i>Pace</i>	<i>Pacāmhe</i>

Passive Voice

ATTANO-PADA (ENDINGS)

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Paccate</i> (it is cooked)	<i>Paccante</i> (they are cooked)
2nd	<i>Paccase</i> (thou art cooked)	<i>Paccarhe</i> (you are cooked)
1st	<i>Pacce</i> (I am cooked)	<i>Paccāmhe</i> (we are cooked)

PARASSAPADA (ENDINGS)

3rd	<i>Paccati</i> (it is cooked)	<i>Paccanti</i>
2nd	<i>Paccasi</i>	<i>Paccatha</i>
1st	<i>Paccāmi</i>	<i>Paccāma</i>

The conjugational sign of this group, as shown before, is *a*.

The Passive base is formed by adding the suffix *ya* to the root.

Active : Paca + a + ti = *pacati*.

Passive : Paca + ya + ti = *pacyati* = *paccati*.

A. The last vowel of the root is dropped here, as it is the case with most of the roots where the vowel is a later addition.

B. *Y* is assimilated to the last consonant of the root. Its assimilation takes place in more than one way, which will be explained later on.

The Imperative

(BENEDICTIVE INCLUDED)

66. *Pañcamī*, the Fourth Mode.

The personal endings of this mode are :

	PARASSAPADA		ATTANOPADA	
<i>Person</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	tu	ntu	taṇ	ntaṇ
2nd	hi	tha	ssu	vho
1st	mi	ma	e	āmase

Active Voice

PARASSAPADA

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Gacchatu</i> (let him go)	<i>Gacchantu</i> (let them go)
2nd	<i>Gaccha</i> ; <i>gacchāhi</i> (go thou)	<i>Gacchatha</i> (go you)
1st	<i>Gacchāmi</i> (let me go)	<i>Gacchāmi</i> (let us go)

Gaccha is the base formed from the root *gamu* (to go). The second personal ending *hi* is sometimes dropped.

ATTANOPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Gacchataṃ</i> (let him go)	<i>Gacchantam</i>
2nd	<i>Gacchassu</i>	<i>Gacchavho</i>
1st	<i>Gacche</i>	<i>Gacchāmase</i>

The Optative (Potential)

67. *Sattamī*, the Fifth Mode.

The personal endings of this mode are :

<i>Person</i>	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	eyya	eyyun	etha	eraṇ
2nd	eyyāsi	eyyātha	etho	eyyavho
1st	eyyāmi	eyyāma	eyyaṇ	eyyāmhe

Active Voice

PARASSAPADA

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Gaccheyya</i> (he would go)	<i>Gaccheyyum</i> (they would go)
2nd	<i>Gaccheyyāsi</i> (thou wouldst go)	<i>Gaccheyyātha</i> (you would go)
1st	<i>Gaccheyyāmi</i> (I should go)	<i>Gaccheyyāma</i> (we should go)

ATTANOPADA

3rd	<i>Gacchetha</i>	<i>Gaccheraṃ</i>
2nd	<i>Gacchetho</i>	<i>Gaccheyyavho</i>
1st	<i>Gaccheyyaṃ</i>	<i>Gaccheyyāmhe</i>

Exercise 11

TRANSLATE INTO ENGLISH

1. “Tadā seṭṭhino bhariyā garugabbhā hoti ; tasmā so sīghaṇ gehaṇ purisaṇ pesesi : gaccha, bhane, jānāhi taṇ vijātā vā no vā ti ”.—*Dh. A. i. 174.*

2. “Vegena gehaṇ gantvā kāḷiṇ nāma dāsiṇ pakko-sitvā sahaṣsaṇ datvā āha : gaccha, imasmiṇ nagare upadhāretvā ajja jāta-dārakaṇ gaṇhitvā ehī ti.”—*Ibid.* 174.

3. “Tvaṇ imaṇ netvā cakkamagge nipajjāpehi, goṇā vā naṇ maddissanti, cakkā vā naṇ bhindissanti; pavattiṇ c ’assa ñatvā va āgaccheyyāsi.”—*Ibid.* 176.

4. “Ambho purisa, yassa tvaṇ pāsādassa ārohaṇāya nisseṇiṇ karosi, jānāsi taṇ pāsādaṇ puratthimāya vā disāya, dakkhiṇāya vā disāya, pacchimāya vā disāya, uttarāya vā disāyā ti ?”—*D.* i. 194.

5. “Seyyathā pi, Mahārāja, puriso iṇaṇ ādāya kam-mante payojeyya, tassa te kammantā samijjheyyuṇ; so tato nidānaṇ labhetha pāmojjaṇ, adhigaccheyya somanassaṇ.”—*D.* i. 71.

6. “Seyyathā pi nāma suddhaṇ vatthaṇ apagata-kālakaṇ sammad ’eva rajanaṇ paṭiggaṇheyya, evam eva Yassassa kulaputtassa tasmiṇ yeva āsane virajaṇ vītamalaṇ dhammacakkuṇ udapādi.”—*V.* i. 16.

7. “So ce bhikkhūnaṇ santike dūtaṇ pahīneyya : ‘ahaṇ hi gilāno, āgacchantu bhikkhū; icchāmi bhikkhūnaṇ āgatan ’ ti, gantabbaṇ bhikkhave sattāha-karaṇīyena.”—*V.* i. 148.

8. “Imāni, bhante, asīti-gāmika-sahaṣsāni idh ’ūpa-saṅkantāni Bhagavantaṇ dassanāya; sādhu, mayaṇ, bhante, labheyyāma Bhagavantaṇ dassanāyā ti.”—*V.* i. 180.

9. “Sādhu, devo vāhanāgāresu ca dvāresu ca āṇāpetu: yena vāhanena Jīvako icchatī, tena vāhanena gacchatu; yena dvārena icchatī, tena dvārena gacchatū . . . ti.”—*V.* i. 277.

10. “ Patigaṇhātu me devo posāvanikan ” ti. “ Alaṇ
bhaṇe, Jīvaka, tuyh ’eva hotu ; amhākaññ eva antepure
nivesanaṇ māpehī ” ti.— *Ibid.* 272.

New Words

<i>Adhiḡaccheyya</i> = (he) would obtain or get. <i>v.</i>	<i>Payojeyya</i> = would en- gage in, would carry on (business). <i>v.</i>
<i>Apagatakāḷaka</i> = remov- ed or cleansed of dark spots. <i>adj.</i>	<i>Pāmojja</i> = joy. <i>n.</i>
<i>Ambho</i> (a particle used in addressing equals).	<i>Posāvānika</i> = fee for bringing (some body) up. <i>n.</i>
<i>Āgata</i> = coming. <i>ger.</i>	<i>Maddissati</i> = will trod. <i>v.</i>
<i>Ādāya</i> = having taken. <i>abs.</i>	<i>Rajana</i> = dye. <i>n.</i>
<i>Ārohaṇa</i> = ascending. <i>ger.</i>	<i>Labhetha</i> = (he) would get. <i>v.</i>
<i>Iṇa</i> = debt. <i>n.</i>	<i>Vāhana</i> = vehicle. <i>n.</i>
<i>Udapādi</i> = arose. <i>v.</i>	<i>Vāhanāgāra</i> = garage. <i>m.</i> <i>n.</i>
<i>Upasaṅkanta</i> = appro- ached. <i>p.p.</i>	<i>Vijatā</i> = (a woman) who has given birth to a child. <i>f.</i>
<i>Kammanta</i> = business. <i>m.</i>	<i>Viraja</i> = passionless ; free from dust. <i>adj.</i>
<i>Garugabbhā</i> = pregnant. <i>f.</i>	<i>Vītamala</i> = stainless; clean. <i>adj.</i>
<i>Gāmika</i> = villager. <i>n.</i>	<i>Sattāha-karaṇīya</i> = busi- ness that should be settled within a week. <i>adj.</i>
<i>Cakkamagga</i> = track of a wheel. <i>m.</i>	<i>Samijjheyya</i> = would prosper or flourish. <i>v.</i>
<i>Ñatvā</i> = having known. <i>abs.</i>	<i>Sammad eva</i> = very well. <i>ad.</i>
<i>Tato nidānam</i> = on that account ; through that. <i>ad.</i>	<i>Seyyathā pi nāma</i> = just as if. <i>in.</i>
<i>Dhamma-cakkhu</i> = the eye of wisdom. <i>n.</i>	
<i>Nissenī</i> = ladder. <i>f.</i>	
<i>Pakkosivā</i> = having called near. <i>abs.</i>	

TRANSLATE INTO PALI

1. One should develop a loving heart towards all beings as a mother protects her own son.

2. Thou shouldst sit on the chair in the royal bedroom and address the sick king as if he were thine own brother.

3. Just as there would be no need of medicine for a healthy man, so would a Tathāgata need no teacher.

4. A wise man would not neglect a growing disease or a conquering enemy ; similarly he should not neglect the recurring series of rebirths.

5. Should the mother leaving her young child repair to the monastery to hear the discourse of the Enlightened One, there would be nobody at home to look after it.

6. Just as a man standing on the top of a hill would view all people below, so would a monk having attained perfection gaze on the world.

7. If he were a little more sensible, there would be no necessity at all to accompany him.

8. If the six damsels were to bathe in the river early in the morning and carry flowers to the Queen, each one of them would surely get a gold coin from Her Majesty.

9. Were she a follower of Nātaputta, the naked ascetic, she would not in all probability bow down in homage to the Master.

10. Who would think of refusing water to a thirsty person even if he be of an inferior caste ?

New Words

<i>As if . . . were</i> = viya (cintetvā).	<i>Perfection</i> = sambodhi. <i>f.</i> (lit. Perfect Enlightenment).
<i>Conquering</i> = jinanta. <i>pr.p.</i> jayaggāhaka. <i>adj.</i>	<i>Rebirth</i> = punabbhava. <i>m.</i>
<i>Growing</i> = vaddhanta. <i>pr.p.</i>	<i>Recurring series</i> = anup- pabandha. <i>m.</i>
<i>Healthy</i> = niroga. <i>adj.</i>	<i>Repairs</i> = (use here) gacchati. <i>v.</i>
<i>Her Majesty</i> (use the word given for 'queen').	<i>Refusing</i> = paṭikkhi- pana. <i>ger.</i> ; paṭikkhi- pituṇ. <i>inf.</i>
<i>Homage</i> = gārava. <i>m.</i> (In homage = gāra- vena).	<i>Sensible</i> = satimantu ; samekkhakārī. <i>adj.</i>
<i>In all probability</i> = ekaṇ- sena. <i>ad.</i>	<i>Should develop</i> = bhā- veyya. <i>v.</i>
<i>Inferior</i> = nīca. <i>adj.</i>	<i>Similarly</i> = tatha'eva. <i>in.</i>
<i>Just as</i> = yathā ; viya. <i>in.</i>	<i>Surely</i> = ve : kāmaṇ. <i>in.</i>
<i>Loving heart</i> = metta- citta. <i>n.</i>	<i>Thirsty</i> = pipāsita. <i>p.p.</i>
<i>Naked ascetic</i> = nigaṇ- tha. <i>m.</i>	<i>To accompany</i> = anu- gantū. <i>inf.</i>
<i>Necessity</i> = attha. <i>m.</i>	<i>Would neglect</i> = pamaj- jeyya. <i>v.</i>
<i>Need</i> = payojana. <i>n.</i>	<i>Would view</i> = passeyya. <i>v.</i>
<i>Nobody</i> = na koci. <i>in.</i>	

FIRST CONJUGATION

Past Tense

68. The Second Mode. *Ajjatanī, Aorist.*

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ī	uṇ ; insu	ā	ū
2nd	o	ttha	ise	ivhaṇ
1st	iṇ	mhā	aṇ	imhe

Both this and the 6th Mode, *Hīyattanī*, often take an *a* before the root ; this *a* is called the *augment*.

Active Voice

PARASSAPADA

Root *Gam(u)* to go.

*Person**Singular*

- 3rd *Agacchi* ; *gacchi* ; *agami* ; *gami* ; *agamāsi* (he went).
 2nd *Agaccho* ; *gaccho* ; *agamo* ; *gamo* (thou didst go).
 1st *Agacchim̐* ; *gacchim̐* ; *agamim̐* ; *gamim̐* ; *agamāsim̐*
 (I went).

Plural

- 3rd *Agacchum̐* ; *gacchum̐* ; *agamum̐* ; *gamum̐* ; *agac-*
chimsu ; *gacchimsu* ; *agamimsu* ; *gamimsu* ;
agamamsu (they went).
 2nd *Agacchittha* ; *gacchittha* ; *agamittha* ; *gamittha*
 (you went).
 1st *Agacchimhā* ; *gacchimhā* ; *agamimhā* ; *gamimhā*
 (we went).

ATTANOPADA

Singular

- 3rd *Agacchā* ; *gacchā* ; *agamā* ; *gamā* (he went).
 2nd *Agacchise* ; *agamise* (thou didst go).
 1st *Agaccham̐* ; *gaccham̐* ; *agamam̐* ; *gamam̐* (I went).

Plural

- 3rd *Agacchū* ; *gacchū* ; *agamū* ; *gamū* (they went).
 2nd *Agacchivham̐* ; *gacchivham̐* ; *agamivham̐* ; *gami-*
vham̐ (you went).
 1st *Agacchimhe* ; *gacchimhe* ; *agamimhe* ; *gamimhe*
 (we went).

69. The 6th Mode. *Hīyattanī*.

The personal endings of this mode arē:

<i>Person</i>	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ā	ū	ttha	tthuṇ
2nd	o	ttha	se	vhaṇ
1st	a ; aṇ	mhā	iṇ	mhase

This was originally used to express the definite past, and Ajjatanī was used to express the time recently passed ; but now they have lost their individual significance, and Ajjatanī is extensively used to express the definite past.

PARASSAPADA

Singular

- 3rd *Agacchā ; agamā ; agā* (he went).
 2nd *Agaccho ; agamo* (thou didst go).
 1st *Agaccha ; agama ; agaccham̐ ; agamam̐* (I went).

Plural

- 3rd *Agacchū ; agamū* (they went).
 2nd *Agacchattha ; agamattha* (you went).
 1st *Agacchamhā ; agamamhā* (we went).

ATTANOPADA

Singular

- 3rd *Agacchattha ; agamattha* (he went).
 2nd *Agacchase ; agamase* (thou didst go).
 1st *Agacchim̐ ; agamim̐* (I went).

Plural

- 3rd *Agacchatthum̐ ; agamatthum̐* (they went).
 2nd *Agacchivham̐ ; agamivham̐* (you went).
 1st *Agacchamhase ; agamamhase* (we went).

Past Indefinite

70. The Seventh Mode. *Parokkhā*.

The personal endings of this mode are :

<i>Person</i>	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	a	u	ttha	re
2nd	e	ttha	ttho	vho
1st	a	mha	i	mhe

This mode is very seldom used, and this is characterized by the reduplication of the root.

(1) The first consonant of a root is reduplicated together with the vowel that follows it.

(2) If the root begins with a vowel that vowel alone is reduplicated.

(3) A guttural is reduplicated by its corresponding palatal.

(4) An aspirate is reduplicated by its unaspirate, and an unaspirate by itself.

(5) *H* of a root is reduplicated by *J*.

(6) A long vowel is shortened in the reduplicated syllable.

Active Voice

PARASSAPADA

Root *Paca*

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Papaca</i> (he has cooked)	<i>Papacu</i> (they have cooked)
2nd	<i>Papace</i>	<i>Papacittha</i>
1st	<i>Papaca</i>	<i>Papacimha</i>

ATTANOPADA

3rd	<i>Papacittha</i>	<i>Papacire</i>
2nd	<i>Papacittho</i>	<i>Papacivho</i>
1st	<i>Papaci</i>	<i>Papacimhe</i>

Some bases conjugated in this division are :

<i>Root</i>	<i>Base</i>	<i>3rd Person Sing.</i>
Bhū (to be) >	babhū	<i>Babhūva</i>
Gamu (to go) >	jagamu	<i>Jagāma</i>
Suca (to mourn) >	susuca	<i>Susoca</i>
Hara (to carry) >	jahara	<i>Jahāra</i>
Brū (to say) >	āha	<i>Āha</i>

Note.—In the last example, *āha* is a defective verb generally substituted from *brū*.

Exercise 12

TRANSLATE INTO ENGLISH

1. “ Atha kho Bhagavā Bhoganagare yathābhirantaṇ viharitvā āyasmantaṇ Ānandaṇ āmantesi : āyām ’ Ānanda, yena Pāvā ten’ upasaṅkamissāmā ’ti. ‘ Evam, Bhante ’ti kho āyasmā Ānando Bhagavato paccassosi.” —*D.* ii. 81.

2. “ Atha kho Bhagavā Kapilavatthusmiṇ yathābhirantaṇ viharitvā yena Sāvattthī tena cārikaṇ pakkāmi ; anupubbena cārikaṇ caramāno yena Sāvattthī, tad avasari.” —*V.* i.

3. “ Atthāya vata me Buddhho Nadiṇ Nerañjaraṇ agā.” —*Thq.* 38.

4. “ Aññen ’eva tāni caturāsīti-pabbajita-sahassāni agamaṇsu, aññena Vipassī bodhisatto.” —*D.* ii. 30.

5. “ Bhisāṇ mulālaṇ gaṇhitvā
Agamāṇ Buddhasantikaṇ.”—*Apa.* 114.
6. “ Bho pabbajita, amhākaṇ geham agamatthā ti ?
Āma brāhmaṇa, agamamhā ti.”—*Samp.* i. 37.
7. “ Tassāhaṇ santike gacchaṇ ;
So me satthā bhavissati.”—*Cāpā Therī.*
8. “ Gaṇamhā vupakaṭṭho so
Agamāsi vanantaraṇ.”—*Apa.* p. 396.
9. “ Alattoṇ kho bhikkhave tāni ctaurāsīti-pabba-
jita-sahassāni Vipassissa Bhagavato . . . santike
pabbajjaṇ.”—*D.* ii. 43.
10. “ Evaṇ vilapamānaṇ taṇ
Ānandaṇ āha Gotamī :
Na yuttaṇ socituṇ putta,
Hāsakāle upaṭṭhite.”—*Apa.* 534.
11. “ Citte mahākaruṇayā pahaṭāvakāsā
Dūraṇ jagāma viya tassa hi vatthutaṇhā.”—*H.V.*
12. “ So Saṅkhaṇpāla-bhujago visagvegavā pi
Sīlassa bhedana-bhayena akuppamāno
Icchaṇ sadeha-bharavāhi-jane dayāya
Gantuṇ sayāṇ apadatāya susoca nūnaṇ.”—*H.V.*

New Words

Akuppamāna = not
being angry. *pr.p.*

Atthāya = for (*dat. from*
attha).

Apadatā = footlessness.
f.

Avasari = arrived. *v.*

Upaṭṭhita = approached.
p.p.

Cārikā = wandering ;
journey. *f.*

Dayā = kindness. *f.*

Nūnam = certainly. *ad.*

Pahaṭāvakāsa = obstruc-
ted ; being not given a
place. *adj.*

Bharavāhī = bearer of a
burden. *3.*

Bhisa = sprout of a lotus plant. *n.*

Bhedana = breach. *ger.*

Mulāla = the edible root of lotus kinds. *n.*

Yathābhirantam = as long as one pleases (to stay). *ad.*

Vanantara = denser forest. *n.*

Vilapamāna = lamenting. *pr.p.*

Visavegavantu = possessing the destructive power of poison. *adj.*

Vupakatṭha = secluded. *p.p.*

Sadeha = own body. *m.*

Susoca = has grieved. *v.*

Socitum = to become sorrowful. *inf.*

Hāsakāla = time to be joyful. *m.*

TRANSLATE INTO PALI

1. Being disappointed in securing a husband befitting her, the king one day declared that he would give her away to one who would meet his eyes the following morning.

2. Once a blind man, who had no property but an earthen pot and a blanket, went to a temple and in sheer despair resolved to end his weary life by abstinence from food.

3. Hiuen Tsiang, the Chinese pilgrim, who visited Nālandā in the beginning of the seventh century, A.D., studied Buddhist Sanskrit literature under its professors and has left an excellent account of it.

4. The second but perhaps the most famous of all Buddhist universities of ancient India was that of Nālandā. Its library, the largest in India, was located in the nine-storeyed building called Ratnodadhi.

5. Without telling her husband, she assigned a lodging to the messenger, gave him provisions and ordered him to stay there till she sent him back.

6. The wife of Ghosaka, as she was wise and clever, had ordered the servants in her house to inform her first if some one were to come from the treasurer.

7. “ Every night Princes Halla and Vihalla, mounted on the elephant Sechanaka, penetrated into the camp of besiegers, and killed many of their soldiers.”—*Ty. S.* 180.

8. “ His mother said : . . . When I was pregnant with you, I had a longing to eat your father’s flesh. The king satisfied my longing. When you were born, I abandoned you in an enclosure of asoka-trees.”—*Ibid.* 177.

9. “ The royal families of these kingdoms were united by matrimonial alliances ; and were also, not seldom in consequence of those very alliances, from time to time at war.”—*B. I.* 3.

10. “ He told his daughter that there was a dwarf who knew a charm, that she was to learn it of that dwarf ; and then tell it to him, the king.”—*B. I.* 5.

New Words

Abandons = jahāti ;
cajati.

Abstinence from food =
anasana. *n.*

Account = vuttanta. *m.*

Assigns = niyāmeti. *v.*

Be fitting = patirūpa. *adj.*

Besieger = avarodhaka.
m.

Blanket = kambala. *n.*

Buddhist = Sogata. *adj.*

But = (use here) vinā. *in.*

But perhaps = tathā pi.
in.

Camp = khandhāvāra. *m.*

Century = satavassa. *n.*

Charm = manta. *m.*

Declares = pakāseti. *v.*

Despair = kheda. *m.*

Disappointed = khinnacitta. *adj.*

Dwarf = lakunṭaka. *adj.*
Earthen = mattikāmaya.
adj.
Enclosure (of trees) =
gumbantara. *n.*
Excellent = pasattha ;
atisundara. *adj.*
Library = potthakālaya.
m.
Literature = ganthāvali.
f.
Located = patiṭṭhāpita.
p.p.
Lodging = nivesana. *n.*
*Longing (of a pregnant
woman)* = dohaḷa. *m.*
Matrimonial alliance =
āvāha-vivāha-samban-
dha. *m.*
Messenger = dūta ; sā-
sanahāraka. *m.*
Most famous = pākata-
tama. *adj.*

Not seldom = abhinhaṇ-
ad.
Pilgrim = pariyāṭaka. *m.*
Professor = paṇḍitāca-
riya. *m.*
Property = santaka. *n.*
Provision = paribbaya.
m.
Resolves = adhiṭṭhāti. *v.*
Sanskrit = Sakkatabhā-
sīya. *adj.*
Satisfies = santappeti. *v.*
Sheer = accanta. *adj.*
Soldier = yodha ; bhaṭa.
m.
Storeyed = bhūmaka. *adj.*
Temple = devāyatana. *n.*
To inform = nivedetuṇ.
inf.
University = nikhilavij-
jālaya. *m.*
War = yuddha. *n.*
Weary = dukkhita ;
kilanta. *adj.*

FIRST CONJUGATION

Future Tense

71. The Third Mode. *Bhavissanti.*

The personal endings of this mode are :

	PARASSAPADA		ATTANOPADA	
Person	Sing.	Plur.	Sing.	Plur.
3rd	issati	issanti	issate	issante
2nd	issasi	issatha	issase	issavhe
1st	issāmi	issāma	issaṇ	issāmhe
	Root <i>Bhū</i> (to be)			

Active Voice

PARASSAPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Bhavissati</i> (he will be)	<i>Bhavissanti</i> (they will be)
2nd	<i>Bhavissasi</i> (thou wilt be)	<i>Bhavissatha</i> (you will be)
1st	<i>Bhavissāmi</i> (I shall be)	<i>Bhavissāma</i> (we shall be)

ATTANOPADA

3rd	<i>Bhavissate</i>	<i>Bhavissante</i>
2nd	<i>Bhavissase</i>	<i>Bhavissavhe</i>
1st	<i>Bhavissam</i>	<i>Bhavissāmhe</i>

The Past Conditional

72. The personal endings of the 8th Mode, Kālātipatti, are :

	PARASSAPADA		ATTANOPADA	
<i>Person</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ssā ssa	} ssansu	ssatha	ssinsu
2nd	sse		ssase	ssavhe
1st	ssa	ssamhā	ssan	ssāmhase

This mode sometimes takes the augment *a*, before the root.

Active Voice

PARASSAPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Apacissā ; apacissa</i> (If he had cooked)	<i>Apacissamsu</i>
2nd	<i>Apacisse</i>	<i>Apacissatha</i>
1st	<i>Apacissa</i>	<i>Apacissamhā</i>

ATTANOPADA

3rd	<i>Apacissatha</i>	<i>Apacissimsu</i>
2nd	<i>Apacissase</i>	<i>Apacissavhe</i>
1st	<i>Apacissam</i>	<i>Apacissāmhase</i>

SECOND CONJUGATION

Rudhādi-Group

73. There is no difference in the personal endings of this or the other forthcoming conjugations from the First Conjugation. The difference lies in the bases formed through the different conjugational signs.

The conjugational sign of this Rudhādi-group is, η-a. η is inserted after the first syllable of the root : e.g., root *chida* (to cut) + η - a = *chinda* + a ; when the last vowel is dropped it becomes *chinda*.

One may conjugate these bases just like the verbs in the First Conjugation :

Chindati (he cuts)

Chindanti (they cut)

and so on for every mode.

Some other bases of this conjugation are :

Rudha (to obstruct) + η - a = *rundha*

Badha (to bind or confine) + η - a = *bandha*

Muca (to release) + η - a = *muñca*

Bhida (to break) + η - a = *bhinda*

Vida (to suffer) + η - a = *vinda*

Sica (to pour down or sprinkle) + η - a = *siñca*

Yuja (to yoke or join) + η - a = *yuñja*

Exercise 13.

TRANSLATE INTO ENGLISH

1. “ Ayam Aṅgulimālassa mātā ‘ Aṅgulimālaṇ ānes-sāmī ’ ti gacchatī ; sace samāgamissati Aṅgulimālo aṅ-gulisahassaṇ pūressāmī ti mātaraṇ māressati. Sacāhaṇ na gamissāmī, mahājāniko abhavissa.”

2. “ Sace hi ayaṇ paṭhama-vaye bhoge akhepetvā kammante payojayissā, imasmiṇ yeva nagare aggasetṭhī abhavissā ; sace pana nikkhamitvā pabbajissa, arahat-taṇ pāpuṇissa.”—*Dh. A. iii. 131.*

3. “ Sacāyaṇ, bhikkhave, rājā pitarāṇ dhammikaṇ dhammarājānaṇ jīvitā na voropessatha, imasmiṇ yeva āsane virajaṇ vītamalaṇ dhammacakkhu uppajjis-satha.”—*D. i. 86.*

4. “ Setṭhī : ‘ sace me dhītā jāyissati, tāya naṇ sad-dhiṇ nivāsetvā setṭhiṭṭhānassa sāmikaṇ karissāmī ; sace me putto jāyissati, māressāmī nān ’ ti cintetvā gehe kāresi.”—*Dh. A. i. 175.*

5. “ Satta vassāni Bhagavantaṇ
Anubandhiṇ padā padaṇ ;
Otāraṇ nādhigacchissaṇ
Sambuddhassa satīmato.”—*S.N. 446.*

6. “ Surāmeraya-pānaṇ ca
Yo naro anuyuñjati,
Idh ’eva-m-eso lokasmiṇ
Mūlaṇ khaṇati attano.”—*Dhp. 247.*

7. Araññe koṭṭhake bandhitvā mige rundhitvā māretvā maṇsaṇ vikkiṇitvā jīvantā luddakā anāgate sukhaṇ na vindanti.

8. Goṇo bandhanā muñcivā udakaṇ pātukāmo ghaṭassa samīpaṇ gantvā taṇ pādena bhindi.

9. “ Bhante, imaṇ udakaṇ dārakassa sīse āsiñcāmī ”
ti pucchitvā tena ‘ siñcathā ’ ti vutte- tathā kariṇsu.
Devatā tāvad eva taṇ muñcitvā leṇadvāre aṭṭhāsi.
—*Dh. A.* iv. 171.

10. “ Ayañ hi dīpobhāsaṇ vā aggi-obhāsaṇ vā adis-
vā maṇiāloken ’eva bhuñjati ca nipajjati ca nisīdati
ca ; devo pana dīpāloke nisinno bhavissatī ti. ”—*Dh. A.*
iv. 213.

New Words

Akhepetvā = having not
wasted. *abs.*

Adhigacchissa = (he)
would have attained. *v.*

Anubandhati = chases. *v.*

Anuṇaṇjati = gives one-
self up ; practises. *v.*

Abhavissa = (he) would
have been. *v.*

Arahatta = the highest
stage of the Path. *n.*

Uppajjissa = (he) would
have born. *v.*

Otāra = chance ; fault. *m.*

Obhāsa = lustre ; light. *m.*

Koṭṭhaka = an enclosure ;
a closet. *m.*

Dhammarāja = king of
righteousness. *m.*

Pabbajissa = if (he) had
become a monk. *v.*

Payojayissā = if (he) had
engaged in or employ-
ed. *v.*

Pātukāma = wishing to
drink. *adj.*

Pāpuṇissa = (he) would
have attained. *v.*

Pūreti = fills. *v.*

Mahājānika = thorough-
ly deprived of ; under-
gone a great loss. *adj.*

Meraya = liquor (fer-
mented). *n.*

Rundhitvā = having
trapped. *abs.*

Leṇadvāra = entrance of
the cave. *n.*

Voropessatha = if (he)
had taken away. *v.*

Sāmāgamissati = will
encounter. *v.*

Surā = liquor (distilled).
f.

TRANSLATE INTO PALI

1. I should have answered him if he had asked me.
2. He would have become a millionaire if he had not squandered his wealth.
3. If man had a skin thickly covered with hair as a sheep has, he could not have moved from one climate to another with comfort.
4. We would have entered the cave and examined its inner parts if we had torches with us.
5. George VI would not have become king had not his elder brother given up the throne.
6. They would have been slain by the robbers if they were seen by them.
7. Prince Siddhartha would have been a universal monarch if he had not left the household life.
8. He would not have become a monk if he had not seen an old man, a sick person, a corpse and a recluse on various occasions.
9. She thought: if only he could see her, then he would become convinced that she ought to be his queen.
10. Devadatta would have attained arahantship had he not acted against his teacher, the Buddha.

New Words

Acts against = virud-
dham ācarati. *v.*

Climate = utuguṇa. *m.*

Corpse = matakalebara.
n.

Could have moved (he) =
saṅkamissā. *n.*

Covered with = sañchanna.
p.p.

Gives up = pariccajati. *v.*

Had squandered (if he) =
vināsayissā. *v.*

Inner part = abbhantara.
n.

Occasion = avatthā *f.*

Ought to be = bhavitabba.
pt.p.

Recluse = pabbajita,
samaṇa. *m.*

Sheep = meṇḍa. *m.*

Should have answered =
paṭivacanaṇ adadissā.
v.

Thickly = ghaṇaṇ. *ad.*

Throne = sīhāsana. *n.*

Torch = ukkā ; daṇḍa-
dīpikā. *f.*

Various = nānā. *in.*

Would become convinced
= abujjhissā. *v.*

Would have been slain
(he) = māriyissā ; mā-
rito abhavissā. *v.*

Would have entered (he)
= pavississā. *v.*

THIRD CONJUGATION

Divādi-Group

74. The sign of this group is *ya*, which is assimilated to the last consonant of the root.

Some rules and examples for assimilation of *y* are given in § 25. They may be applied here too.

A. After a root ending in a long vowel, *ya* does not change its form.

In other cases :

dh	+	ya	becomes	jjha
s	+	ya	,,	ssa
v	+	ya	,,	bba

Examples

Divu (to play) + ya + ti = divyati = *dibbati*.

Yudha (to fight) + ya + ti = yudhyati = *yujjhati*.

Budha (to know) + ya + ti = budhyati = *bujjhati*.

Sivu (to sew) + ya + ti = sivyati = *sibbati*.

Gā (to sing) + ya + ti = *gāyati*.

Jhā (to ponder) + ya + ti = *jhāyati*.

Dusa (to vex) + ya + ti = *dusyati* = *dussati*.

Ve (to weave) + ya + ti = *vāyati*. *Ve* becomes *vā*.

FOURTH CONJUGATION

Svādi-Group

75. The conjugational signs of this group are **ṇā**, **uṇā** and **ṇo**.

Examples

Su (to hear) + ṇā + ti = *suṇāti*.

Su (to hear) + ṇo + ti = *suṇoti*.

Pa + apa (to attain or come to) + uṇā + ti = *pāpuṇāti*.

Sambhu (to attain) + ṇā + ti = *sambhuṇāti*.

Ā + vu (to fix on to, to string) + ṇā + ti = *āvūṇāti*.

Sakka (to be able) + uṇā + ti = *sakkuṇāti*.

FIFTH CONJUGATION

Kiyādi-Group

76. The conjugational sign of this group is **ṇā**.

Ki (to bargain) + ṇā + ti = *kiṇāti* (buys).

Vi + ki + ṇā + ti = *vikkiṇāti* (sells).

Ji. (to conquer) + ṇā + ti = *jināti*.

Ñā (to know) becomes *jā*. Jā + ṇā + ti = *jānāti*.

Dhu (to shake) + ṇā + ti = *dhūṇāti* (shakes or destroys).

Asa (to eat) + ṇā + ti = *asnāti*.

Mi (to measure) + ṇā + ti = *miṇāti*.

Gaha (to take) + ṇā + ti = *gaḥṇāti* = *gaṇhāti*.

Here ṇ is interchanged with h.

SIXTH CONJUGATION

Tanādi-Group

77. The conjugational sign of this group is o.

TanU (to expand) + o + ti = *tanoti*.

KarA (to do) + o + ti = *karoti*.

ManA (to think) + o + ti = *manoti*.

Pa + apA (to attain or come) + o + ti = *pappoti*.

SEVENTH CONJUGATION

Curādi-Group

78. The conjugational sign of this group is aya, usually contracted to e.

These signs strengthen the radical vowels i and u of the roots when they are not followed by a conjunct consonant.

Cura (to steal) + e + ti = *coreti*.

Cura + aya + ti = *corayati*.

Gupa (to guard) + e + ti = *gopeti*.

Gupa + aya + ti = *gopayati*.

ḌhaḍḍA (to throw away) + e + ti = *chaḍḍeti*.

Cinta (to think) + e + ti = *cinteti*.

KathA (to say) + e + ti = *katheti*.

CuṇṇA (to powder) + e + ti = *cunṇeti*.

Exercise 14

TRANSLATE INTO ENGLISH

1. “ Ko sujḡhati, muccati, bajḡhati ca ?
Ken’ attanā gacchati Brahmaloḡaṇ ?”—*S.N.* 511.
2. “ Muhuttaṃ api ce viññū
Paṇḡditaṇ payirupāsati,
Khippaṇ dhammaṇ vijānāti
Jivhā sūparaṣaṇ yathā.”—*Dhp.* 65.
3. “ Atha pāpāni kammāni
Karaṇ bālo na bujḡhati.”—*Ibid.* 136.
4. “ Yo ca pubbe pamajḡitvā
Pacchā so nappamajḡati,
So imaṇ loḡaṇ pabhāseti
Abbhā mutto va candimā.”—*Ibid.* 172.
5. “ Na kahāpaṇa-vassena
Titti kāmesu vijḡjati.”—*Ibid.* 186.
6. “ Dhunāti pāpake dhamme
Dumapattaṇ va māluto.”—*Thg.* 1006.
7. “ Yo’ dha puññaṇ ca pāpaṇ ca
Tiṇā bhīyo na maññaṇti.
Karaṇ purisakiccāni
So sukhā na vihāyati.”—*Ibid.* 232.
8. “ Yo pubbe karaṇīyāni
Pacchā so kātum icchati,
Sukhā so dhaṇsate ṡhānā,
Pacchā ca m-anutappaṇti.”—*Ibid.* 225, 871.
9. “ Eko ’va Indo Asure jināti ;
Eko ’va seno hanti diḡe pasayha.”

—*J. Tacchasūkara.*

10. ‘Pūtimacchaṇ Kusaggena
Yo naro upanayhati,
Kusā pi pūtiṇ vāyanti ;
Evaṇ bālūpasevanā.’—*J. Sattigumba.*

New Words

- | | |
|--|--|
| <i>Anutappati</i> = repents. <i>v.</i> | <i>Pūti</i> = putrid ; foul. <i>adj.</i> |
| <i>Abbha</i> = cloud. <i>n.</i> | <i>Bajjhati</i> = becomes bound. <i>v.</i> |
| <i>Upanayhati</i> = wraps. <i>v.</i> | <i>Bhīyo</i> = more (than). <i>in.</i> |
| <i>Upasevanā</i> = keeping company ; pursuit. <i>f.</i> | <i>Maccha</i> = fish. <i>m.</i> |
| <i>Karam</i> (<i>nom. sing.</i> from <i>karonta</i>). <i>pr.p.</i> | <i>Maññati</i> = thinks. <i>v.</i> |
| <i>Kāma</i> = sensual pleasure. <i>m.</i> | <i>Māluta</i> = wind. <i>m.</i> |
| <i>Kusa</i> = a kind of fragrant grass. <i>m.</i> | <i>Muccati</i> = is (set) free. <i>v.</i> |
| <i>Titti</i> = satisfaction. <i>f.</i> | <i>Mutta</i> = freed. <i>p.p.</i> |
| <i>Dija</i> = bird ; a brahman. <i>m.</i> (<i>lit.</i> twice-born). | <i>Muhutta</i> = a minute. <i>m.</i> |
| <i>Duma</i> = tree. <i>m.</i> | <i>Rasa</i> = taste. <i>m.</i> |
| <i>Dham sati</i> = falls from ; sinks down. <i>v.</i> | <i>Vāyati</i> = smells ; (wind) blows. <i>v.</i> |
| <i>Dhunāti</i> = shakes. <i>v.</i> | <i>Vijānati</i> = knows ; understands. <i>v.</i> |
| <i>Pabhāseti</i> = brightens. <i>v.</i> | <i>Vijjati</i> = is : exists. <i>v.</i> |
| <i>Pamajjati</i> = neglects. <i>v.</i> | <i>Vihāyati</i> = fails. <i>v.</i> |
| <i>Pasayha</i> = by force ; forcibly. <i>abs.</i> | <i>Sujjhati</i> = becomes purified. <i>v.</i> |
| <i>Payirupāsati</i> = attends on ; keeps company with. <i>v.</i> | <i>Sūpa</i> = curry. <i>m.</i> |
| | <i>Hanti</i> = kills. <i>v.</i> (Both <i>hanti</i> and <i>hanati</i> are found in the singular from the root <i>han</i>). |

TRANSLATE INTO PALI

1. Let us fight the enemy and not play and sing during war-time.

2. The weaver's beautiful daughter weaves a golden cloth for her wedding.

3. As he was pondering he heard not a sound.

4. He attains greater happiness who shares his joys with others.

5. The merchant having hawked his wares for a whole day was not able to sell anything.

6. The cool breeze coming from the Himalaya mountain shakes the tree-tops and causes their leaves to flutter.

7. "Let us eat, dance and be merry, for tomorrow we die!" said the happy lad.

8. Having thought about this, he attempted to say something but the judge ordered him to keep silence.

9. "Protect your dependents, do not steal their happiness" says an old law-book of the brahmins.

10. Throwing away the refuse, the novice (-monk) came back to the monastery but the preceptor not knowing where he had been was vexed and irritated.

New Words

Attempted = ussahi. v.

Fights = yujjhati. v.

Be merry = tutṭho bhava. v.

Hawked = (vāṇijjāya) āhiṇḍi. v.

Causes to flutter = kampeti. v.

Irritated = anattamana. adj. v.

Dependent = nissitaka. 3.

Judge = vinicchayāmacca. m.

Law-book = nīṭigantha.
m.

Novice (-monk) = sāmā-
nera. m.

Preceptor = upajjhāya.
m.

Pondering = vitakkenta ;
jhāyanta. pr.p.

Refuse = kacavara. m.

Shares = bhājeti. v.

To keep silence = tuṇhī
bhavituṇ. inf.

Vexed = ruṭṭha ; appa-
tīta. p.p.

War = yuddha. n.

Ware = bhaṇḍa. n.

Weaver = tantavāya. m.

Weaves = vāyati; vināti.

v.

VERBAL PREFIXES

79. The *pre fixes* or *prepositions* are called *upasaggas* in Pali. They are sometimes prefixed to verbs and their derivatives.

Generally they modify the meaning of the root, or intensify it, and sometimes alter it; in some cases they add nothing to the original meaning of the root.

80. The prefixes are 20 in number, viz., ā, ati, adhi, anu, abhi, apa, api, ava, u, upa, du, ni, nī, pa, parā, pari, pati, vi, saṇ, su.

Examples

From the root *kamU* (to go) verb *kamati* (goes) is formed without adding any prefix to it.

The following are formed with the prefixes :—

<i>Pre fix</i>	<i>Root</i>	<i>Verb</i>	<i>Meaning</i>
Abhi	+ KamU	= <i>abhikkamati</i>	(goes ahead ; proceeds).
Paṭi	+ KamU	= <i>paṭikkamati</i>	(goes back ; steps back- wards or retreats).

- Apa + kamu = *apakkamati* (goes aside ; deviates).
 Ati + kamu = *atikkamati* (goes beyond ; surpasses).
 Ā + kamu = *akkamati* (treads upon).
 Pa + kamu = *pakkamati* (goes forth).
 Nī + kamu = *nikkhamati* (goes out).
 Upa + kamu = *upakkamati* (strives ; plans).
 Saṇ + kamu = *saṇkamati* (moves from one place to another).
 Parā + kamu = *parakkamati* (strives ; makes an effort).
 Anu + kamu = *anukkamati* (follows).

(Noun from the same) : *anukkama* (order).

The above examples show how these prefixes alter the meaning of a root.

81. It is difficult to define all the different meanings of each prefix ; therefore we give below a few words formed with each prefix together with their meanings.

Ā

- (1) Ākaḍḍhati (drags near). *v.*
- (2) Āsanna (near). *adj.*
- (3) Ākirati (scatters over). *v.*
- (4) Āpabbatā (as far as the mountain ; ā + abl.).
- (5) Āgacchati (comes). *v.*

Ati

- (1) Atikkamati (goes beyond ; leaves behind). *v.*
- (2) Ātirocati (shines very much). *v.*
- (3) Ativutṭhi (excess of rain). *f.*
- (4) Atichatta (special umbrella). *n.*
- (5) Atibhāriya (very serious). *adj.*

Adhi

- (1) Adhipati (lord ; superior). *m.*
- (2) Adhigacchati (attains ; obtains).
- (3) Adhiṭṭhāna (determination). *ger.*
- (4) Adhivasati (lives in). *v.*

Anu

- (1) Anugacchati (follows). *v.*
- (2) Anugharaṇ (in order of the houses, *i.e.*, from house to house). *ad.*
- (3) Anuvassaṇ (year by year ; annually). *ad.*
- (4) Anuvitakketi (ponders over). *v.*
- (5) Anukkama (order). *m.*

Abhi

- (1) Abhimukha (facing ; opposite). *adj.*
- (2) Abhirūpa (handsome ; very beautiful). *adj.*
- (3) Abhidhamma (special doctrine). *m.*
- (4) Abhivādeti (salutes ; bows down). *v.*
- (5) Abhirati (delight ; satisfaction). *f.*

Apa

- (1) Apagacchati (moves away). *v.*
- (2) Aparādha (crime). *m.*
- (3) Apaciti (reverence). *f.*
- (4) Apacināti (makes less ; diminishes). *v.*
- (5) Apakāra (injury ; mischief). *m.*

Api

Words formed with this prefix are very rare. This is often seen without **a**, and as a separate particle.

- (1) Apidhāna or pidhāna (lid). *n.*
- (2) Apiḷandha (adorned). *adj.*
- (3) Apilāpeti (talks idly ; boasts). *v.*

Ava

- (1) Avajānāti (dispises). *v.*
- (2) Avaharati (takes away ; steals). *v.*
- (3) Avasiṭṭha (remaining). *adj. p.p.*
- (4) Avasitta (besprinkled with). *p.p.*

Ava often becomes o

- (5) Onamati (bends down). *v.*
- (6) Omuñcati (takes off (shoes, etc.) ; unfastens). *v.*
- (7) Okkamati (descends). *v.*
- (8) Onīta (removed from). *p.p.*

U

- (1) Ukkhipati (throws up ; raises up). *v.*
- (2) Ucchindati (cuts off). *v.*
- (3) Uppanna (born ; risen). *p.p.*
- (4) Ummagga (wrong path ; a tunnel). *m.*
- (5) Uttama (highest ; greatest ; *lit.* void of darkness or folly). *adj.*
- (6) Udaya (increase ; rise). *m.*
- (7) Ussahati (strives ; endeavours). *v.*
- (8) Ussāraṇā (causing to move back). *f.*

Upa

- (1) Upakkama (attack ; plan ; means). *m.*
- (2) Upakāra (help). *m.*
- (3) Upanisīdati (sits near). *v.*
- (4) Upamāna (comparison). *n.*
- (5) Upavāda (blaming ; finding fault). *m.*
- (6) Upanayhati (wraps in ; twists round).

Du

- (1) Duggandha (bad smell). *m.*
- (2) Dukkara (difficult to do). *adj.*
- (3) Dubbhikkha (scarcity of food ; famine).
- (4) Dukkha (misery ; pain). *n.*

Ni (Skr. Nih)

- (1) Nikkhamati (goes out). *v.*
- (2) Nimmita (created). *p.p.*
- (3) Niyyāti (goes out). *v.*
- (4) Nīvaraṇa (hindrance to the progress of the mind). *n.*
- (5) Nīharati (ejects). *v.*

Ni

- (1) Nicaya (heaping up ; a heap). *m.*
- (2) Nigacchati (goes down to ; undergoes ; suffers). *v.*
- (3) Nikhāta (dug out). *p.p.*
- (4) Nikhila (whole). *adj.*
- (5) Nikūjati (chirps ; warbles). *v.*

Pa

- (1) Pabhavati (begins or springs from). *v.*
- (2) Pakkhipati (puts or throws in). *v.*
- (3) Padhāna (chief ; foremost). *adj.*
- (4) Pasanna (clear ; joyful). *adj.*
- (5) Paṇidahati (longs for ; aspires to). *v.*
- (6) Pajānāti (knows clearly). *v.*

Parā

- (1) Parājeti (vanquishes ; overcomes). *v.*
- (2) Parābhava (ruin ; disgrace). *m.*
- (3) Parāmasati (touches ; deals with). *v.*
- (4) Parakkama (exertion ; strife). *m.*

Pari

- (1) Paricarati (serves ; attends). *v.*
- (2) Paricchindati (marks out ; makes a limit). *v.*
- (3) Paridhāvana (running about). *ger.*
- (4) Parijānāti (knows perfectly). *v.*
- (5) Parivisati (feeds ; serves while eating).
- (6) Paribhāsati (abuses ; reviles).
- (7) Pariharati (uses ; bears).
- (8) Parippuṇṇa (completely filled). *p.p.*

Paṭi or Paṭi

- (1) Paṭikkhipati (refuses ; *lit.* throws back). *v.*
- (2) Patirūpa (suitable ; resembling ; disguised as). *adj.*
- (3) Paṭirāja (hostile king). *m.*
- (4) Paṭibhāti (dawns on ; comes to one's mind). *v.*
- (5) Paṭinissajati (gives up). *v.*
- (6) Patigaṇhāti (receives ; takes in). *v.*
- (7) Paṭivedha (attainment ; insight). *m.*

Vi

- (1) Vigacchati (departs ; goes away). *v.*
- (2) Vikirati (scatters about). *v.*
- (3) Vijānana (recognition ; knowledge). *ger.*
- (4) Vividha (various). *adj.*
- (5) Vighāṭana (unfastening ; opening). *ger.*
- (6) Vidhūma (smokeless). *adj.*
- (7) Viṣiṭṭha (distinguished ; diversified). *p.p.*

San

- (1) Sanvasati (lives together). *v.*
- (2) Sambodhi (complete knowledge). *f.*
- (3) Saṅkiṇṇa (mixed). *p.p.*
- (4) Saṅsaraṇa (moving or going about). *ger.*
- (5) Sammukha (face to face with ; present). *adj.*
- (6) Sammuti (common consent ; convention). *f.*

Su

- (1) Sugandha (fragrance. *m.* fragrant. *adj.*).
- (2) Subhikkha (plentiful with food). *adj.*
- (3) Sukara (easily done). *adj.*
- (4) Sudukkara (very difficult). *adj.*
- (5) Sugati (happy state). *f.*
- (6) Sucinṇa (well practised or gathered). *p.p.*

Exercise 15

TRANSLATE INTO ENGLISH

1. “Sace bhavaṇ Soṇadaṇḍo samaṇaṇ Gotamaṇ dassanāya upasaṅkamissati, bhoto Soṇadaṇḍassa yaso parihāyissati; samaṇassa Gotamassa yaso abhivaḍḍhissati.”—*D.* i, 113.

2. “So gantvā taṇ bhattaṇ pañcahi pacceka-buddhasatehi saddhiṇ saṇvibhaji; . . . te pi olokentā eva aṭṭhaṇsu.”—*Dh. A.* iii, 371.

3. “So tato cuto devaloke nibbattitvā deva-manussesu saṇsaranto imasmiṇ Buddhuppāde Bhaddiyanagare seṭṭhikule nibbatti.”—*Ibid.* iii, 372.

4. “So . . . nikkhitta-dhañṇe parikkhīṇe parijanaṇ pakkosāpetvā āha; ‘gacchatha, tātā, pabbataṇ pavisitvā jīvantā subhikkhakāle mama santikaṇ āgantukāmā āgacchatha; anāgantukāmā tatth’ eva jīvathā ti.”—*Ibid.* iii, 366.

5. “Puna kaṭacchuṇ pūretvā ādāya āgacchantiṇ Uttarāya dāsiyo disvā: ‘apehi, dubbinīte, na tvaṇ amhākaṇ ayyāya upari pakka-sappiṇ āsiñcituṇ anucchavikā’ ti santajjentiyo . . . pothetvā bhūmiyaṇ pātesuṇ.”—*Ibid.* iii, 311.

6. “ Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya . . . evaṃ evaṃ Bhagavatā anekapariyāyena dhammo pakāsito.”—*D.* ii, 41, etc.

7. “ Atha kho Ambaṭṭho māṇavo yena so vihāro saṃvuta-dvāro tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭesi. Vivari Bhagavā dvāraṃ.”—*Ibid.* i, 89.

8. “ Atha kho Ambapālī gaṇikā Bhagavato adhi-vāsanaṃ viditvā utṭhāy āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.”—*D.* ii, 95.

9. “ Attano vāmapāde dvīhi aṅgulīhi tassa pāde gaḥetvā vihāraṅgaṇe pothento tato tato ākaḍḍhi. So parivattanto thāmasā vissajjetuṃ ussahanto pi vissajjetuṃ nāsakkhi.”—*Rasavāhinī*.

10. “ Atha yakkho gajjanto bhuje appoṭhento abhi-dhāvi. Yodho pi tattha ṭhito vegena ākāsam abbhuggantvā vāmapādaṅgulīhi tassa hanukaṭṭhiṃ pahari.”—*Ibid.*

New Words

Aggala = cross-bar ;
latch. *n.*

Adhivāsana = assent ;
endurance. *f.*

Ataramāna = being
unhurried. *pr. p.*

Anucchavika = fit ;
suitable. *adj.*

Apeti = moves aside. *v.*

Appoṭhenta = clapping
hands. *pr. p.*

Abhidhāvati = runs
against. *v.*

Abhivaḍḍhati = increases.
v.

Abbhuggantvā = having
jumped up. *abs.*

Asakkhi = was able. *v.*

Ākoṭeti = knocks upon. *v.*

Āgantukāma = willing to
come. *adj.*

<i>Ācikkheyya</i> = should tell or inform. <i>v.</i>	<i>Parihāyati</i> = decreases ; dwindles. <i>v.</i>
<i>Ālinda</i> = terrace. <i>m.</i>	<i>Pariyāya</i> = method ; manner ; synonym. <i>m.</i>
<i>Ukkāsivā</i> = having coughed or cleared the throat. <i>abs.</i>	<i>Parikkhīṇa</i> = exhausted. <i>p.p.</i>
<i>Ukkujjeyya</i> = should turn up. <i>v.</i>	<i>Pothenta</i> = dashing ; hitting ; striking. <i>pr. p.</i>
<i>Ussahanta</i> = trying. <i>pr. p.</i>	<i>Buddhuppāda</i> = time when a Buddha appears. <i>m.</i>
<i>Kaṭacchu</i> = spoon. <i>m.</i>	<i>Bhujā</i> = hand. <i>m.</i>
<i>Gajjanta</i> = roaring. <i>pr. p.</i>	<i>Mūḷha</i> = gone astray ; foolish. <i>p.p.</i>
<i>Gaṇikā</i> = courtesan. <i>f.</i>	<i>Vāma</i> = left. <i>adj.</i>
<i>Tāta</i> = dear son or father. <i>m.</i>	<i>Viditvā</i> = having known. <i>abs.</i>
<i>Thāma</i> = strength. <i>m.</i>	<i>Vissajjetum</i> = to release. <i>inf.</i>
<i>Dubbinīta</i> = badly trained. <i>p.p.</i>	<i>Vega</i> = speed. <i>m.</i>
<i>Nikkujjita</i> = turned down. <i>p.p.</i>	<i>Santaḥjenti</i> = menacing. <i>f. ; pr.p.</i>
<i>Pakka</i> = boiled. <i>p.p.</i>	<i>Samvuta</i> = closed. <i>p.p.</i>
<i>Pakkāmi</i> = went. <i>v.</i>	<i>Samvibhajati</i> = shares. <i>v.</i>
<i>Pakkosāpetvā</i> = having caused to call. <i>abs.</i>	<i>Samśaranta</i> = moving about continuously ; transmigrating. <i>pr.p.</i>
<i>Paticchanna</i> = covered. <i>p.p.</i>	
<i>Parivattanta</i> = rolling or turning round. <i>pr. p.</i>	

TRANSLATE INTO PALI

1. The young prince Duṭṭhagāmiṇī having collected a huge army marched against the Tamil ruler Elāra.

2. On the fourth day of the first half of the month of Vesākha, you should go forth from home to homelessness.

3. The rivers in this province spring from the range of hills around Adam's Peak.

4. Having deposited the relics of the royal sage in the vault of the dagoba, the king went there to do homage to them every year.

5. The lord of the yakkhas surpassed even Sakka in point of wealth.

6. The night being far spent, the deities who had assembled to hear the sage's discourse saluted him and disappeared.

7. The queen pondered over this question for a long time and finally ordered her maids to bring the stranger to her presence.

8. The thieves have taken away all the gold coins that the old woman had deposited in the brass vessel under the floor of her bedroom.

9. She despises her husband because he did not send her even a single letter since he left the country.

10. The remaining portion of his inheritance he handed over to his beloved sister, and bidding good-bye to her, set forth from the city, bound for an unknown destination.

New Words

Adam's Peak = Saman-takūṭa-pabbata. *m.*

Bedroom = sayanāgāra. *n.*

Beloved = piya. *adj.*

Bidding good-bye = viyo-gāsaṇsanaṇ katvā.

Bound for = (must here be translated) gama-nāya or gantukāmo.

Deposited = nidahita. *p.p.*

Despises = avamāneti ; nindati. *v.*

Destination = patthitaṭ-
thāna. *n.*

Disappeared = antara-
dhāyi. *v.*

Even = api. *in.*

Far spent = abhikkanta.
p.p.

Finally = osāne ; ante.
loc.

Handed over = paṭicchā-
pesi. *v.*

Having deposited = nida-
hitvā. *abs.*

Homelessness = anagā-
riya. *n.*

Inheritance = dāyāda. *m.*

In point of wealth = dha-
nena. *ins.*

Maid = paricārikā. *f.*

Marched against = ab-
bhuyyāsi. *v.*

Ponders = jhāyati ;
anuvitakketi. *v.*

Presence = abhimukha.
n.

Province = padesa ;
janapada. *m.*

Range of hills = pabba-
tarāji. *f.*

Remaining = avasiṭṭha.
p.p.

Royal sage = rājisi. *m.*

Set forth = nikkhami. *v.*

Since = (-kālato) paṭṭ-
hāya. *in.*

Single = ekaka. *adj.*

Stranger = āgantuka. *m.*

Surpassed = atikkami. *v.*

Unknown = avidita ;
apākaṭa. *p.p.*

Vault = abbhantara
(-gabbha). *m.*

PASSIVE VOICE

82. It was stated in § 65 that the passive base is formed by adding *ya* to the root. This *ya* is affixed to the root in various ways :

A. It is directly added after roots ending in a vowel. In that case the radical *ā* of the root is changed to *ī* ; *i* and *u* are lengthened.

B. To the roots ending in a consonant (when the euphonic vowel is removed) it is added with the help of an *ī* (or *i*).

C. In many cases *y* of *ya* after a root ending in a consonant is assimilated to that consonant or changed together with it.

Examples

A.

Dā (to give) + *ya* + *ti* = *dīyati* (is given).

Pā (to drink) + *ya* + *ti* = *pīyati* (is drunk).

Ci (to collect) + *ya* + *ti* = *cīyati* (is collected).

Su (to hear) + *ya* + *ti* = *sūyati* (is heard).

Ni (to lead) + *ya* + *ti* = *nīyati* (is lead or carried).

Bhū (to be) + *ya* + *ti* = *bhūyati* (is becoming).

Note .—Sometimes *y* is reduplicated and a long vowel before it is shortened.

Su + *ya* + *ti* = *suyyati* (is heard).

Ni + *ya* + *ti* = *niyyati* (is led or carried).

B.

KarA (to do) + *ī* + *ya* + *ti* = *karīyati* (is done).

HasA (to laugh) + *ī* + *ya* + *ti* = *hasīyati* (is laughed at).

SarA (to remember) + *ī* + *ya* + *ti* = *sarīyati* (is remembered).

Base bhuñja (to eat) + *ī* + *ya* + *ti* = *bhuñjīyati* (is eaten).

Base iccha (to wish) + *ī* + *ya* + *ti* = *icchīyati* (is wished).

C.

PacA (to cook) + *ya* + *ti* = *paccati* (is cooked).

HanA (to kill) + *ya* + *ti* = *haññati* (is killed).

Khāda (to eat) + *ya* + *ti* = *khajjati* (is eaten).

Badha (to bind) + *ya* + *ti* = *bajjhati* (is bound or confined).

Labha (to get) + *ya* + *ti* = *labbhati* (is got).

83. Explanation of these assimilations or changes :

c + y or t + y	becomes	cc
ch + y or th + y	„	cch
j + y or d + y	„	jj
jh + y or dh + y	„	jjh
ñ + y or n + y	„	ññ
v + y	„	bb
s + y	„	ss

Note.—Not only the y of passive sign but also that of the conjugational sign of the third conjugation undergoes some of these changes. For examples see § 74.

Exercise 16

TRANSLATE INTO ENGLISH

1. “ Paccati munino bhattaṇ
Thoka-thokaṇ kule kule.”—*Thg.* 248.
2. “ Samitattā hi pāpānaṇ
Samaṇo ti pavuccati.”—*Dhp.* 265.
3. “ So bajjhataṇ pāsasatehi chabbhi,
Rammā vanā niyyatu rājadhāniṇ,
Tuttehi so haññatu pācanehi,
Bhisāni te, brāhmaṇa, yo ahāsi.”—*J. Bhisa.*
4. “ So . . . ‘ bhante, ajja ādiṇ katvā agginā pi mama
santakaṇ mā ḍayhatu, udakenā pi mā vuyhatū ’ ti
patthanaṇ akāsi.”—*Dh. A.* iv, 206.
5. “ Addasā kho aññataro upāsako taṇ bhikkhaṇ
Kīṭāgirismiṇ piṇḍāya carantaṇ, disvāna . . . taṇ
bhikkhuṇ abhivādetvā etad avoca : ‘ api bhante piṇḍo
labbhatī ’ ti.”—*V. Cullavagga*, p. 11.

6. Kacchapo haṇsehi nīyamāno daṭṭhaṭṭhānato daṇḍakaṇ viṣṣajjetvā ākāsaṅgaṇe patitvā dvedhā bhijji.—(See p. 92, iv, *Dh. A.*).

7. “Ath ’eko makkato tattha tattha gocaraṇ pariyesamāno phalavantaṇ taṇ rukkhaṇ āruya phalāni khādanto tasmiṇ pāse pādena bajjhi.”—*Rasavāhinī*.

8. “Evaṇ kir’ assa ahosi : saddhā tāva dhammaṇ sotukāmā gamissanti yeva ; assaddhā pi pana dhana-lobhena gantvā dhammaṇ sutvā dukkhā muccissanti ti.”—*Dh. A.* iv, 205.

9. “Ekamantaṇ nisinnaṇ kho Anāthapiṇḍikaṇ gahapatiṇ Bhagavā etad avoca : Api nu te, gahapati, kule dānaṇ dīyatī ti.”—*A.* iv, 392.

10. “Dīghassa addhuno accayena tassa mahānirayassa puratthimaṇ dvāraṇ avāpurīyati : so tattha sīghena javena dhāvati : tassa sīghena javena dhāvato chavi pi dayhati, cammam pi dayhati, maṇsam pi dayhati.”—*M.* iii, 184.

New Words

Addhā = long time *m.*

Avāpurīyati = is opened.
v.

Ahāsi = carried ; took
by force ; stole. *v.*

Kīṭāgiri = name of a
village. *m.*

Gocara = food ; object.
m. (lit. a pasture).

Chavi = upper skin. *f.*

Java = speed. *m.*

Dayhati = is burnt. *v.*

Tutta = a pike for guid-
ing an elephant. *n.*

Thoka = a little. *adj.*

Niyyati = is led. *v.*

Pariyesamāna = seeking.
pr.p.

Pavuccati = is said. *v.*

Pācana = goad. *n.*

Pāsa = snare. *m.*

Bajjhi = was bound. *v.*

Bajjhatam = let (him) be
bound. *v.*

Bhijji = was broken. *v.*

Makkatā = monkey. *m.*

Muccissati = will be released. *v.*

Ramma = delightful. *adj.*

Rājadhāni = metropolis. *f.*

Labbhati = is got. *v.*

Vissajjetvā = having left. *abs.*

Vuyhati = is floated ; is carried away by water. *v.*

Santaka = property. *n.*

Samitatta = state of being calmed. *n.*

Haññati = is killed. *v.*

TRANSLATE INTO PALI

1. The fraudulent are esteemed by nobody ; they are despised by everybody.

2. Have you been tormented by your enemies when you were walking alone in the desert ?

3. It is heard that our neighbour is avoided by all his friends on account of his wicked actions.

4. The prince was accompanied by his tutor, ministers, and body-guards on all his journeys.

5. Fifty soldiers and 30 horses were wounded and killed in the battle field ; their corpses were buried by some men who were bidden by the chief of the army.

6. The traveller is attacked and plundered by robbers as he is alone and has no weapons to fight with.

7. He was fed on exquisite rice which was served to him in a golden dish, and the ground of his stable was perfumed with the four odours.

8. Round the stable were hung crimson curtains, while overhead was a canopy studded with stars of gold.

9. This excellent novel is read with pleasure by many, and is always esteemed by them.

10. Your picture will be admired by many, but will not be bought by anybody.

New Words

Bidden = āṇatta. *p.p.**Body-guard* = aṅgarak-
khaka. *m.**Canopy* = vitāna. *m.n.**Chief of the army* = senā-
pati. *m.**Crimson* = lohitaṇṇa.
*adj.**Curtain* = sāṇi. *f.**Desert* = kantāra. *m.**Excellent* = atisundara.
*adj.**Exquisite* = ativisiṭṭha.
*p.p.**Fraudulent* = saṭha. *adj.**Is accompanied* = pari-
vāriyati. *v.**Is admired* = vimhayena
olokīyati. *v.* patimānī-
yati.*Is avoided* = cajīyati ;
vajjīyati. *v.**Is attacked* = paharīyati.
*v.**Is buried* = nikhaṇīyati.
*v.**Is bought* = kiṇīyati. *v.**Is deposited* = nidhīyati.
*v.**Is esteemed* = agghīyati.
*v.**Is fed* = bhojīyati. *v.**Is heard* = sūyati. *v.**Is hung* = olambīyati. *v.**Is killed* = māriyati. *v.**Is perfumed* = vāsiyati.
*v.**Is plundered* = acchindī-
yati. *v.**Is read* = paṭhīyati. *v.**Is served up* = upanīyati.
*v.**Is tormented* = hiṇsiyati.
*v.**Is wounded* = vaṇīyati.
*v.**Journey* = cārikā. *f.**Novel* = navakathā. *f.* ;
navappabandha. *m.**Odour* = gandha. *m.**On account of* = nissāya.
*in.**Overhead* = upari. *in.**Pleasure* = pīti ; tuṭṭhi. *f.**Round* = samantā. *ad.**Studded* = khacita. *p.p.**Tutor* = sikkhāpaka. *m.*

CAUSAL SUFFIXES

• The causal suffixes and the method of forming causal verbs are given in § 74 of the First Book.

84. Of the four causal suffixes only *e* and *aya* are annexed to the roots ending in *u* or *ū* ; only *āpe* and

āpaya are annexed to the roots ending in *ā*, and to all the roots of the 8th conjugation.

Any one of the four may be annexed to the roots ending in a vowel other than the above, or in a consonant.

85. To the passive verbs these are annexed together with an *i* inserted between the suffix and the passive sign *ya*, e.g.

Causal Active : *Harāpeti* (causes to carry).

Causal Passive : *Harāpīyati* (is caused to carry).

86. The causal suffixes are annexed not only to verbs but also to the Participles, Absolutives, Infinitives and Primary Derivatives when they are expressing a causal meaning.

Participles

PacA (to cook) + *e* + *nta* = *pācenta* (causing to cook).

KarA (to do) + *e* + *nta* = *kārenta* (causing to do).

Absolutives

HarA (to carry) + *āpe* + *tvā* = *harāpetvā* (having caused to carry).

Bhuja (to eat) + *āpe* + *tvā* = *bhojāpetvā* (having fed or caused to eat).

Infinitives

Mara (to die) + *āpe* + *tuṇ* = *mārāpetum* (to kill).

Base gaṇha (to take) + *āpe* + *tuṇ* = *gaṇhāpetum* (to cause to take).

Primary Derivatives

Dā (to give) + *āpe* + *tu* = *dāpetu* (one who causes to give).

GaḥA (to take) + *āpe* + *aka* = *gāhāpaka* (one who causes to take).

87. A causal verb formed from a transitive root takes more than one object. When it has taken two objects, one of them is called the “direct,” and the other “indirect.”

Puriso kammakāraṃ rukkhaṃ chindāpeti (the man causes the labourer to cut a tree).

Here *rukkhaṃ* is the direct object, being the thing wanted by the man. *Kammakāraṃ* is the indirect object, as the man’s requirement does not lie with him.

88. It should be noted that this indirect object often takes the instrumental case.

Gahapatānī dāsiyā odanaṃ Pācāpeti (the mistress of the house causes the slave woman to cook rice).

Here *dāsiyā* is in the instrumental. This may be changed to *dāsim* without altering the sense.

89. The subject in a sentence formed with a simple verb may become the indirect object when the same sentence is reconstructed with a causal verb.

Sūdo odanaṃ pacati (the cook boils the rice) is a sentence with a simple verb. When this verb is replaced with a causal one from the same root the subject becomes the object, and some one else becomes the subject.

Sūdajettho sūdaṃ odanaṃ pāceti (the head-cook causes the cook to boil rice).

Sūdo in the first sentence has become *sūdaṃ* in the second.

Exercise 17

TRANSLATE INTO ENGLISH

1. “Rājā pasanno aparāṇi pi pañca-vattha-satāni āharāpetvā pādamūle ṭhapāpesi.”—*Dh. A. i*, 219.

2. “ Rājā te sabbe gāhāpetvā . . . āvāṭe khaṇāpetvā te tattha nisīdāpetvā upari palālaṇ vikirāpetvā aggiṇ dāpesi.”—*Ibid.* i, 223.

3. “ Pañcasata-tāpase Himavantato āgantvā nagare bhikkhāya carante disvā pasīditvā nisīdāpetvā bhojetvā paṭiññaṇ gahetvā cattāro māse attano santike vasāpetvā . . . uyyojesuṇ.”—*Ibid.* i, 203.

4. “ Daharakālato paṭṭhāya hi taṇ mārāpetuṇ vāyamanto va seṭṭhī mārāpetuṇ nāsakkhi ; kiṇ akkharasamayāṇ sikkhāpessati ?”—*Ibid.* i, 180.

5. “ Gāmamajjhe vuttappakāraṇ geḥaṇ kāretvā gāmasatato paṇṇākāraṇ āharāpetvā janapadesetṭhino dhītarāṇ āharitvā maṅgalaṇ katvā seṭṭhissa sāsanaṇ paḥiṇi.”—*Ibid.* i, 182.

6. “ Tassa heṭṭhābhāgaṇ sodhāpetvā pākāra-parikkhepaṇ kārāpetvā vālikaṇ okirāpetvā dhaja-patākaṇ ussāpetvā vanappatiṇ alaṅkaritvā . . . patthanaṇ katvā pakkāmi.”—*Ibid.* i, 1.

7. “ Tena kho pana samayena āyasmato Sāriputtassa upaṭṭhāka-kulaṇ āyasmato Sāriputtassa santike dāraṇ pāhesi : imaṇ dāraṇ thero pabbājetū’ ti.”—*V.* i. 83.

8. “ Sace vo dhanena attho, khippaṇ maṇ bandhanā mocetvā sīsaṇ nahāpetvā ahatavatthāni acchādetvā gandhehi vilimpāpetvā pupphāni pilandhāpetvā ṭha-pethā ti.”—*J. Vedabbha.*

9. “ Sakko devarājā : ‘ kiṇ no sādharmaṇena rajjena ti Asure dibbapānaṇ pāyetvā matte samāne pādesu gahetvā sinerupapāte khipāpesi.’”—*J. Kulāvaka.*

10. “ Rājā pañcasate naggasamaṇake gāhāpetvā . . . āvāṭesu nikhaṇāpetvā palālehi paṭicchādetvā aggiṇ dāpesi.”—*Dh. A.* iii. 67.

New Words

Akkharasamaya = science
of reading and writing.
m.

Ahata = new. *adj.*

Āharāpetvā = having
caused to bring. *abs.*

Uyyojesi = sent away. *v.*

Okirāpetvā = having
caused to strew. *abs.*

Dahara = young. *adj.*

Dāpesi = caused to give.
v.

Nagga = naked. *adj.*

Nikhanāpetvā = having
caused to dig. *abs.*

Paṭiññā = consent ;
promise. *f.*

Paṇṇākāra = present. *m.*

Patthanā = aspiration. *f.*

Pabbājeti = causes to
become a monk. *v.*

Parikkhepa = encircling.
m.

Palāla = straw. *n.*

Pāyetvā = having caused
to drink. *abs.*

Pāhesi = caused to send.
v.

Bandhana = bond ;
binding. *n.*

Maṅgala = (marriage)
ceremony. *n.*

Mocetvā = having untied
or released. *abs.*

Vanappati = a tree which
bears fruit without
flowers. *m.*

Vāyamanta = trying.
pr.p.

Vilimpāpetvā = having
caused to be toiletted.
abs.

Vikirāpetvā = having
caused to scatter. *abs.*

Vuttappakāra = of the
given description. *adj.*

Sādhāraṇa = common.
adj.

Sikkhāpeti = teaches. *v.*

Sodhāpetvā = having
caused to cleanse. *abs.*

TRANSLATE INTO PALI

1. The monarch of the realm caused a great *stūpa* to be erected at the spot where the Elder was killed.

2. He caused the great palace to be rebuilt at a cost of hundred thousand gold pieces.

3. You must make him do this or else he is sure to cause the enemy king to attack your realm.

4. " If you want the crown, release me from these bonds " said the clever brahmin to the young prince.

5. The princess caused the three soothsayers to be brought to her and made them severally explain to her why she could not marry her lover.

6. The brahmin Uddālaka Āruṇi taught his son Svetaketu all he knew.

7. The farmer caused a well to be dug right in the middle of his field by the peasants.

8. The mother caused the slave-woman to feed her baby.

9. The evil monk Devadatta made the foolish prince Ajātasattu kill his own father.

10. Having caused red flowers to be hung round his neck, the Prime Minister had him led from junction to junction and street to street.

New Words

Causes to attack = hanā-peti. *v.*

Caused to feed = pāyā-pesi. *v.*

Caused to be rebuilt = puna kārāpesi. *v.*

Clever = (upāya)-kusala. *adj.*

Could not = na sakkhi. *v.*
(with infinitive).

Cost = paribbaya. *m.*

Crown = makuta. *n.m.*

Else = no ce. *in.*

Had (him) led = nayā-pesi. *v.*

Having caused to be hung
= olambāpetvā. *abs.*

(Is) sure = addhā ; dhu-vaṇ. *ad.*

Junction = singhātaka. *n.*

Lover = vāritaka ; piyā-yaka. *m.*

Made (them) explain = vitthārāpesi. *v.*

Must make (him) do =
kāretabbāṇ. *pt.p.*

Peasant = gāmika ; jāna-
padika. *m.*

Realm = rajja. *n.*

Severally = visuṇ visuṇ.
in.

Soothsayer = nimitta-
pāṭhaka. *m.*

Taught (he) = uggaṇ-
hāpesi. *v.*

To marry = āvāhetuṇ or
vivāhetuṇ*. *inf.*

*To bring a woman in marriage is *āvāha* ; to give away a woman is *vivāha*.

SYNTAX

Position of Words in a Sentence

90. Words qualifying the subject or the object generally come before the subject or object respectively.

Adverbs come before the verb ; but the adverbs of time always come first in a sentence, *e.g.*,

Tadā tasmiṇ gāme cattāro purisā mahantaṇ rukkhaṇ sīghaṇ chindiṇsu.

Subject: purisā.

Word qualifying it: cattāro.

Object: rukkhaṇ.

Word qualifying it: mahantaṇ.

Verb: chindiṇsu.

Adverb: sīghaṇ.

Extension of Predicate: tadā ; tasmiṇ gāme.

91. Addressing words (which are in the vocative) are very often placed first in a sentence.

(1) “ *Bhante*, imasmiṇ sāsane kati dhurāni ? ” (Reverend Sir, how many offices or responsibilities are there in this religion ?)—*Dh. A. i, 7.*

(2) “ *Āvuso*, imaṇ temāsaṇ katīhi iriyāpathehi vītināmessatha ? ” (Brethren, in how many postures will you spend these three months ?)—*Ibid. i, 9.*

(3) “ *Bhoti*, sace vejjaṇ ānessāmi, bhattaṇvetanaṇ dātabbaṇ bhavissati.” (My dear, if I bring a physician, food and fees should be given to him).—*Ibid. i, 25.*

92. A. Interrogation is expressed by using interrogative adverbs, pronouns, or particles at the beginning of a sentence.

When there is an interrogative word in a sentence, the addressing word, if there be any, takes the second, the last, or some other place in it.

(1) “Kiṇ kathesi, bhātika ?” (What do you say, brother ?)—*Dh. A. i, 6.*

(2) “Ap’ āvuso, amhākaṇ satthāraṇ jānāsi ?” (Do you, reverend friend, know our Master ?)—*D. ii, 162.*

(3) “Kim pana, bhante, idāni pi dinne labhissantī ti ?” (What, Sir, will they get it if it is given now ?)—*Dh. A. I, 104.*

(4) “Kuiṇ yāsi, upāsaka ?” (Where do you go, devotee ?)—*Ibid. i, 18.*

(5) “Kahaṇ gato’ si, āvuso ?” (Where did you go, friend (monk) ?)—*Ibid. ii, 257.*

(6) “Ko tattha vasati ?” (Who is dwelling there ?),—*Ibid, i, 14.*

(7) “Kasmā so sappo etaṇ na ḍasi ?” (Why did this serpent not bite him ?)—*Ibid. i, 258.*

B. Interrogation is also expressed by placing the verb first in a sentence, followed by the particle nu very often.

“Passatha nu tumhe, bhikkhave, amuṇ mahantaṇ aggikkhandhaṇ . . . ?” (Do you, O monks, see that great mass of fire ?)—*A. iv, 128.*

93. Words of assent also are placed at the beginning of a sentence. Addressing words in such sentences are placed next to the assenting words.

(1) “ *Āma samma*, idānāhaṇ vihāraṇ gantvā therāṇ . . . disvā āgato ’mhi.” (Yes, friend, just now I went to the monastery and came back having seen the thera). —*Dh. A. i*, 19.

(2) “ *Evam, āvuso* ’ti kho āyasmā Ānando tassa bhikkhuno patissutvā yena Bhagavā ten ’upasaṅkami.” (Replying to that monk (saying) “ yes, Sir, ” the venerable Ānanda went to the place where the Blessed One was).—*D. ii*, 144.

94. Extension of Predicate, be it a single word, a phrase, or a clause is placed before the verb.

(1) “ *Ajja* kho pan ’ Ānanda, *rattiyā pacchime yāme, Kusinārāyaṃ . . . Mallānaṃ sālavane, antarena yamakasālānaṃ*, Tathāgatassa parinibbāṇaṇ bhavissati.” —*D. ii*, 134.

Subject : parinibbāṇaṇ.

Predicate : bhavissati.

Extensions of the same :

- (i) ajja.
- (ii) rattiyā pacchime yāme.
- (iii) Kusinārāyaṇ Mallānaṇ sālavane.
- (iv) antarena yamaka-sālānaṇ.

(2) Luddako migaṇ māretvā maṇsaṇ pacitvā khāditvā pāṇiyaṇ pivitvā avasesam ādāya ghaṇaṇ agamāsi.

Extensions of the predicate here are :

- (i) migaṇ māretvā.
- (ii) maṇsaṇ pacitvā.
- (iii) (maṇsaṇ) khāditvā.
- (iv) pāṇiyaṇ pivitvā.
- (v) avasesam ādāya.

95. The conditional particles “sace,” “yadi” and the interjections are placed at the beginning of a sentence.

96. Copulative *ca*, disjunctive *vā* and the conditional *ce* are never placed at the beginning of a sentence.

(1) “*Sac’ āhaṇ gehaṇ gamissāmi: Sāmiko te kuhin? ti pucchissanti.*” (If I go home, they will ask me: “Where is your husband?”)—*Dh. A. ii, 222.*

(2) “*Yadi pana me parājayo bhaveyya, matam me jīvitā seyyo.*” (It is better to die if I am to be vanquished).—*Guttīlavimāna.*

(3) “*Pāpañ ce puriso kayirā,
Na taṇ kayirā punappunaṇ.*”

(If a man does a bad action once, he should not do it again and again).—*Dhp. 117.*

(4) “*Aho ! Imasmiṇ loke ayuttaṇ vattati.*” (Alas ! injustice prevails in this world !’)—*J. Kukkura.*

(5) *Hā ! Hato’ smi.* (Ah ! lost am I).

(6) “*Ekasmiṇ pabbatapāde sīho ca vyaggho ca ekissā yeva guhāya vasanti.*”—*J. Māluta.*

Note here that the two subjects, which are in the singular, are connected with *ca*, and the verb is in the plural.

97. The following indeclinables are used correlatively :—

- (i) *Yathā* (as) ; *tathā* (so).
- (ii) *Yāva* . . . ; *tāva* (as long as ; until).
- (iii) *Yadā* (when) ; *tadā* (then).
- (iv) *Yattha* (where) ; *tattha* (there).

(1) “*Yathā me dhanacchedo na hoti tathā karissāmi.*”
(I shall so see to it (*lit.* do it) that there is no loss to my wealth).—*Dh. A. i, 25.*

(2) *Yāvā’ haṇ āgamissami tāva idh ’eva tiṭṭhāhi.*
(Wait here till I come).

(3) “*Yadā te vivadissanti.*
Tadā ehinti me vasaṇ.”—*J. Sammodamāna.*

(They will (then) come under my power when they will begin to dispute among themselves).

(4) *Yattha Bhagavā dhammaṇ deseti tattha mahā-jano sannipatati.* (A great crowd assembles (there) where the Blessed One preaches the doctrine).

Note that the clause containing the relative is placed first.

CONCORD

98. When there are several subjects of different persons and one verb in a sentence, the verb is put in the First Person plural.

Should there be no subject of the First Person, the verb is put in the Second Person plural.

(1) *So ca tvañ ca ahañ ca gāmaṃ gacchāma.* (He, you and I go to the village).

(2) *Te ca tumhe ca nadiyaṃ nahāyathā.* (They and you bathe in the river).

99. One subject may have more than one finite verb.

“*Kiṇ bhane, tiṭṭhatha ? Imaṇ kumāraṇ gaṇhatha, hanatha, palāpetha.*” (Why do, you fellows, stand still ? Take this prince, beat him, and drive him away).—*J. Nidāna.*

The subject *tumhe* here is understood. In analysing this, one must introduce the subject with each verb.

100. When there are more than one subject connected with “ca,” in a sentence, the verb must be in the plural. In this case the action of the various subjects must be similar.

“ Rājā ca rājaputtā ca janapade niyuttaka-puriso ca bhaṇḍāgāriko ca anupubbena kālaṅkatvā saddhiṃ parisāya sagge uppajjinsu.”

(The king, the princes, the officer who was in charge of the remote district, and the treasurer died in their turn and were born in heaven with their own followers). —*Khp. A.* 203.

101. When an action of many is the same, but if some of them are introduced by one of the particles “saha,” “saddhiṃ,” or “samaṇ” (denoting “with”), or with the instrumental case, the verb follows the subject which is in the nominative.

(1) *Rājā saha parisāya uyyānam agami.* (The king went to the park together with his following).

(2) “*Ajjā’ ham pañcahi bhikkhusatehi saddhim vihāre yeva nisīdissāmi.*” (Today, I shall stay in the monastery together with five hundred monks).—*Dh. A.* i, 369.

(3) *Satthā Ānandattherena pacchāsamaṇena piṇḍāya cari.* (The master went on his begging round followed by his attendant, Elder Ānanda).

In this third example there is no connecting particle but only the instrumental case.

Note—*Saha* is placed before the connected word, and *saddhim* after the same ; *samaṇ* is found very seldom, it is seen placed before the connected word.

102. When the subject is a collective noun the verb takes the singular form.

(1) “*Tesu gacchantesu sañjayassa parisā bhijji.*” (Sañjaya’s following was broken when they—Sariputta and Moggallāna—were going away).—*Dh. A.* i, 95.

There were many persons, but as they were taken collectively the verb stands in the singular.

(2) “*Raṇṇo Udenassa orodho yen’ āyasmā Ānando ten’ upasaṅkami.*” (The harem of King Udena came to the place where the venerable Ānanda was).—*V. Cullavagga.* 290.

103. The following couples of indeclinables, in the same sentence, give the following meanings :—

- (i) *Ca . . . ca* (both . . . and).
- (ii) *Vā . . . vā* (whether . . . or ; either . . . or).
- (iii) *Pi . . . pi* (both . . . and).
- (iv) *Ca . . . ca* or *vā . . . vā* in a negative sentence are equivalent to *neither . . . nor*.

(1) “*Tasmim̐khaṇe Mahā-Moggallānatthero ca Ānandattthero ca cintesum̐.*” (At that moment, both the Elders Mahā-Moggallāna and Ānanda thought).—*Dh. A.* II, 178.

(2) “*Manasā ce paduṭṭhena bhāsati vā karoti vā.*” (If one speaks or acts with a corrupted mind).—*Dhp.* 1.

(3) “*Hatthe pi chindanti atho pi pāde.*” (They cut both their hands and (also) their feet).—*Revatī-Vimāna.*

(4) (a) *Tayā vā mayā vā tattha gantabbam̐.* (Either you or I must go there).

(b) *Tehi vā amhehi vā tam̐ na kātabbam̐.* (Neither by them nor by us should it be done).

Another way of conveying the same meaning is :

(c) *N'eva tumhehi na amhehi taṃ bhuñjitabbam.* (Neither by you, nor by us should it be eaten).

(d) *Na ca so na ca añño paralokaṃ gacchati.* (Neither the same person, nor another (person) goes to the other world).

Exercise 18

TRANSLATE INTO ENGLISH

1. “Na tassaṃ parisāyaṃ koci devo abhivādeti vā paccuṭṭheti vā.”—*D.* ii, 226.

2. “Pāṭaliputtassa kho, Ānanda, tayo antarayā bhavissanti : aggito vā, udakato vā, mithubhedā vā.”—*D.* ii, 88.

3. “Mahājano attano attano putta-dhītu-ñātīnaṃ atthāya paridevamāno mahāsaddam akāsi.”—*Dh.* A. ii, 6.

4. “Te attano antevāsikehi adḍhateyyehi paribbājakasatehi saddhiṃ Veluvanaṃ agamaṃsu.”—*Dh.* A. i, 95.

5. “Satthari Aggāḷave cetiye viharante bahū upāsikā ca bhikkhuniyo ca vihāraṃ dhammasavaṇāya gacchanti.”—*J.* i, 160.

6. “Kosalarājā mahantena balena āgantvā Bārāṇasiṃ gaḥetvā taṃ rājānaṃ māretvā tass' eva aggamaheṣiṃ attano aggamaheṣiṃ akāsi.”—*J.* *Asātarūpa.*

7. “Sace ayyā imaṃ temāsaṃ idha vasissanti, ahaṃ . . . uposathakammaṃ karissāmi.”—*Dh.* A. i, 290.

8. “Yāv’ assa añño koci pattan na gaṇhāti, tāv’ assa gantvā pattan gaṇha.”—*Dh. A.* iv, 128.

9. “Sādhu, mayaṇ, bhante, labheyyāma Bhagavantāṇ dassanāya.”—*V. Mahāvagga*, 180.

10. “Musā na bhāse na ca majjapo siyā.”—*A.* i, 214.

11. “Tasmiṇ kho pana, brāhmaṇa, yaññe n’eva gāvo haññiṇsu, na ajelakā haññiṇsu.”—*D.* i, 141.

12. “Ko nu kho, bho, pahoti imaṇ mahāpaṭhaviṇ . . . sattadhā, samaṇ, suvibhattaṇ vibhajituṇ ?”—*D.* ii, 234.

104. *Note*—*A.* “*Adḍateyyehi paribbājakasatehi*” in the fourth sentence above, is a peculiar use of words. It ought to be : *adḍhateyya-satehi paribbājakehi* (with 250 wandering ascetics) ; but *sata* here is compounded with *paribbājaka*. *Sattamanussa-koṭiyo* is another compound of this kind.

B. The word *adḍhateyya* also deserves special notice.

Adḍhateyya = $2\frac{1}{2}$ (three minus a half).

Two other numerals similar to this are :

Diyadḍha = $1\frac{1}{2}$ (two minus a half).

Adḍhuddha = $3\frac{1}{2}$ (four minus a half).

New Words

Aggamahesī = chief
queen. *f.*

Aggālava = name of a
shrine. *n.*

Añño koci = someone
else.

Atthāya = for. (*dat. sin.*).

Antarāya = danger. *m.*

Abhivādeti = bows down.
v.

Ayya = lord. *m.* ‘

Assama = hermitage. *m.*

Ācikkhati = says ;
informs. *v.*

Uposathakamma = keeping of the Uposatha ; observance of 8 precepts. *n.*

Ñāti = relation. *m.*

Dassana = seeing ; sight. *n.*

Paccutṭheti = rises from the seat. *v.*

Paridevamāna = weeping. *pr.p.*

Pahoti = is able. *v.*

Pāṭaliputta = name of a city ; Patna. *n.*

Bala = force ; army. *n.*

Bhāse = let say. *v.*

Bho = my dear. *in.*

Majjapa = one who drinks intoxicating liquors. *adj.*

Mā = don't. *in.*

Mithubheda = dissent among themselves. *m.*

Musā = lie ; falsehood. *in.*

Yañña = sacrifice. *m.*

Vibhajitum = to divide. *inf.*

Sādhu, labheyyāma = it is well if we get.

Siyā = may be. *v.*

Suvibhatta = well divided. *p.p.*

Haññati = is killed. *v.*

TRANSLATE INTO PALI

1. “ Koṇḍañña heard the news that the Great Being had retired from the world, and drawing near to the sons of those seven Brahmans, he spoke to them as follows.”—*B.T.* 52.

2. “ Whether the young prince become a Buddha or a king, we will each one give a son : so that if he become a Buddha, he shall be followed . . . by monks of the warrior caste.”—*Ibid.* 53.

3. “ Sir,” replied the gods, “ it is because a son has been born to king Suddhodana, who shall sit at the foot of the Bo-tree, and become a Buddha.”—*Ibid.* 49.

4. “ Now those nuns said to Mahā-Pajāpatī the Gotamī : Neither have you received the upasampadā

ordination, nor have we ; for it has thus been laid down by the Blessed One : ‘ Nuns are to be ordained by monks.’ ”—*L.G.B.* 120.

5. “ Be it so,” said the venerable Soṇa, and praising the words spoken by the venerable Mahā-Kaccāna, . . . he put his sleeping place in order . . . and departed on his way to Sāvatthi.—*Ibid.* 128.

6. “ But those ministers who had advised that neither should the prince be slain, nor Devadatta, nor monks, but that the king should be informed of it, . . . them he advanced to high positions.”—*Ibid.* 150.

7. “ And the Rājā of Magadha, Seniya Bimbisāra, said to the prince Ajātasattu : Why did you want to kill me, prince ? ”—*Ibid.* 150.

8. “ If you then want the kingdom, prince, let this kingdom be yours.” And he handed over the kingdom to Ajātasattu, the prince.—*Ibid.* 150.

9. “ Yes, Reverend Sir,” said the venerable Ānanda to the Blessed One in assent, and spread the couch with its head to the north between twin sal-trees.—*B.T.* 95.

10. “ Why has my son returned so quickly ? ” asked the king. “ Sire, he has seen an old man,” was the reply ; “and because he has seen an old man, he is about to retire from the world.”—*Ibid.* 57.

New Words

Advanced = vaḍḍhāpesi ;

pāpesi. *v.*

Advised = anusāsi. *v.*

Assent = anumati. *f.*

As follows = evaṇ ; vuc-
camānākārena. *ad.*

*Because**

Be ordained = upasam-
pādetabba. *pt.p.*

Couch = mañcaka. *m.*

Departed = nikkhami. *v.*

Drawing near = upasañ-
kamtivā. *abs.*

Followed by = anugata ;
parivuta. *p.p.*

Handed over = paṭicchā-
pesi. *v.*

High position = uccaṭ-
ṭhāna. *n.*

Laid down = paññatta.
p.p.

Let be = hotu. *v.*

Nun = bhikkhunī. *f.*

Ordination (higher) =
upasampadā. *f.*

Praising = thomenta.
pr.p.

Puts in order = paṭisā-
meti. *v.*

Reply = paṭivacana. *n.*

Returns = paṭinivattati ;
paccāgacchati. *v.*

Seen = diṭṭha. *p.p.*

Should be informed =
ārocetabba. *pt.p.*

Should be slain = māre-
tabba. *pt.p.*

Sire = deva. *m.*

Sleeping place = senās-
ana ; sayanaṭṭhāna. *n.*

Spoken = vutta. *p.p.*

Spreads = attharati ;
pattharati. *v.*

Twin = yamaka. *adj.*

Warrior = khattiya. *m.,*
adj.

Why = kasmā. *in.*

*There is no word in Pali exactly corresponding to *because*, it should be translated with *kāraṇā* or *ttā* (both in the ablative), joined to a past participle. For instance : “ because he has seen ” may be translated : *diṭṭhattā*, *diṭṭhakāraṇena* or *diṭṭhakā-
raṇā*.

TADDHITA OR THE SECONDARY DERIVATION

It was stated in the First Book (§ 45) that there are five classes of nouns, of which the first, second and the third classes have already been explained ; the fifth, *Taddhitanāma*, has now to be explained.

105. “Taddhita” or a secondary derivative is formed from a substantive or a primary derivative by adding another suffix, (denoting some special meaning), to it.

A. These derivatives are *adjectives* in their nature, but in most cases are used as substantives.

B. The final vowel of a word is often elided before a Taddhita suffix.

C. The first vowel of the word, to which the suffix is added, is often strengthened when it is not followed by a double consonant. In this case *a* becomes *ā* ; *i*, *ī* become *e* ; *u*, *ū* become *o*.

D. To indicate that some suffix required strengthening, an *indicatory letter* (anubandha) is affixed by the grammarians to it. This indicatory letter is generally *ṇ*.

The main divisions of the Taddhitas are :

- (i) **Sāmañña-Taddhita** (General).
- (ii) **Bhāva-Taddhita** (Gerundial).
- (iii) **Avyaya-Taddhita** (Indeclinable).

The first division is again divided into the following sub-divisions :—

- (1) *Apaccattha* (suffixes denoting lineage).
- (2) *Anekattha* (suffixes denoting various meanings).
- (3) *Atthyattha* (suffixes denoting possession).
- (4) *Sanḅkhyā* (suffixes denoting numbers).

(i) **Sāmañña**—(1) *Appaccattha*

106. Suffix “ ṇa ” is added to some nouns to denote a lineage. (Note that ṇ is indicative of strengthening).

Examples

Vasiṭṭhassa apaccaṇ (puriso) = vāsiṭṭho.

(*Vasiṭṭha* is the name of a sage ; a person born in his lineage is known as *vāsiṭṭha*).

Formation

Vasiṭṭha + ṇa (when the last vowel and ṇ are dropped) becomes *Vasiṭṭh* + a ; after strengthening the first vowel and joining the last one to the stem it becomes *Vāsiṭṭha*.

Now, this being an adjective may qualify any male, female, or a group born in the clan of *Vasiṭṭha*. Therefore it may take the gender of the person or the group for which it stands.

If the person be a man it is in the masculine.

If the person be a woman it takes the feminine form, *Vāsiṭṭhī*.

If it be a family it is in the neuter.

Similarly formed are :

Bhāradvāja + ṇa = *Bhāradvāja* (of the *Bhāradvāja*'s lineage).

Gotama + ṇa = *Gotama* (of the Gotama clan).

Vasudeva + ṇa = *Vāsudeva* (of the Vāsudeva clan).

Baladeva + ṇa = *Bāladeva* (of the Bāladeva clan).

(There is no necessity of strengthening in *Bhāradvāja* and *Gotama* as the first vowels of them are already strong).

107. “Nāyana” and “ṇāna” are suffixed to Vaccha, Kacca and some other names to denote the lineage.

Vaccha + ṇāyana = *Vacchāyana* (of the Vaccha's lineage).

Kacca + ṇāyana = *Kaccāyana*.

Kacca + ṇāna = *Kaccāna* (of the Kacca's lineage).

Moggalla + ṇāyana = *Moggallāyana*.

Moggalla + ṇāna = *Moggallāna* (of the clan of Moggalla).

In the first two instances the vowels are not strengthened because they are followed by double consonants.

108. “Neyya” is suffixed to Kattikā, Vinatā and some other feminine nouns to denote their offspring.

Kattikā + ṇeyya = *Kattikeyya* (the offspring of Kattikā).

Vinatā + ṇeyya = *Venateyya* (the offspring of Vinatā).

Bhagini + ṇeyya = *bhāgiṇeyya* (the offspring of the sister).

Rohiṇī + ṇeyya = *Rohiṇeyya* (the offspring of Rohiṇī).

109. “Nava” is suffixed to Manu, Upagu and such others to denote the offspring.

Manu + ṇava = *Māṇava* (Manu's offspring).

Upagu + ṇava = *Opagava* (Upagu's offspring).

Paṇḍu + ṇava = *Paṇḍava* (of the lineage of Paṇḍu).

110. “Ṇera” is suffixed to Vidhavā and some others to denote the offspring.

Vidhavā + ṇera = *Vedhavera* (the offspring of a widow).

Samāṇa + ṇera = *Sāmaṇera* (a novice of a monk).

(i) *Sāmañña* (ii) *Anekattha*

111. “Ṇika” is suffixed to some nouns to denote the meanings : mixed with, engaged in, living by means of, going by means of, relating to, playing upon, connected with, dealing with, carrying upon, born in or belonging to a place, studying, possession, etc.

A. Mixed with :

Ghata + ṇika = *ghātika* (mixed with ghee).

Loṇa + ṇika *loṇika* (mixed with salt or salted).

B. Engaged in :

Nāvā + ṇika = *nāvika* (engaged in a ship).

Sakaṭa + ṇika = *sākaṭika* (engaged in a cart).

C. Living by means of :

Balisa + ṇika = *bālisika* (a fisherman ; living by means of a hook).

Vetana + ṇika = *vetanika* (a labourer ; one who lives upon wages).

D. Going by means of :

Pada + ṇika = *pādika* or *padika* (a pedestrian).

Ratha + ṇika = *rathika* (one who goes in a chariot).

E. Relating to:

Samudda + ṇika = *sāmuddika* (marine; relating to the sea).

Ratṭha + ṇika = *ratṭhika* (relating to the country).

F. Playing upon:

Vīṇā + ṇika = *veṇika* (a lutanist).

Vaṇsa + ṇika = *vaṇsika* (a flutist).

G. Connected with:

Dvāra + ṇika = *dovārika** (a gate-keeper).

Bhaṇḍāgāra + ṇika = *bhaṇḍāgārika* (a treasurer; connected with a treasury).

H. Dealing with:

Taṇḍula + ṇika = *taṇḍulika* (rice-merchant).

Tela + ṇika = *telika* (dealer in oil).

Sūkara + ṇika = *sūkarika* (dealer in swine).

I. Carrying upon:

Sisa + ṇika = *sīsika* (one who carries on the head).

Khandha + ṇika = *khandhika* (one who carries on the shoulder).

J. Born in or belonging to a place

Magadha + ṇika = *Māgadha* (born in or belonging to Magadha, the kingdom).

Arañña + ṇika = *ārañṇika* (born in or living in a forest).

Loka + ṇika = *lokika* (belonging to the world).

Apāya + ṇika = *āpāyika* (born in the hell).

K. Studying:

Vinaya + ṇika = *venayika* (one who studies vinaya, the disciplinary code).

**Dvāra* becomes *dovāra*, through *duvāra*.

Suttanta + ṇika = *suttantika* (one who studies the discourses of the Buddha).

Takka + ṇika = *takkika* (a logician).

L. Possession:

Saṅgha + ṇika = *saṅghika* (belonging to the community of monks).

Sarīra + ṇika = *sārīrika* (belonging to or stationary in the body).

M. Performed by:

Kāya + ṇika = *kāyika* (performed through the body ; bodily).

Vācā + ṇika = *vācasika* (performed through speech ; verbal).

Mana + ṇika = *mānasika* (mental).

(In the last two examples s is inserted between the stem and the suffix).

Exercise 19

TRANSLATE INTO ENGLISH

AND DEFINE THE DERIVATIVES

1. Ayaṇ māṇavo mayi manaṇ pasādetvā kālaṅkatvā Tāvatiṇsadevaloke tiṇsayojanike kanakavimāne nibbat-tissati.”—*Dh. A. i*, 26.

2. Sūkarikā, sākuṇikā, jālikā ca, saṅghikaṇ balak-kārena gahetvā khādantā ca ito cavitvā āpāyikā bhavissanti.

3. Ekūnatiṇsa-vasso Bodhisatto attano ekam eva puttāṇ sabba-sampattiṇ ca pahāya gantvā kāsāva nivattho mattikāpattam ādaya aññehi dinnāhārena jīvikaṇ kappesi.

4. Bhaṇḍāgāriko raññā dhanan labhivā mahantaṇ pāsādaṇ kāretvā dvāre dovārikaṇ ṭhapetvā uparipāsāda-gato kāyikamānasikaṇ sukhaṇ vindati.

5. Mahā-kaccāyanatthere Kuraraghara-nagaraṇ upa-nissāya viharante Soṇo nāma seṭṭhiputto tassa santike pabbajitvā aparabhāge “ Soṇo Kuṭikaṇṇo ” ti pākaṭo ahosi.

6. Atha kho āyasmā Ānando Kosinārakānaṇ Mallānaṇ ārocesi : “ Ajja kho, Vāsiṭṭhā, rattiyā pacchime yāme Tathāgatassa parinibbānaṇ bhavissatī ” ti.

7. Suttantikā venayikā āraññikā ca bahavo bhikkhavo Laṅkāyaṇ mahādubbhikkha-bhaye vattamāne samuddapāraṇ gantvā attano jīvitaṇ rakkhantā dhammavinayaṇ ca rakkhiṇsu.

8. Iddhimantānaṇ aggo Mahā-Moggallānatthero Bhagavato parinibbāṇato puretaram eva parinibbāyi.

9. “ Atha kho tesan dvādasa-nahutānaṇ Māgadhi-kānaṇ brāhmaṇa-gahapatikānaṇ etadahosi : Uruvela-Kassapo Mahāsamaṇe brahmacariyaṇ caratī ti.”— V. i, 36.

10. “ Assosi kho rājā Māgadho seṇiyo Bimbisāro : Samaṇo khalu bho Gotamo Sakyaputto, Sakyakulā pabbajito Rājagahaṇ anuppatto’ ti.”— V. i, 35.

New Words

Agga = highest ; fore-most. *adj.*

Anupatta = arrived ; attained. *p.p.*

Aparabhāge = after-wards. *loc.*

Assosi = heard. *v.*

Āyasmantu = venerable : (*lit.* having a long life). *adj.*

Upanissāya = depend-ing on ; close by. *abs.*

Etad ahosi = this (tho-ught) ; arose (in him).

Kanaka = gold. *n.*

Kāsāva = orange-coloured garment. *n.*

Kosināraka = born in Kusinārā. *adj.*

Khalu = indeed. *in.*

Cavitvā = having passed away. *abs.*

Jālīka = one who lives by fishing with a net. *m.*

Jīvikam kappeti = gains a livelihood.

Nahuta = ten thousand. *n.*

Nivattha = clothed with ; dressed. *p.p.*

Parinibbāti = finally passes away. *v.*

Parinibbāna = final passing away. *n.*

Pasādetva = having gladdened. *abs.*

Puretaram = beforehand. *ad.*

Balakkāra = force. *m.*

Bodhisatta = a being destined to attain Buddhahood. *m.*

Brahmacariyā = celibacy; (*lit.* noble practice). *f.*

Bho = Sir ; friend*. *in.*

Yāma = a watch of the night. *m.*

Yojanika = having a league in height or length. *adj.*

Rakkhanta = protecting; watching. *pr.p.*

Vimāna = mansion. *m.n.*

Samana = recluse ; monk. *m.*

Samuddapāra = abroad. *n.*

Seniya = possessing armies. *adj.*

TRANSLATE INTO PALI

USING THE SECONDARY DERIVATIVES WHEREVER

IT IS POSSIBLE

1. Now the disciples at Pāṭaligāma heard of his arrival there, and they went on to the place where he was, and invited him to their council-hall.

**Bho* is the vocative form of *bhavanta*; but here it seems to be in the nominative singular and giving the meaning 'venerable.' There is an indeclinable *bho* which is also used in the vocative sense.

2. On arriving there they strewed the council-hall with fresh sand, placed seats in it, set up a water-pot at the entrance, and fixed an oil lamp.

3. The Exalted One robed himself, took his bowl, went with the bhikkhus to the council-hall, washed his feet, entered the hall, and took his seat at the central pillar, with his face towards the east.

4. “ Go now, Ānanda, and enter into Kusinārā, and inform the Mallas of Kusinārā, saying : ‘ This day, O Vāsetṭhas, in the last watch of the night, the final passing away of the Tathāgata will take place.’ ”—*L.G.B.* 218.

5. “ Now at that time the venerable Mahā-Kassapa was journeying along the high road from Pāvā to Kusinārā with a great company of the brethren. And the venerable Mahā-Kassapa left the high road, and sat down at the foot of a certain tree.”—*Ibid.* 232.

6. “ Mahā-Pajāpatī the Gotamī cut off her hair, put on orange-coloured robes, and set out, with a number of women of the Sākya clan, towards Vesālī ; and in due course arrived at Vesālī, at Mahāvana, at the Kūṭāgāra Hall.”—*Ibid.* 116.

7. “ Just, Ānanda, as houses in which there are many women but few men, are easily violated by robbers . . . ; just so, Ānanda, under whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, that religion will not last long.”—*Ibid.* 119.

8. Bimbisāra, the king of Magadha, took a golden pitcher filled with water, and pouring the water over

the Buddha's hand, presented the pleasure garden, Veluvana, to the fraternity of monks with the Buddha at its head.

New Words

<i>Allowed</i> = anuññāta. <i>p.p.</i>	<i>Just so</i> = tathā. <i>in.</i>
<i>Arrival</i> = āgamana. <i>ger.</i>	<i>Last</i> = pacchima. <i>adj.</i>
<i>Central</i> = majjhima. <i>adj.</i>	<i>Lasts</i> = pavattati. <i>v.</i>
<i>Certain</i> = aññatara. <i>adj.</i>	<i>Left (the high road)</i> = (maggā) okkami. <i>v.</i>
<i>Discipline</i> = vinaya. <i>m.</i>	<i>Long (time)</i> = ciraṇ. <i>in.</i>
<i>Fraternity</i> = saṅgha. <i>m.</i>	<i>Pitcher</i> = kuṇḍikā. <i>f.</i>
<i>Fresh</i> = nava. <i>adj.</i>	<i>Pouring</i> = ākiranta. <i>pr.p.</i>
<i>High road</i> = addhāna- maggā. <i>m.</i>	<i>Religion</i> = sāsana. <i>n.</i>
<i>Homeless state</i> = anagā- riya. <i>n.</i>	<i>Robber</i> = cora. <i>m.</i>
<i>In due course</i> = anupu- bena. <i>ad.</i>	<i>Strews</i> = okirati. <i>v.</i>
<i>Informs</i> = nivedeti. <i>v.</i>	<i>Violated</i> = padhaṇsiya. <i>adj.</i>
<i>Invites</i> = nimanteti. <i>v.</i>	<i>With Buddha at its head</i> = Buddhapamukha. <i>adj.</i>
<i>Journeying</i> = maggapa- ṭipanna. <i>p.p.</i>	<i>With the face towards the</i> <i>east</i> = puratthābhi- mukha. <i>adj.</i>
<i>Just as</i> = yathā. <i>in.</i>	

112. Suffix “ ṇa ” is added to some nouns to denote the meanings : dyed with, the flesh of, belonging to, knowing of, (a place) where someone lives or is born, where something exists or has arisen, possession, etc.

A. Dyed with :

Kasāva + ṇa = *kāsāva* (dyed with a reddish yellow dye, *i.e.*, a Buddhist monk's robe).

Halidda + ṇa = *hālidda* (dyed with turmeric).

Nīla + ṇa = *nīla* (dyed with a blue dye or of blue colour).

B. The flesh of :

Sūkara + ṇa = *sokara* (pork, the flesh of a pig).

Mahisa + ṇa = *māhisa* (buffalo's flesh).

Sakuṇa + ṇa = *sākuna* (bird's flesh).

C. Belonging to :

Sugata + ṇa = *sogata* (belonging to the Buddha).

Magadha + ṇa = *māgadha* (belonging to Magadha).

Purisa + ṇa = *porisa* (belonging to a man : manual).

D. Knowing :

Vyākaraṇa + ṇa = *veyyākaraṇa* (grammarian).

Vyā becomes *veyyā* (through *viyākaraṇa*).

E. Place where someone lives or is born :

Nagara + ṇa = *nāgara* (a citizen ; belonging to a city).

Sara + ṇa = *sārasa* (born or arisen in a lake ; a lotus or a water-bird).

Mana + ṇa = *mānasa* (arisen in the mind ; a thought).

Ura + ṇa = *orasa* (self-begotten ; belonging to one's own breast).

(*S* is inserted in these three examples as they belong to the mano-group).

F. Possession :

Saddhā + ṇa = *saddha* (believing ; faithful).

Paññā + ṇa = *pañña* (wise ; possessing wisdom).

113. “ -ima ” and “ -iya ” are suffixed to some nouns to denote possession, position, etc.

Pacchā + ima = *pacchima* (last ; western).

Anta + ima = *antima* (last ; final).

Majjha + ima = *majjhima* (middling ; central).

Hetṭhā + ima = *hetṭhima* (the lowest).

Loka + iya = *lokiya* (belonging to the world; worldly).

Putta + iya = *puttiya*
Putta + ima = *puttima* } (a person who has sons).

Jaṭā + iya = *jaṭiya* (an ascetic), wearing matted hair.

Bodhipakkha + iya = *bodhipakkhiya* (belonging to enlightenment).

Pañcavagga + iya = *pañcavaggiya* (belonging to the group of five).

Udara + iya = *udariya* (that which is in the stomach; undigested food).

114. “ -tā ” is suffixed to some nouns to denote multitude or collection. The derivatives formed with this are in the feminine.

Jana + tā = *janatā* (a multitude of persons; populace).

Gāma + tā = *gāmatā* (a group of villages).

Deva + tā = *devatā* (a deity). This, however, does not give a collective meaning.

115. The suffix “ ṇa ” too sometimes gives a collective meaning.

Dvi + ṇa = dve + a = *dvaya* (a pair).

Ti + ṇa = te + a = *taya* (a tried).

Here e becomes ay.

116. “ -ālu ” is suffixed to some nouns to denote tendency and abundance:

Dayā + ālu = *dayālu* (compassionate).

Abhijjhā + ālu = *abhijjhālu* (covetous).

Dhaja + ālu = *dhajālu* (full of streamers).

“ -ka ” is often added to the end of these words, which are always adjectives, and *dayāluka*, etc., are formed.

117. “ -ka ” is suffixed to some nouns to denote smallness, contempt, collection, etc. But sometimes it adds nothing whatever to the primary meaning of the word.

Putta (son), *puttaka* (a little son).

Ludda (hunter), *luddaka* (a despicable hunter).

Paṇḍita (wise-man), *paṇḍitaka* (a despicable wise-man, pedant).

Ghaṭa (water-pot), *ghaṭaka* (a small water-pot).

Pīṭha (a chair), *pīṭhaka* (a small chair).

Collection :

Catu + ka = *catukka* (a group of four), and many other words formed with numerals will come in the (4) *Saṅkhyātaddhita*.

Adding nothing to the primary meaning :

Kumāra = *kumāraka* (a boy).

Māṇava = *māṇavaka* (a young man).

Mudu = *muduka* (soft).

This is sometimes added (*a*) to the derivatives formed with suffix *ṇa*, denoting the place where someone lives or is born, and (*b*) to *Bahubbīhi* compounds, denoting possession, necessarily when the last member ends in a vowel other than *a*.

(*a*) Kusinārā + ṇa = *Kosināra* = *Kosināraka* (born in or living in Kusinārā).

Rājagaha + ṇa = *Rājagaha* = *Rājagahaka* (born in or living in Rājagaha).

(*b*) Bahu + nadī + ka = *bahunadika* (having many rivers).

118. “ -maya ” is suffixed to some nouns to form adjectives denoting made of, arisen from.

Suvaṇṇa (gold), *suvaṇṇamaya* (made of gold, golden).

Rajatamaya (made of silver).

Dārumaya (wooden).

Mattikāmaya (made of clay).

Manomaya (born of the mind).

Exercise 20

TRANSLATE INTO ENGLISH

AND DEFINE THE SECONDARY DERIVATIVES

1. “ Yathā pana dāruādīhi nipphannāni tāni tāni bhaṇḍāni dārumayādīni nāma honti, tathā ete pi manato nipphannattā manomayā nāma.”—*Dh. A. i, 23.*

2. “ Māṇava, ahaṇ te suvaṇṇamayaṇ vā maṇimayaṇ vā rajatamayaṇ vā lohamayaṇ vā cakkayugaṇ dassāmi” ti brāhmaṇo vadi.

3. Māgadho Bimbisāro rājā attano pāsādassa uparimatale ṭhito piṇḍāya carantaṇ Bodhisattam anugacchante nāgare disvā “ Kim etan ” ti pucchi.

4. Dayālu Bhagavā mahājanantaṇ anukampanto sabbadā ekattha avasitvā tattha tattha vicaranto sandiṭṭhikaṇ dhammaṇ desesi.

5. “ Pāṭaligāmikā pi kho upāsakā pāde pakkhāletvā āvasathāgāraṇ pavisitvā puratthimaṇ bhittiṇ nissāya pacchimābhimukhā nisīdiṇsu, Bhagavantaṇ yeva purakkhatvā.”—*V. i, 227.*

6. “ Assosun kho Vesālikā Licchavī : Bhagavā kira Koṭigāmaṇ anuppatto ti. Atha kho Vesālikā Licchavī bhadraṇi bhadraṇi yānāni yojāpetvā . . . Vesāliyā nīyiṇsu, Bhagavantaṇ dassanāya.”—*Ibid. 231.*

7. “Tena kho pana samayena Rājagahikassa seṭṭhissa sattavassiko sīsābādho ahosi. Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā nāsakkhiṃsu arogaṃ kātuṃ.”—*Ibid.* 273.

8. “Atha kho Jīvako Komārabhacco seṭṭhiṃ gahapatiṃ mañcake nipajjāpetvā mañcakena sambandhitvā sīsacchaviṃ phāletvā . . . dve pāṇake niharitvā janassa dassesi.”—*Ibid.* 274.

9. “Seṭṭhiputto : niyyānikaṃ vata Buddhasāsananti pasīditvā yojanikaṃ suvaṇṇacetiyaṃ kambala-kañcukena parikkhipitvā tattha tattha rathacakkappa-māṇehi suvaṇṇa-padumehi alaṅkari.”—*A.A.*

10. “Tasmiṃ samaye catusattati-sahassajaṭilā paṇita-paṇitāṇi ojavantāṇi phalāphalāṇi gahetvā ācariyassa santikaṃ sampattā.”—*Ibid.* i, 150.

New Words

Aroga = free from sickness. *adj.*

Asakkhi = was able. *v.*

Ābādha = sickness. *m.*

Āvasathāgāra = rest-house. *n.*

Ojavanta = rich in sap ; nourishing. *adj.*

Kañcuka = a mantle. *m.*

Kambala = (woollen) blanket. *m.n.*

Komārabhacca = master of the medical treatment of infants ; brought up by a prince. *adj.*

Jana = a person ; people. *m.*

Tena kho pana samayena = at that time.

Dāru = wood ; timber. *n.*

Disāpāmokkha = famed far and wide ; eminent in a district. *adj.*

Nipp Hanna = made ; conditioned. *p.p.*

Nissāya = close to ; on account of ; concerning. *abs.*

Niyyānika = leading to (salvation). *adj.*

Nīyi = was carried. *v.*

Pakkhāletvā = having washed. *abs.*

Pacchimābhimukha = facing the west. *adj.*

Paṇīta = delicious. *adj.*

Pāṇaka = a living being ; an insect. *m.*

Pāṭaligāmika = living or born in Pāṭaligāma. *adj.*

Purakkatvā = having in front ; looking at. *abs.*

Puratthima = eastern. *adj.*

Phāletvā = having split ; having torn. *abs.*

Bhadra = worthv. *adj.*

Mañcaka = a small bed. *m.*

Yojāpetvā = having caused to harness. *abs.*

Sandiṭṭhika = belonging to this life; that should be understood by one self. *adj.*

Sattavassika = that which existed for seven years. *adj.*

Sambandhitvā = having connected or tied. *abs.*

Sampatta = arrived. *p.p.*

Sīsacchavi = the scalp. *f.*

TRANSLATE INTO PALI

USING THE SECONDARY DERIVATIVES WHERE

IT IS POSSIBLE

1. The dealer in oil struck the door-keeper of the rice merchant with a weapon made of iron.

2. The Brahman lad, Maṭṭakuṇḍalī, was born in a golden mansion in the Tāvatiṇsa heaven, on account of his devotion and love towards the Exalted One.

3. The miserly Brahman, father of Maṭṭakuṇḍalī, promised him to give a pair of wheels made of brass, silver or gold.

4. At that time Devadatta was seated preaching the Dhamma. And when he saw from afar Sāriputta and Moggallāna coming towards him, he said to the monks : “ See, monks, even the two chief disciples of the Samaṇa Gotama are coming to join me.”

5. “ These many distinguished young Magadha clansmen are now leading a holy life under the Samaṇa Gotama.”—*L.G.B.* 98.

6. The Blessed One, robing himself in the forenoon, and taking his alms-bowl and robe, entered Kosambī for alms. And without informing his servitor or the bhikkhus he departed alone in the direction of Pāri-leyyaka.

7. “ Now at that time the Blessed One was staying at Anupiya, a town belonging to Mallas. Then the most distinguished young men of the Sakyan clan had renounced the world in imitation of the Blessed One.”—*L.G.B.* 142.

8. The mother of Anuruddha the Sakyan said to her son : “ If, dear Anuruddha, Bhaddiya, the ruler of Sakyans, will renounce the world, you also may go forth into the houseless state.”

9. “ Then the Sakyas showed to Asita, the child, their prince. who was like the shining gold . . . and of peerless beauty.”—*L.G.B.* 1.

10. “ When in the palace for rainy season, surrounded during the four months by female musicians, I did not go down from the palace.”—*Ibid.* 5.

New Words

Alone = ekaka. *adj.*

Also = api ; ca. *in.*

Brass = tamba. *m.*

Chief = agga. *adj.*

Clansman = kulaputta.
m.

Dear = piya ; pemaṇiya.
adj.

Devotion = bhatti. *f.* ;
pasāda. *m.*

Distinguished = abhiñ-
ñāta. *p.p.*

Even = api. *in*.

Female musician = nāṭi-
kā. *f*.

Forenoon = pubbaṇha.
m.

From afar = dūrato. *in*.

Imitation = anukaraṇa.
n.

Leading a holy life =
brahmacariyaṇ caran-
ta.

Love = mettā. *f*.; pasāda.
m.

Miserly = luddha. *adj*.

Of peerless beauty = ano-
pamavaṇṇa. *adj*.

Promised = paṭijāni. *v*.

Robing (himself) = nivā-
setvā. *abs*.

Servitor = upaṭṭhāka. *m*.

Shining = tapamāna.
pr.p.

Struck = pahari. *v*.

To join = saha bhavituṇ;
samāgamituṇ. *inf*.

Towards the Exalted One,
use the *loc*. of Bhaga-
vantu.

Towards (him) = (tassa)
santikaṇ. *ad*.

Was born = nibbatti. *v*.

Was staying = vihari. *v*.

(i) Sāmañña (3) Atthyattha

119. Suffixes -ava, -ala, -ila, -ika, -ī, -vī and -ssī are annexed to different nouns to denote possession or the meaning “endowed with.”

-ava

Kesa + ava = *kesava* = (having much hair).

-ala.

Vācā + ala = *vācāla* (having many words, *i.e.*, talk-
ative; garrulous).

-ila.

Jaṭā + ila = *jaṭila* (having matted hair; an ascetic).

Phena + ila = *phenila* (frothy; the soap plant).

Tuṇḍa + ila = *tuṇḍila* (having a beak; a pecker).

-ika.

Danḍa + ika = *danḍika* (having a staff in hand).

Mālā + ika = *mālīka* (having a garland).

Chatta + ika = *chattika* (possessing an umbrella).

Gaṇa + ika = *gaṇika* (having a large following).

-ī.

Mālā + ī = *mālī* (having a garland).

Vamma + ī = *vammī* (having an armour ; a warrior).

Bhoga + ī = *bhogī* (wealthy ; a rich person ; a serpent).

Kuṭṭha + ī = *kuṭṭhī* (leper).

Manta + ī = *mantī* (endowed with a political knowledge ; a minister).

Danta + ī = *dantī* (having tusks ; an elephant).

-vī.

Medhā + vī = *medhāvī* (endowed with knowledge ; wise).

Māyā + vī = *māyāvī* (having a knowledge of jugglery ; juggler).

-ssī.

Tapa + ssī = *tapassī* (a hermit).

Yasa + ssī = *yasassī* (famous).

Teja + ssī = *tejassī* (brilliant ; powerful).

Note—The feminine forms of the nouns annexed with **-ī**, **-vī** and **-ssī** are formed by adding another suffix, **-inī** to them.

Mālī + inī = *mālīnī* (a woman who has a garland).

Mantī + inī = *mantīnī* (a ministress).

Medhāvī + inī = *medhāvinī* (a wise woman).

Tapassī + inī = *tapassinī* (a nun).

120. To denote possession, “**vantu**” and “**mantu**” are suffixed to different nouns, (**-vantu**

is suffixed to the nouns ending in **a**, and the other to those ending in **i** and **u**.)

Guṇa + vantū = *guṇavantu* (virtuous).

Dhana + vantū = *dhanavantu* (rich).

Buddhi + mantu = *buddhimantu* (wise).

Bhānu + mantu = *bhānumantu* (luminous ; the sun).

Āyu + mantu becomes *āyasmantu* through *āyusmantu*, but not *āyumantu*.

More words of this kind and their declension are given on page 27 of the First Book.

The feminine of these is formed by adding an **ī** at the end of the suffix and dropping **u** before it.

Guṇavantu + ī = *guṇavantī* (a virtuous woman).

Satimantu + ī = *satimantī* (a mindful woman).

Sometimes they drop not only **u** but also **n** of the suffix.

Dhana + vantū + ī = *dhanavatī* (a rich woman).

Buddhi + mantu + ī = *buddhimatī* (a wise woman).

121. An additional **-ī** is annexed to form the feminine of the derivatives formed with the suffixes **ṇava**, **ṇika**, **ṇeyya**, **ṇa**, **-vantū** and **-mantū**.

Ṇava: Māṇava + ī = *māṇavī* (a lass).

Ṇika: Nāvika + ī = *nāvikī* (woman sailor).

Ṇeyya: Bhāgineyya + ī = *bhāgineyyī* (sister's daughter).

Ṇa: Gotama + ī = *Gotamī* (a woman of the Gotama clan).

122. “ **-a** ” is suffixed to some nouns to denote possession.

Saddhā (faith) + a = *saddha* (faithful).

Paññā (wisdom) + a = *pañña* (wise).

Pāpa (sin) + a = *pāpa* (sinful).

123. “-tara” is suffixed to form the adjectives of the comparative degree, and “-tama” to form those of the superlative.

Positive: *pāpa* (sinful).

Comparative: *pāpatara* (more or very sinful).

Superlative: *pāpatama* (most sinful).

Positive: *sundara* (good).

Comparative: *sundaratara* (better).

Superlative: *sundaratama* (best).

Exercise 21

TRANSLATE INTO ENGLISH

AND DEFINE THE DERIVATIVES

1. Uccinda sineham attano

Kumudaṇ sārādikaṇ va paṇinā.”—*Dhp.* 285.

2. “ N’eva kho asakkhi Vāseṭṭho māṇavo Bhāradvājaṇ māṇavaṇ saññāpetuṇ ; na pana asakkhi Bhāradvājo māṇavo pi Vāseṭṭhaṇ māṇavaṇ saññāpetuṇ.”—*D.* i, 236.

3. “ Kusāvatiyā, Ānanda, rājadhāniyā . . . ekaṇ dvāraṇ sovaṇṇamayaṇ, ekaṇ rūpiyamayaṇ, ekaṇ veḷuriyamayaṇ, ekaṇ phalīkamayaṇ.”—*D.* ii, 170.

4. “ Mayhaṇ bhāgineyyo imassa rajjassa sāmiko’ va ; dhītaraṇ etass ’eva detvā abhisekam assa karissāmī ti.”—*J. Asilakkhaṇa.*

5. “ Atīte Bārāṇasiyaṇ Brahmadaṭṭe rajjaṇ kārente bodhisatto bhātikasatassa kaṇiṭṭho ahosi.”—*J. Pañcagaru.*

6. “Bārāṇasiyaṇ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti ; tassa tayo pāsādā honti ; eko heman-tiko, eko gimhiko, eko vassiko.”—*V.* i, 15.

7. “Idaṇ kho, mahārāja, sandiṭṭhikaṇ sāmāñña-phalaṇ purimehi sandiṭṭhikehi sāmāññaphalehi abhik-kantataraṇ ca paṇītataṇ ca.”—*D.* i, 85.

8. “Rañño Mahā-Sudassanassa . . . uparipāsāda-
vara-gatassa dibbaṇ cakkaratanaṇ pāturahosi, sahas-
sāraṇ, sanemikaṇ, sanābhikaṇ, sabbākāra-paripūraṇ.”
—*D.* ii, 172.

9. “Tassā ca sāminī tattha
Kuvenī nāma yakkhinī
Nisīdi rukkhamūlamhi
Kantantī tāpasī viya.”—*Mhv.* VII, 11.

10. “Mahā-Kassapathero ca,
Anuruddho mahāgaṇī,
Upālitthero satimā,
Ānando ca bahussuto,
Aññe bahū abhiññātā
Sāvakā Satthu-vaṇṇitā
Sabbe pañcasatā therā
Navaṅgaṇ Jinasāsanaṇ
Uggahetvāna dhāresuṇ
Buddhaseṭṭhassa santike.”—*Dīpav.* IV, 12, 13.

New Words

Abhiññāta = well-known.

p.p.

Abhikkantatara = more
brilliant. *adj.*

Ucchindati = breaks up ;
destroys. *v.*

Kaṇiṭṭha = youngest.
adj.

Kantantī = spinning. *f. ;*
pr.p.

Kulaputta = son of a res-
pectable family. *m.*

Gimhika = suited for the summer. *adj.*

Cakkaratana = the wheel-gem (of a universal monarch). *n.*

Tāpasī = female hermit. *f.*

Dibba = celestial. *adj.*

Navāṅga = that which has nine divisions. *adj.*

Paṇītātara = sweeter; higher. *adj.*

Pāturahosi = manifested. *v.*

Purima = former; first. *adj.*

Phalika = crystal. *m.*

Bahussuta = much learned. *adj.*

Bhātika = brother. *m.*

Mahāgaṇī = having a great following. *m.n.*

Rājadhānī = royal city. *f.*

Vaṇṇita = praised. *adj.*

Vassika = suited for the rainy season. *adj.*

Velūriya = turquoise. *n.*

Saññāpetum = to convince. *inf.*

Sandittika = seen in this life. *adj.*

Sanābhika = having a nave or hub. *adj.*

Sanemika = having a tyre. *adj.*

Sabbākāra-paripūra = complete in every way. *adj.*

Sahassāra = having one thousand spokes. *adj.*

Sāmika = owner; master. *m.*

Sāminī = mistress. *f.*

Sāradika = autumnal. *adj.*

Sāmañña-phala = fruit of the life of a recluse. *n.*

Sineha = love. *m.*

Sukhumāla = delicate. *adj.*

Hemantika = suited for the winter. *adj.*

TRANSLATE INTO PALI

USING DERIVATIVES WHERE IT IS POSSIBLE

1. There were in the city of Kusāvati seven ramparts and seven gates all made of seven kinds of precious things.

2. There were eighty-four thousand ponds in the neighbourhood of the palace of King Mahā-Sudassana,

he also possessed 48,000 horses, and the same amount of elephants and chariots.

3. “ Now his mother at Rājagaha, seeing other councillors’ sons and their wives dressed in their best, enjoying themselves at a festival, thought of her son and wept. ”—*P.B.* 228.

4. “ Now when our Master had attained omniscience and begun rolling the wheel of the Norm, and was staying at Rājagaha, King Bimbisāra sent for Soṇa.”—*Ibid.* 275.

5. “ He, having arrived with a great company of fellow townsmen, heard the Master teach the Norm, and, winning faith, obtained his parents’ consent to enter the Order.”—*Ibid.* 275.

6. “ Then the young Brahman Vāseṭṭha said to the young Brahman Bhāradvāja : That Samaṇa Gotama, Bhāradvāja, of the sons of the Sākyas . . . is now staying at Manasākata, in the mango grove, on the bank of the river Aciravatī.”—*D.B.* i, 301.

7. “ Then you say Vāseṭṭha, that none of the Brahmans, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahmā face to face.”—*Ibid.* i, 304.

8. “ Just, Vāseṭṭha, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindermost see—just even so . . . is the talk of the Brahmans.”—*Ibid.* i, 305.

9. “ As they passed along he pointed out to him a field that had been burnt over, and on a charred stump

was seated a she-monkey with her nose and tail destroyed.”—*B.T.* 270.

10. “ But the youngest of them all, a youth whose clan-name was Koṇḍañña . . . raised only one finger . . . saying : There is here naught to make him stay in the household life.”—*Ibid.* 52.

New Words

Began rolling = pavattesi
or pavatṭesi. *v.*

Burnt over = dadḍha ;
jhāpita. *p.p.*

Charred = jhāma. *adj.*

Clinging = allīna. *adj.*

Consent = anuññā ; anu-
mati. *f.*

Destroyed = vināsita.
p.p.

Enjoying = abhiraṃanta.
pr. p.

Face to face = sakkhi. *in.* ;
paccakkhaṇ. *ad.*

Fellow townsman = saka-
nāgarika. *m.*

Festival = chaṇa ; ussava.
m.

Foremost = sabbapaṭṭha-
ma. *adj.*

Generation = kulapari-
vaṭṭa. *n.*

Hindermost = sabbapac-
chima. *adj.*

Household life = gharā-
vāsa. *m.*

Just as = seyyathā pi. *in.*

Just so = evam eva. *in.*

Naught = na kiñci. *in.*

Neighbourhood = āsan-
naṭṭhāna ; sāmanta. *n.*

Norm = dhamma. *m.*

Omniscience = sabbañ-
ñutā. *f.*

Precious thing = ratana.
n.

Raised = ukkhipi. *v.*

Same amount = tattaka.
adj.

Sent for = pakkosāpesi.
v.

String (of blind) = (an-
dha-) paramparā. *f.*

Stump = khāṇu. *m.*

Tail = naṅguṭṭha. *n.* ;
vāladhi. *m.*

To make stay = nivat-
tetuṇ ; vasāpetuṇ. *inf.*

Wept = parodi. *v.*

Winning = (use here)
paṭilabhitvā. *abs.*

(1) Sāmañña (4) Saṅkhātaddhita

NUMERICAL DERIVATIVES

124. “ -ma ” is suffixed to the cardinal numerals to form ordinals.

Pañca + ma = *pañcama* (fifth).

Satta + ma = *sattama* (seventh).

Aṭṭha + ma = *aṭṭhama* (eighth).

Being adjectives, these are in the three genders. In the feminine they take in addition the feminine suffix ā or ī.

Pañcama + ā = *pañcamā* the fifth (woman).

Pañcama + ī = *pañcamī* the fifth (division).

And so on in every case.

125. “ -tiya ” is suffixed to “ dvi ” and “ ti ” to form ordinals. “ Dvi ” becomes “ du ” and “ ti ” becomes “ ta ” before that suffix.

Dvi + tiya = du + tiya = *dutiya* (second).

Ti + tiya = ta + tiya = *tatiya* (third).

Dvi takes the forms **du** and **di** when it is followed by some other nouns or suffixes.

Dvi + vidha = *duvidha* (of two kinds).

Dvi + rattiyo = *dirattam* (two nights).

Dvi + guṇa = *diguṇa* (twofold).

126. “ -ttha ” is suffixed to “ catu ” and “ ṭṭha ” to “ cha ” in order to form the ordinals.

Catu + ttha = *catuttha* (fourth).

Cha + ṭṭha = *chatṭha* (sixth).

127. “ -ī ” is suffixed to *dasa*, when it is preceded by some other numeral, to form ordinals

denoting a lunar day. In that compound the last vowel of the preceding numeral sometimes becomes ā.

Eka + dasa + ī = *ekādasī* (the 11th day).

Dvi + dasa + ī = *dvādasī* (the 12th day).

Pañca + dasa + ī = *pañcadasī* or *paññarasī* (the 15th day).

Catu + dasa + ī = *cātuddasī* (the 14th day).

(The first vowel is lengthened here).

128. “ -ka ” is suffixed to the numerals to form the collective nouns.

Dvi + ka = *dvika* (a pair).

Ti + ka = *tika* (a triad).

Catu + ka = *catukka* (consisting of four).

Sata + ka = *sataka* (a group of a hundred).

Dasa + ka = *dasaka* (a group of ten).

(ii) Bhāva (Gerundial)—Taddhita

129. -tā, -tta, -ttana, ñya and ñeyya are suffixed to some nouns to denote the state, nature or quality of being.

-tā : Lahu (light) + tā = *lahutā* (lightness).
 Sūra (hero) + tā = *sūratā* (heroism).
 Setṭha (highest) + tā = *setṭhatā* (greatness).
 Hīna (vulgar) + tā = *hīnatā* (vulgarity).

-tta : Manussa + tta = *manussatta* (state of a man; humanity).

Yācaka + tta = *yācakatta* (state of a beggar).

Bahussuta + tta = *bahussutatta* (learned state).

-ttana : Puthujjana + ttana = *puthujjanattana* (state of an unconverted person).

Jāyā + ttana = *jāyattana* (state of a wife)

ṇya : Aroga (health) + ṇya = *ārogya* (healthfulness).

Dubbala (feeble) + ṇya = *dubbalya* (feebleness).

Ṇ in **ṇya** is indicative of strengthening of the first vowel.

130. Many consonants before **ṇya** change their forms together with **ya** of the suffix.

t + ṇya = tya becomes cca.

l + ṇya = lya „ lla.

d + ṇya = dya „ jja.

ṇ + ṇya = ṇya „ ñña.

j + ṇya = jya „ jja.

s + ṇya = sya „ ssa.

Paṇḍita + ṇya = paṇḍitya = *paṇḍicca* (scholarship; erudition).

Adhipati + ṇya = ādhipatya = *ādhīpacca* (lordship; government).

Bahusuta + ṇya = bāhusutya = *bāhusacca* (learnedness). U of suta is changed into a.

Kusala + ṇya = kosalya = *kosalla* (cleverness).

Vipula + ṇya = vepulya = *vepulla* (increase; abundance).

Suhada + ṇya = sohadya + *sohajja* (friendliness).

Rāja + ṇya = rājya = *rajja* (kingship; kingdom).

Nipuna + ṇya = nepunya = *nepuñña* (skill; experience).

Gilāna + ṇya = gelanya = *gelañña* (sickness).

Sumana + ṇya (adding an s to the stem) somanasya = *somanassa* (joy; joyful).

Bhisaja (physician) + ṇya = bhesajya = *bhesajja* (medicine ; work of a physician).

ṇeyya : Adhipati + ṇeyya = *ādhipateyya* (lordship ; power).

Saṭha + ṇeyya = *sāṭheyya* (craft ; fraud).

Patha + ṇeyya = *pātheyya* (provision for a journey).

131. Na is suffixed to a few nouns to denote the state.

Paṭu + na = *pāṭava* (dexterity ; expertness).

Garu + na = *gārava* (heaviness ; respect).

Remark

The derivatives formed with -tā are in the feminine ; those formed with -tta, -ttana, ṇya and ṇeyya are in the neuter. *Pāṭava* and *gārava* are in the masculine. *Paṭutā*, *garutā* and *paṭuttam*, *garuttam*, which are in the feminine and the neuter respectively are also found.

(iii) Avyaya Taddhita

(INDECLINABLES AND ADVERBIALS)

132. “ -kkhattuṇ ” is suffixed to the numerals to form the multiplicative adverbs.

Eka + kkhattuṇ = *ekakkhattum* (once).

Dvikkhattum (twice).

Dasakkhattum (ten times).

Sahassakkhattum (thousand times).

Bahukkhattum (many times).

133. “ -dhā ” is suffixed to the numerals to form the adverbs of manner.

Pañca + dhā = *pañcadhā* (in five ways).

Dasadhā (in ten ways).

Satadhā (in hundred ways).

Bahudhā (in many ways).

Katidhā (in how many ways).

134. “ -so ” is suffixed to some nouns to form the distributive adverbs.

Pañcaso (five by five).

Thānaso (according to the place or cause).

Pada (word) + *so* = *padaso* (word by word).

Sabbaso (in every way).

Yoni (origin) + *so* = *yoniso* (according to origin or insight).

Bahuso (in many ways ; almost).

135. “ -thā ” and -thaṇ are suffixed to some pronouns in order to form the adverbs of manner.

Ta + *thā* = *tathā* (so ; like that ; in that way).

Ya + *thā* = *yathā* (as ; like).

Añña + *thā* = *aññathā* (in another way).

Ubhaya + *thā* = *ubhayathā* (in both ways).

Sabba + *thā* = *sabbathā* (in every way).

Kiṇ + *thaṇ* = *katham* (how ; in what way)

Ima + *thaṇ* = *ittham* (thus).

(*Ima* becomes *i* and *th* of the suffix is reduplicated).

136. “ -tana ” is suffixed to some indeclinables to form adjectives from them.

Ajja + *tana* = *ajjatana* (belonging to this day).

Sve + *tana* = *svātana* (belonging to to-morrow).

Hīyo + *tana* = *hīyattana* (belonging to yesterday).

Purā + *tana* = *purātana* (belonging to the olden days; old).

Sanan + *tana* = *sanantana* (ancient).

(Sve becomes *svā* and *hīyo* becomes *hīya* before -tana.)

137. “-tra,” “-ttha,” “-hiṇ” and “haṇ” are suffixed to some pronouns in order to form adverbs of place.

Sabba + tra = *sabbatra*
 Sabba + ttha = *sabbattha* } (everywhere).

Ta + tra = *tatra*
 Ta + ttha = *tattha* } (there).

Ya + ttha = *yattha* (wherever).

Añña + tra = *aññatra* (in another place or without).

Ima + ttha = *ettha* (here). Ma is elided and i becomes e.

Ima + tra = *atra* (here). Ma is elided and i becomes a.

Kiṇ + hiṇ = *kuhiṇ*. Kiṇ becomes ku.

Kiṇ + haṇ = *kahaṇ*. Kiṇ becomes ka.

Ta + hiṇ, haṇ = *tahiṇ*, *tahaṇ* (there).

138. “-dā,” “-dāni” and “-dācanaṇ” are suffixed to some pronouns in order to form adverbs of time.

Ya + dā = *yadā* (whenever).

Ta + dā = *tadā* (then).

Sabba + dā = *sabbadā* (ever).

Eka + dā = *ekadā* (one day ; once).

Kiṇ + dā = *kadā* (when)?

Ima + dāni = *idāni* (now).

Kiṇ + dācanaṇ = *kudācanam* (sometimes); (*Na kudācanam* = never).

139. “-ha” and “-dha” are suffixed to “-ima” to form two adverbs of place.

Ima + ha = *iha* (here).

Ima + dha = *idha* (here).

Ma of ima is elided before these.

Exercise 22

TRANSLATE INTO ENGLISH

AND DEFINE THE DERIVATIVES

1. Āyasmā Ānandatthero Bhagavato sāvakesu bāhusaccena paṇḍiccena ca aggo ahosi.

2. Medhāvinī māṇavī dullabhaṇ manussattaṇ labhivā bahuṇ puññaṇ upacinaṭi.

3. Rogī vejjena dinna-bhesajjam upasevitvā ārogyaṇ paṭilabhitvā attano somanassaṇ pakāsesi.

4. Ekadā Mahā-Kassapatthero gelaññenābhipīlito Rājagahato avidūre Pippaliguhāyaṇ vihari.

5. Medhāvino sissā garūṇaṇ mahantaṇ. gāraṇaṇ dassetvā nānāsattesu pāṭavaṇ labhanti.

6. “Yathā tasmiṇ gehe ṭhapetvā māṇavakassa pallaṅkaṇ añaṇaṇ kiñci āsanaṇ na dissati, tathā adhiṭṭhāsi.”—*Samp.* i, 38.

7. “Tato paṭṭhāya yattha yattha paṇḍita-samanabrāhmaṇā atthī ti vadanti, tattha tattha gantvā sākacchaṇ karonti.”—*Dh. A.* i, 90.

8. “Sahassakkhattuṇ attānaṇ
Nimminivāna Panthako
Nisīd ’ambavane ramme
Yāva kālappavedanā.”—*Dh. A.* i, 248.

9. “Mettāsahagatena cetasā ekaṇ disaṇ pharitvā viharati, tathā dutiyaṇ, tathā tatiyaṇ, tathā catutthaṇ.” —*D.* ii, 49, etc.

10. “Adhanānaṇ dhane ananuppadiyamāne dāḷiddiyaṇ vepullam agamāsi; dāḷiddiye vepullaṇ gate adinnādānaṇ vepullam agamāsi.” —*D.* ii, 68.

11. “Devatā tassa nepuññaṇ
Pakāsetuṇ mahājane
Chādesuṇ potthakaṇ, so pi
Dvattikkhattum pi taṇ akā.” —*Mhv.* xxxvii, 238.

12. “Tassa khipantassa nāsikā asidhārāya paṭihatā dvidhā chijji.” —*J. Asilakkhaṇa.*

New Words

Akā = did. *v.*

Adinnādāna = theft; *lit.*
taking what is not
given. *n.*

Adhana = poor. *adj.*

Adhiṭṭhāti = resolves;
determines. *v.*

Anuppadiyamāna = be-
ing given. *pr.p.*

Abhipīḷita = ailing; op-
pressed by. *p.p.*

Avidūra = near. *adj.*

(*Asi-*)*dhārā* = blade (of
a sword). *f.*

Upacināti = collects;
gathers. *v.*

Upasevitvā = having
taken (the medicine).
abs.

Khipanta = sneezing;
(throwing). *pr.p.*

Carita = living; life;
wandering. *n.*

Chādeti = conceals; co-
vers. *v.*

Chijjati = is cut; is bro-
ken. *v.*

Thapetvā = except; hav-
ing placed. *abs.*

Tato paṭṭhāya = thence;
since then. *in.*

Dāḷiddiya = poverty. *n.*

Dullabha = rare; diffi-
cult to get. *adj.*

Nānāsattha = various
sciences. *n.*

Nimminivā = having
created. *abs.*

Pakāseti = declares ;
makes known. *v.*

Paṭilabhitvā = having
regained. *abs.*

Paṭihata = being knocked
against. *p.p.*

Panthaka = name of a
monk; *lit.* wayfarer. *m.*

Pavedana = announce-
ment. *n.*

Pipphaliguhā = a cave
named after a pippali
tree. *f.*

Pharitvā = having diffus-
ed. *abs.*

Mahājana = the public.
m.

Yāva = until. *in.*

Ramma = charming. *adj.*

Sākacchā = interview ;
discussion. *f.*

TRANSLATE INTO PALI

USING DERIVATIVES WHERE IT IS POSSIBLE

1. “ At that time the heretical sect of wandering ascetics met together on the fourteenth, fifteenth and eighth day of the half-month, and recited their doctrine.” —*B.T.* 402.

2. “ At that moment Visākhā, then some fifteen or sixteen years of age, came to that place on her way to bathe in the river, being decked in all her ornaments and attended by five hundred maidens.” —*Ibid.* 455.

3. “ Your attendant women came running to this hall, and did not get their garments and ornaments wet. But you did not run at all.” —*Ibid.* 456.

4. “ Then, O priests, I proceeded on my wanderings from place to place, and drew near to Benares, to the deer-park Isipatana, and to where the band of five priests was.” —*Ibid.* 343.

5. “ Now the world in perishing, perishes seven times in succession by fire, and the eighth time by water ; and then again seven times by fire, and the eighth time by water.” —*Ibid.* 329.

6. “ Now after these beings have begun to eat the savoury earth, by degrees some become handsome and some ugly. Then the handsome despised the ugly.” —*Ibid.* 325.

7. “ When thus a long time has elapsed, here and there the ponds of water dry up. Then, one by one the fishes and the turtles also die and are reborn in the Brahma world ; likewise the inhabitants of the hells.” —*Ibid.* 321.

8. “ Such a bird flies in an easterly direction, in a southerly direction, in a westerly direction, in a northerly direction, towards the zenith and to the intermediate quarters, and if it sees land anywhere about it flies thither.” —*Ibid.*

9. “ Now the report that the elder had been murdered by highwaymen spread over all the continent of India, and king Ajātasattu dispatched spies to hunt for them.” —*Ibid.* 223.

10. “ But they could not all agree ; and three of them did not retire from the world. But the remaining four did so, and made the Brahman Koṇḍañña their chief. And these five persons became known as the ‘ Band of Five Elders.’ ” —*Ibid.* 53.

New Words

Agrees = samanunño
bhavati or anujānāti. *v.*

Anywhere about = yattha
katthaci. *in.*

Attendant woman = sevi-
kā ; parivāritthī. *f.*

Begun = āraddha. *p.p.*

By degrees = anukka-
mena. *ad.*

Intermediate quarter =
anudisā. *f.*

Inhabitant of hell = nera-
yika. *m.*

Deer-park = migadāya.
m.

Dispatched = vissajjesi ;
pesesi. *v.*

Drys up = sussati. *v.*

Elapsed = atikkanta.
p.p.

Garments and ornaments
= vatthābharāṇa. *n.*

Gets wet = temeti. *v.*

Handsome = abhirūpa.
adj.

Highwayman = pantha-
ghātaka. *m.*

In succession = paṭipā-
ṭiyā. *ad.*

Land = thala. *n.*

Likewise = tath'eva. *in.*

Meets together = sannipa-
tati. *v.*

Moment = khaṇa. *m.*

One by one = ekeka. *adj.*

Perishing = vinassanta.
pr.p.

Proceeds = sañcarati. *v.*

Recites = sajjhāyati. *v.*

Remaining = avasesa.
adj.; avasiṭṭha. *p.p.*

Report = pavatti. *f.*

Savoury earth = paṭha-
vojā. *f.*

Sect = gaṇa ; nikāya. *m.*

Sixteen years of age =
solasavassika. *adj.*

Spy = carapurisa. *m.*

To hunt = pariyesituṇ.
inf.

Spreads = pattharati. *v.*

Turtle = kacchapa. *m.*

Ugly = virūpa ; dubbaṇ-
ṇa. *adj.*

Wandering ascetic = pa-
ribbājaka. *m.*

Zenith = uddhaṇ. *in.*

THE PRIMARY DERIVATIVES OR KITAKAS

140. Primary derivatives are formed directly from the roots by the adding of certain suffixes. These suffixes are known by the name of *Kita*; hence these derivatives are called *Kitakas*.

A. Both Primary and Secondary derivatives are treated as nouns (*i.e.*, as adjectives and substantives). Some indeclinables, too, are found in them.

B. The difference between the (1) *Primary* and the (2) *Secondary* derivatives is :

(1) The first is a noun or an indeclinable formed with a root + suffix. All participles—being formed with roots + suffixes—are included in this category.

(2) The second is a word formed with a Primary derivative + suffix. This is mostly adjectival in nature.

141. The final vowel of a root, if there are more than one, may be elided before a suffix.

The rules of *sandhi*, assimilation, and strengthening are regularly applied.

142. All *Kitaka* suffixes are divided into (1) *Kiccas* and (2) *Kitas*.

(1) The suffixes, by which the passive participles are formed, are called *Kiccas*. They are few in number.

(2) The suffixes, by which active participles and other nouns expressing an active meaning are formed, are called *Kitas*. They are numerous.

(1) Kicca Suffixes

We treat *Kicca* suffixes first because they are few in number.

-tabba, -anīya, ṇya, ṇiya, -tayya and -icca are *Kiccas*.

143. “ -tabba ” or “ -anīya ” may be annexed to all the roots to form potential participles expressing a passive meaning.

KarA (to do) + tabba = *kattabba* or *kātabba*.

(In one place *r* of the root is assimilated to the first consonant of the suffix ; in the other *r* is elided and the first vowel is lengthened).

KarA + anīya = *karaṇīya* (that should be done).

Su (to hear) + tabba = *sotabba*.

Su + anīya = *savaṇīya* (that should be heard).

(In both places the vowel of the root is strengthened ; and in the second instance the strengthened vowel becomes *av*).

For more examples of this kind see § 73 of the First Book.

144. “ ṇya ” and “ ṇiya ” are suffixed to some roots to form passive participles. (*ṇ* is the sign indicative of strengthening).

A. When the last vowel of the root is elided before *ṇya*, and *ya* of the suffix is connected with the last consonant, both of them undergo a change. With roots ending in *h* (*a*), *y* of the suffix is interchanged with the last consonant of the root.

B. In some roots the final palatal (*c*, *j*), is gutturalized (into *k*, *g*, respectively).

The changes they undergo are :

dhya becomes jjha		
dya	,,	jjha
mya	,,	mma
jya	,,	jjha
gya	,,	gga
cya	,,	kya

Examples

Vada (to say) + nya = vadya = *vajja* (what should be said ; fault ; musical instrument).

Gamu (to understand) + nya = gamya = *gamma* (what should be understood).

Khāda (to eat) + nya = khādyā = *khajja* (what should be eaten ; hard food).

Yuja (to yoke or join) + nya = yojya = *yogga* (what should be yoked ; a chariot ; fitting).

Vaca (to say) + nya = vācya = *vākya* (what should be spoken ; a sentence).

Gaha (to take) + nya = gahya = *gayha* (what should be taken).

Garaha (to despise) + nya = *gārayha* (what should be despised).

C. Nya after the roots ending in ā, i and ī becomes eyya.

Dā (to give) + eyya = *deyya* (what should be given).

Pā (to drink) + eyya = *peyya* (what should be drunk).

Ji (to conquer) + eyya = *jeyya* (what should be conquered).

Nī (to lead) + eyya = *neyya* (what should be led).

Niya

Kara (to do) + niya = *kāriya* (what should be done ; work).

Hara (to carry) + ñiya = *hāriya* (what should be carried).

Mara (to kill) + ñiya = *māriya* (what should be killed).

145. “ -icca ” and “ -tayya ” are suffixed only to form a limited number of words.

Kara + icca = *kicca* (that should be done ; business).

Ar of the root is elided before the suffix.

Ñā (to know) + tayya = *ñātayya* (what should be known).

Paḍa (to go) + tayya = *paṭtayya* (what should be arrived or attained).

Exercise 23

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. Khajja-bhojja-leyya-peyya-vasena catubbidhā honti manussānaṃ āhārā.

2. “ Sace me gataṭṭhāne dhītu doso uppajjati, tumhehi sodhetabbo.”—*Dh. A. i*, 398.

3. “ Patikule vasantiyā nāma anto aggi bahi na niharitabbo ; bahi aggi anto na pavesetabbo ; dadantass’ eva dātabbaṃ ; adadantassa na dātabbaṃ.”—*Ibid. i*, 397.

4. “ Sudassaṃ vajjaṃ aññesaṃ,
Attano pana duddasaṃ.”—*Dhp.* 252.

5. “ Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanetabbā ; yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭigahetvā . . . dhovitvā paṭisāmetabbaṃ.”—*V. i*, 46.

6. “ Kālass’ eva uṭṭhāya upāhanā omuñcitvā . . . dantakatṭhaṇ dātabbaṇ, mukhodakaṇ dātabbaṇ, āsanaṇ paññāpetabban.”—*Ibid.* 46.

7. “ Nāhaṇ taṇ gamanena lokassa antaṇ ñātayyaṇ datṭhayyaṇ pattayyan ti vadāmi.”—*A.* ii, 48.

8. “ Puññaṃ ākaṅkhamānena Deyyaṇ hoti vijānatā.”—*S.* i, 18.

9. Mahāsamudde asaṅkheyyā macchakacchapā, appameyyo udakakkhandho ca atthi.

10. “ Taṇ sutvā itaro: ‘ Bhāriyaṇ vata me sāhasikaṇ ananucchavikaṇ kammaṇ katan’ ti bāhā paggayha kandanto . . . ahosi.”—*Dh.* A. i, 17.

New Words

Ananucchavika = inappropriate. *adj.*

Anta = end. *m.*

Appameyya = immeasurable. *pt.p.*

Asaṅkheyya = innumerable. *pt.p.*; the highest number. *n.*

Ākaṅkhamāna = wishing. *pr.p.*

Upajjhāya = preceptor (to a monk). *m.*

Upāhana = sandals. *m.*

Omuñcitvā = having taken off or removed. *abs.*

Kandanta = crying aloud. *pr.p.*

Khandha = a great mass ; trunk (of a tree). *m.*

Gantabba = should be gone. *pt.p.*

Gamana = going ; walking. *ger.*

Catubbidha = fourfold. *adj.*

Datṭhayya = what should be seen. *pt.p.*

Dantakatṭha = tooth-brush ; a stick to cleanse teeth. *n.*

Duddasa = difficult to see. *adj.*

Dosa = fault ; misdeed. *m.*

Nīharitabba = what should be taken out. *pt.p.*

Paññāpetabba = what
should be prepared.
pt.p.

Paṭiggahetvā = having
received or taken. *abs.*

Paṭisāmetabba = what
should be set in order.
pt.p.

Patikula = husband's
family. *n.*

Pavesetabba = what
should be entered or
taken in. *pt.p.*

Pīta = drunk. *p.p.*

Mukhodaka = water to
wash the face. *n.*

Leyya = (food) what
should be licked. *pt.p.*

Vata = certainly. *in.*

Vijānanta = knowing.
pr.p.

Sāhasika = hasty. *adj.*

Sudassa = easy to see.
adj.

Sodhetabba = what should
be cleared or inquired.
pt.p.

TRANSLATE INTO PALI

1. The work that is to be done today should not be kept for tomorrow.

2. If I am to be killed my children will become orphans.

3. The king whose word should be obeyed is to be respected by all

4. This man can be seen in the town every day.

5. She should be brought to her mother.

6. The virtues of the Exalted One cannot be thought of, nor his wisdom be measured.

7. Again and again the prince tried to raise the bow that could not be moved by any one.

8. Where lives the boy who should not be sent to his father's house ?

9. Innumerable fishes live in the river that can be crossed near the village.

10. Alms should be given to virtuous monks by the laymen and the laywomen.

New Words

<i>Crossable</i> = taranīya. <i>pt.p.</i>	<i>Should be kept</i> = ṭhape- tabba. <i>pt.p.</i>
<i>Killed</i> = mārita. <i>p.p.</i>	<i>Should be obeyed</i> = anu- vattitabba. <i>pt.p.</i>
<i>Layman</i> = upāsaka. <i>m.</i>	<i>Should be sent</i> = pese- tabba. <i>pt.p.</i>
<i>Laywoman</i> = upāsikā. <i>f.</i>	<i>Should be brought</i> = āha- ritabba. <i>pt.p.</i>
<i>Measurable</i> = meyya. <i>adj.</i>	<i>Thinkable</i> = cinteyya. <i>pt.p.</i>
<i>Movable</i> = cālaniya. <i>pt.p.</i>	<i>To raise</i> = ukkhipituṇ. <i>inf.</i>
<i>Orphan</i> = amātāpitika. <i>adj.</i>	
<i>Seen</i> = diṭṭha <i>p.p.</i>	

(2) Kita Suffixes

PRESENT PARTICIPLES

146. “ -nta ” and “ -māna ” may be suffixed to all roots or bases in order to form Present Participles.

The following roots change their forms before some suffixes :—

<i>GamU</i> (to go)	becomes	<i>gaccha</i>
<i>IsU</i> (to wish)	,,	<i>iccha</i>
<i>DisA</i> (to see)	,,	<i>passa</i> , or <i>dakkha</i>
<i>Pā</i> (to drink)	,,	<i>piba</i> or <i>piva</i>
<i>Thā</i> (to stand up)	,,	<i>tiṭṭha</i>
<i>Dā</i> (to give)	,,	<i>dada</i>
<i>Ñā</i> (to know)	,,	<i>jāna</i>
<i>KarA</i> (to do)	,,	<i>kuru</i> or <i>kubba</i>

Gaccha + nta = *gacchanta* (going).

Ichha + nta = *icchanta* (willing or wishing).

Passa + nta = *passanta* (looking ; seeing).

Dissa + māna = *dissamāna* (appearing ; seen).

Tiṭṭha + māna = *tiṭṭhamāna* (standing).

Dada + māna = *dadamāna* (giving).

Jāna + nta = *jānanta* (knowing).

Kuru + māna = *kurumāna* (doing).

(Before -nta kara does not change itself but takes the conjugational sign o).

Kara + o + anta = *karonta* (doing).

Bhava + māna = *bhavamāna* (being).

Bhava is the base formed from *bhū* (to be).

For the declension of these and other present participles see §§ 50 and 51 of the First Book.

PAST PARTICIPLES

147. “ ta, ” “ tavantu ” and “ tāvī ” may be suffixed to all roots to form Past Participles.

In most cases the last consonant (together with the last vowel) is elided before these suffixes, and t of the suffix is sometimes reduplicated.

Bhuja (to eat) + ta = *bhutta* (eaten).

Bhuja + tāvī = *bhuttāvī* (having eaten).

Bhuja + tavantu = *bhuttavantu* (having eaten).

A. As -tavantu and -tāvī are seldom used, we shall here deal only with -ta.

Muca (to free) + ta = *mutta* (released ; freed).

Tapā (to heat) + ta = *tatta* (heated).

Paḍa (to go) + ta = *patta* (arrived ; attained).

Maḍa (to intoxicate) + ta = *matta* (intoxicated).

YujA (to join) + ta = *yutta* (endowed with ; joined).

SupA (to sleep) + ta = *sutta* (slept).

B. Where “ -ta ” is not reduplicated but the end of the root is elided :

KarA (to do) + ta = *kata* (done).

MarA (to die) + ta = *mata* (dead).

ManA (to think) + ta = *mata* (thought ; idea ; known).

HanA (to kill) + ta = *hata* (killed).

GamU (to go) + ta = *gata* (gone).

RamU (to sport) + ta = *rata* (amused ; delighted).

C. Sometimes “ -ta ” undergoes a change together with the last consonant of the root.

(1) s + ta becomes -ṭṭha

DasA (to bite) + ta = *datṭha* (bitten ; stung).

KasA (to plough) + ta = *katṭha* (ploughed).

HasA (to laugh) + ta = *hatṭha* (delighted).

RusA (to be angry) + ta = *rutṭha* (provoked ; angry).

GhusA (to make a noise) + ta = *ghutṭha* (proclaimed).

Ā + kusA (to rebuke) + ta = *akkutṭha* (rebuked).

(2) m + ta becomes -nta

KhamU (to forbear) + ta = *khanta* (forgiven).

SamU (to pacify) + ta = *santa* (calmed).

BhamU (to reel) + ta = *bhanta* (swerving).

DamU (to subdue) + ta = *danta* (subdued).

Pa + kamU (to go) + ta = *pakkanta* (gone).

(3) dh + ta becomes ddha

BudhA (to know) + ta = *buddha* (known ; the person who knows).

Rudha (to obstruct) + ta = *ruddha* (obstructed).

(4) **bh + ta** becomes **ddha**

Labha (to get) + ta = *laddha* (obtained).

Lubha (to covet) + ta = *luddha* (covetous; greedy).

(5) **j + ta** becomes **gga**

Bhaja (to break) + ta = *bhagga* (broken).

Sanj + vija (to be agitated) + ta = *samvigga* (agitated).

(6) Other irregular changes are :

Duha (to milk) + ta = *duddha* (milked).

Ruha (to ascend) + ta = *rūḷha* (ascended).

Majja (to polish) + ta = *maṭṭha* (polished).

Paca (to cook) + ta = *pakka* (cooked).

Vasa (to dwell) + ta = *vuttha* (dwelt).

D. Sometimes **-ta** changes the root before it, and it stands unchanged.

Jana (to produce) + ta = *jāta* (born).

Pā (to drink) + ta = *pīta* (drunk).

Ṭhā (to stand) + ta = *ṭhita* (stood).

Mā (to measure) + ta = *mīta* (measured).

E. **-ta** after some monosyllabic roots neither changes itself nor the root.

Bhū (to be) + ta = *bhūta* (been ; become).

Nī (to lead) + ta = *nīta* (led).

Bhī (to be afraid) + ta = *bhīta* (frightened).

Ñā (to know) + ta = *ñāta* (known).

Yā (to go) + ta = *yāta* (gone).

Ji (to conquer) + ta = *jita* (conquered).

Ci (to collect) + ta = *cita* (collected).

Nhā (to bathe) + ta = *nhāta* (bathed).

(Both **naha** and **nhā** are found in Pali).

148. Much more common and easier way to join “-ta ” to form a participle, is to insert an “ i ” between the root and the suffix.

This is mostly done after the roots ending with a.

PacA (to cook) + ta = *pacita* (cooked).

GahA (to take) + ta = *gahita* (taken).

Khāda (to eat) + ta = *khādita* (eaten).

Maṇḍa (to adorn) + ta = *maṇḍita* (adorned).

KathA (to tell) + ta = *kathita* (told).

Likha (to write) + ta = *likhita* (written).

149. “ -na ” is suffixed to some roots to form past participles. In many places n of the suffix is reduplicated and the last consonant of the root is elided. Sometimes i or ī is inserted between the root and the suffix.

n becomes ṇ when the last consonant of the root is r.

Chida (to cut) + na = *chinna* (cut ; broken).

Chada (to cover) + na = *channa* (covered).

Bhida (to break) + na = *bhinna* (broken).

Ni + sada (to sit) + i + na = *nisinna* (sat).

Tara (to cross) + i + na = *tiṇṇa* (gone ashore).

Pūra (to fill) + na = *punṇa* (full).

Jara (to decay) + i + na = *jiṇṇa* (decayed).

Dā (to give) + i + na = *dinna* (given).

Khī (to exhaust) + na = *khīṇa* (exhausted).

Dī (to be miserable) + na = *dīna* (miserable ; mean).

Lū (to cut) + na = *lūna* (cut ; mowed).

Pa + hā (to eliminate) + ī + na = *pahīna* (eliminated).

Āsa (to sit) + ī + na = *āsīna* (sat).

150. Many of these past participles have two different forms.

Root: paca : *pacita* ; *pakka* (cooked).

„ hara : *harita* ; *haṭa* (carried).

„ vasa : *vasita* ; *vuttha* (lived ; dwelt).

„ ñā : *jānita* ; *ñāta* (known).

„ laga (to adhere) : *lagita* ; *lagga* (adhered).

„ kasa : *kasita* ; *kaṭṭha* (ploughed).

„ tapa : *tāpita* ; *tatta* (heated).

„ pusa (to nurse) : *posita* ; *puṭṭha* (brought up).

„ chida : *chindita* ; *chinna* (cut).

„ dusa (to corrupt) : *dūsita* ; *duṭṭha* (corrupted).

„ puccha (to question) : *pucchita* ; *puṭṭha*
(asked ; questioned).

„ rusa : *rosita* ; *ruṭṭha* (enraged).

„ gupa (to protect) : *gopita* ; *gutta* (protected).

Exercise 24

TRANSLATE INTO ENGLISH

AND POINT OUT THE DERIVATIVES

1. “Sumedhatāpaso iddhimā ti jānantā udakabhinnokāsaṇ sallakkhetvā : ‘ tvaṇ imaṇ ṭhānaṇ alaṇkarohī ’ ti vatvā adaṇsu.”—*J. Nidāna*.

2. “Evaṇ nisinne Bodhisatte sakala-dasasahassacakkavāḷe devatā sannipatitvā . . . Bodhisattaṇ nānappakārāhi thutīhi abhitthuniṇsu.”—*Ibid*.

3. “Yathā pana aññe sattā mātukucchito nikkhamantā paṭikkūlena asucinā makkhita nikkhamanti, na evaṇ Bodhisatto. —*Ibid*.

4. “Aparam pana ekadivasaṇ uyyānaṇ gacchanto tath’ eva devatāhi nimmitaṇ sunivatthaṇ supārutaṇ pabbajitaṇ disvā : ‘Ko nāma eso, sammā?’ ti sārathīṇ pucchi.”—*Ibid.*

5. “Ayaṇ Buddattāya abhinīhāraṇ katvā nipanno ; samijjhissati imassa patthanā ito kappa-satasahassādhi-kānaṇ catunnaṇ asaṅkheyyānaṇ matthake.”—*Ibid.*

6. “Kim me ekena tiṇṇena
Purisenā thāmadassinā ?”—*Buddhavaṃsa.*

7. “Dassanaṇ me atikkante
Sa-saṅghe Lokanāyake
Haṭṭho haṭṭhena cittaṇa
Āsanā vuṭṭhahīṇ tadā.”—*Ibid.*

8. “Ubbiggā tasitā bhītā
Bhantā vyathita-mānasā
Mahājanā samāgama
Dīpaṅkaram upāgamaṇ.”—*Ibid.*

9. “Tattha deva-manussā gandha-mālādīhi pūjaya-mānā : ‘Mahāpurisa, idha tumhehi sadiso añño natthi ; kut’ ettha uttaritaro?’ ti āhaṇsu.”—*J. Nidānakathā.*

10. “Ādittasmiṇ agārasmiṇ
Yaṇ nīharati bhājanaṇ,
Taṇ tassa hoti atthāya ;
No ca yaṇ tattha ḍaḍḍhati.”—*S. i, 31.*

New Words

Atthāya = for the welfare. *Dat. sing.*

Abhitthuni = praised. *v.*

Abhinīhāra = aspiration. *m.*

Asuci = dung; dirt, *m.* ;
impure. *adj.*

Āditta = ablaze, *p.p.*

Uttaritarā = higher ; nobler. *adj.*

Upāgami = came ; approached. *v.*

Ubbigga = agitated. *p.p.*

Okāsa = room ; place. *m.*

Dayhati = is burnt. *v.*

Thāmadassī = one who knows his strength. *m.*

Thuti = praise. *f.*

Dassana = sight. *n.*

Nipanna = laid (himself) down. *p.p.*

Nimmita = created. *p.p.*

Paṭikkūla = disgusting. *adj.*

Matthake = at the end. *loc.*

Lokanāyaka = universal lord, *i.e.*, the Buddha. *m.*

Vyathita = wavering. *p.p.*

Sadisa = equal. *adj.*

Samāgama = having gathered together. *abs.*

Sa-saṅgha = together with the community. *adj.*

Samijjhati = becomes successful. *v.*

Sallakkhetvā = having considered. *abs.*

Sunivattha = well dressed. *p.p.*

Supāruta = well robed. *p.p.*

TRANSLATE INTO PALI

USING PARTICIPLES

1. There were broken houses, fallen trees, dead bodies, and wounded persons in the villages that were near the battlefield.

2. The Blessed One, who came out of the monastery, entered the city through the decorated path, respected, honoured and praised by the people.

3. The young lord saw, as he was driving to the park, an aged man as bent as a roof gable, leaning on a staff, and tottering.

4. The mother of Yasa having gone up to his palace, and not seeing him, went to her husband and said : “ Your son Yasa, householder, has disappeared.”

5. Then the householder thinking that sitting there he would see his son, sitting at the same place, became glad, and having saluted the Blessed One, sat down near Him.

6. “ Then, as he went along, he saw the peasants ploughing, the fields in soiled garments, covered with dust blown by hot winds.”—*Ps.B.* 47.

7. “ All the while she was talking, the Brahmans were beholding the splendour of her teeth . . . and having applauded her speech, they took the gold wreath, and placed it on her head.”—*B.T.* 457.

8. “ The day before she was to depart, the treasurer sat in his room and had his daughter sit by him, and he admonished her, telling the rules of conduct she should adopt when she came to dwell in her husband’s family.”—*Ibid.* 462.

9. “ Migāra the treasurer rode in a conveyance behind the others, and beholding a great crowd of people following, he asked, ‘ Pray, who are these ? ’ ”—*Ibid.* 463.

10. “ So she entered the city standing in her chariot, and showing herself to the whole town.”—*Ibid.* 464.

New Words

Aged = mahallaka ; vuddha. *adj.*

Anointed = abbhañjita.
p.p.

Announces = āroceti. *v.*

Applauds = abhitthavati. *v.*

As he went along = use the locative of “ gacchanta.”

Battle field = yuddhabhūmi. *f.*

Bearing = dhārenta.
pr.p.

<i>Behind</i> = pacchato. <i>in.</i>	<i>Pray</i> (use an addressing word like <i>bho</i> here).
<i>Beholding</i> = passanta. <i>pr.p.</i>	<i>Respected</i> = garukata. <i>p.p.</i>
<i>Blown</i> (by wind) = vāyita.	<i>Roof-gable</i> = gopānasī. <i>f.</i>
<i>Conveyance</i> = yāna. <i>n.</i>	<i>Rules of conduct</i> = sikkhā. <i>f.</i> ; samācāra. <i>m.</i>
<i>Disappeared</i> = antarahita. <i>p.p.</i>	<i>Should be adopted</i> = vat-tetabba. <i>pt.p.</i>
<i>Driving</i> = pājenta. <i>pr.p.</i>	<i>Soiled</i> = malina ; paṅsumakkhita. <i>p.p.</i>
<i>Fallen</i> = patita. <i>p.p.</i>	<i>Splendour of teeth</i> = danta-kalyāṇa. <i>n.</i>
<i>Great crowd</i> = mahāsamūha. <i>m.</i>	<i>Talking</i> = kathenta. <i>pr.p.</i>
<i>Honoured</i> = mānita. <i>p.p.</i>	<i>Telling</i> = vadanta. <i>pr.p.</i>
<i>Leaning on a staff</i> = daṇḍa-parāyaṇa. <i>adj.</i>	<i>Tottering</i> = pavedhamāna. <i>pr.p.</i>
<i>Moves off</i> = apagacchati. <i>v.</i>	<i>Would be fitting</i> = yutta. <i>p.p.</i>
<i>Peasant</i> = gāmika ; jānapadika. <i>m.</i>	<i>Wounded</i> = paharita ; vanita ; khata. <i>p.p.</i>
<i>Praised</i> = abhitthuta ; pasāṇsita. <i>p.p.</i>	

3. PRIMARY DERIVATIVES THAT ARE NOT PARTICIPLES

(These are active and do not denote any particular tense).

151. “ Na ” may be suffixed to transitive roots when there is an object before them.

Kumbhaṇ + kara + ṇa = *kumbhakāra* (potter).

Rathaṇ + kara + ṇa = *rathakāra* (chariot maker ; carpenter).

Ganthaṇ + kara + ṇa = *ganthakāra* (author of a book).

Pattaṇ + gaḥA + ṇa = *pattagāḥa* (bearer of a bowl).

Sukhaṇ + kaṃU + ṇa = *sukhakāma* (seeking comfort).

Tantaṇ + ve + ṇa = *tantavāya* (weaver).

Kammaṇ + kara + ṇa = *kammakāra* (worker ; labourer).

A. Y is inserted between ṇa and the roots ending with a long ā.

Dānaṇ + dā + ṇa = *dānadāya* (alms-giver).

Dhaññaṇ + mā + ṇa = *dhaññamāya* (measurer of corn).

B. Some gerundial nouns too are formed with this suffix.

PacA + ṇa = *pāka* (cooking).

GaḥA + ṇa = *gāḥa* (taking).

Caja + ṇa = *cāga* (leaving ; forsaking).

Hara + ṇa = *hāra* (carrying).

152. -a, -aka, -ana, -āvī, and -tu are suffixed to the roots when there is an object before them.

(1) Suffix -a

Dhammaṇ + dhara + a = *dhammadhara* (learned in the Norm).

Hitaṇ + kara + a = *hitakara* (benefactor ; advantageous).

Dinaṇ + kara + a = *dinakara* (sun ; maker of the day).

Dhanaṇ + gaḥA + a = *dhanuggaḥa* (archer).

Sabbaṇ + dā + a = *sabbada* (donor of everything).

Majjaṇ + pā + a = *majjapa* (drunkard).

When there are nouns in cases other than that of the object before the roots :—

Vane + cara + a = *vanacara* (a forester ; wanderer in forests).

Thale + ṭhā + a = *thalatṭha* (situated or living on the land).

Jale + ṭhā + a = *jalatṭha* (situated in or on the water).

Sirasmiṇ + ruha + a = *siroruka* (hair. *lit.*, grown on the head).

(2) **-aka** (sometimes requires strengthening).

Dā (to give) + aka = *dāyaka* (giver). y is inserted.

Nī (to lead) + aka = neaka = *nāyaka* (leader). e becomes āy.

Kara + aka = *kāraka* (doer).

Su + aka = soaka = *sāvaka* (hearer ; disciple). o becomes āv.

Pu (to clean) + aka = *pāvaka* (fire).

Gaha + aka = *gāhaka* (taker ; bearer).

Yāca + aka = *yācaka* (beggar).

Pāla + aka = *pālaka* (protector).

(3) **Some gerunds are formed with “ -ana.”**

Gaha + ana = *gahana* (taking ; holding).

Nanda (to be glad) + ana = *nandana* (rejoicing).

Bhuja (to eat) + ana = *bhojana* (food ; feeding).

Su + ana = *savaṇa* (hearing).

Paca + ana = *pacana* (cooking).

Bhū + ana = *bhavana* (becoming).

(4) **-āvī**

Bhayaṇ + disa (to see) + āvī = *bhayadassāvī* (one who sees danger). disa becomes dassa.

(5) **-tu**

A. Last consonant of the root before this is sometimes assimilated to t.

Kara + tu = *kattu* (doer ; maker ; author).

Hara + tu = *hattu* (carrier).

Bhara + tu = *bhattu* (supporter ; husband).

Gamu + tu = *gantu* (goer).

Vada + tu = *vattu* (sayer ; speaker).

Mana (to think) + tu = *mantu* (perceiver).

Ñā + tu = *ñātu* (knower).

Dā + tu = *dātu* (giver).

B. Sometimes strengthening of the first vowel occurs.

Chida + tu = *chettu* (cutter).

Ji (to conquer) + tu = *jetu* (conqueror).

Nī + tu = *netu* (leader).

Su + tu = *sotu* (hearer).

C. Affixed to bases :—

Pāle + tu = *pāletu* (protector).

Pālaya + tu = *pālayitu* (protector). *i* is inserted here.

Kāre + tu = *kāretu* (one who causes to do).

Hāre + tu = *hāretu* (one who causes to carry).

Māre + tu = *māretu* (killer).

153. *Ñī* is suffixed to some roots to form the derivatives denoting agent (substantive or adjective).

Chattan + gaha + ñī = *chattagāhi* (bearer of an umbrella).

Annan + dā + ñī = *annadāyī* (giver of rice or food).

Pāpan + kara + ñī = *pāpakārī* (sinner).

Khīran + pā + ñī = *khīrapāyī* (a mammal ; one who drinks milk).

Satatan + kara + ñī = *satatakārī* (constant worker).

Sighan + yā (to go) + ñī = *sīghayāyī* (going quickly).

Dhamman + vada + ñī = *dhammavādī* (preacher ; righteous person).

154. “ Ra ” is suffixed to some roots which are preceded by nouns. R of the suffix disappears together with the last consonant of the root.

(1) Bhuja + gamU + ra = (bhujena gacchatī ti) *bhujago* (one which moves with its coils ; a serpent).

(2) Kuñja + ramU + ra = (kuñje ramatī ti) *kuñjaro* (one which enjoys in the bush ; an elephant).

(3) Kamma + jana + ra = (kammena jāto) *kammajo* (arisen through a previous action).

(4) Paṅka + jana + ra = (paṅke jāto) *paṅkajo* (arisen from the mud ; a lotus).

(5) Thala + jana + ra = (thale jāto) *thalajo* (born or arisen on the land).

(6) Aṇḍa + jana + ra = (aṇḍato jāto) *aṇḍajo* (born from an egg ; a bird or serpent).

Exercise 25

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. “ Te jalatṭhe thalatṭhe ca
Bhujage’ sītikotiyo
Saraṇesu ca sīlesu
Patitṭhāpesi Nāyako.”—*Mahāvamsa. I, 62.*
2. “ Annado balado hoti ;
Vatthado hoti vaṇṇado ;
Yānado sukhado hoti ;
Dīpado hoti cakkhudo.
So ca sabbadado hoti
Yo dadāti upassayaṇ.”—*S. i, 32.*

3. “ Ārāmaropā vanaropā
Ye janā setukārakā,
Dhammaṭṭhā sīlasampannā
Te janā saggaḡāmino.”—*S. i*, 33.
4. “ Gopuraṭṭhā tu Damilā
Khipiṇsu vividhāyudhe,
Pakkaṇ ayogulaṇ c’ eva
Kaṭhitaṇ ca silesikaṇ.”—*Mahāvamsa XX V*, 30.
5. “ Vanacāri pure āsiṇ
Satataṇ vanakammiko,
Patthodanaṇ gaḡetvāna
Kammantaṇ aḡamās’ aḡaṇ.”—*Apa*. 376.
6. “ Atīte Bārāṇasiyaṇ Brahmaḡatte rajjaṇ kārente
Bodhisatto Kāsigaḡake kumbhakāra-kule nibbattitvā
kumbhakāra-kammaṇ katvā putta-dāraṇ posesi.”—
178th *Jātaka*.
7. “ So araṇṇato āḡacchante mālākāre disvā thokaṇ
thokaṇ phāṇita-khaṇḡaṇ datvā uḡuṇkena pāṇiyaṇ
adāsi.”—4th *Jātaka*.
8. “ Uyyānapālo tassa madhu-makkhita-tiṇesu
paluddhabhāvaṇ ṇatvā anukkamena attānaṇ dassesī.”
—14th *Jātaka*.
9. “ Mige anto pavitṭṭhe dvāraṇ pidahiṇsu. Migo
manusse disvā kampaḡano maraṇabhaya-bhīto antoni-
vesanaṇḡaṇe ādhāvati, paridhāvati.”—*Same Jātaka*.
10. Dinakare atthaṇḡacchante nisākare ca udente
raṭṭṭhassa pālako, Buddhassa sāvako, mahārājā yāca-
kānaṇ mahādānaṇ adāsi.

New Words

Attaṅgacchanta = disappearing ; setting (down). *pr.p.*

Antonivesanaṅgaṇa = inner court ; surrounded compound. *n.*

Ayogūla = iron ball. *m.*

Ādhāvati = runs here and there. *v.*

Ārāma = garden. *m.*

Āsim = (I) was. *v.*

Upassaya = house. *m.*

Uyyānapāla = gardener. *m.*

Uḷunka = ladle. *m.*

Kaṭhita = boiling hot. *p.p.*

Kammanta = work. *m.*

Gopuraṭṭha = stood on the gate-tower. *adj.*

Thoka = a little ; small. *adj.*

Dāra = wife. *m.*

Dhammatṭha = righteous. *adj.*

Nisākara = moon. *m.*

Pakka = boiled : heated. *p.p.*

Patthodana = a handful of rice. *m.*

Paridhāvati = runs around. *v.*

Paluddha-bhāva = allure-ment. *m.*

Paviṭṭha = entered. *p.p.*

Posesi = he supported. *v.*

Phāṇita-khaṇḍa = a crystal of candy ; piece of jaggery. *m.*

Balada = giver of the strength. *adj.*

Yānada = giver of conveyance. *adj.*

Ropa = planter. *m.*

Vaṇṇada = giver of complexion. *adj.*

Vanakammika = worker in the forest. *m.*

Satataṃ = constantly ; always. *ad.*

Saggagāmī = one who goes to heaven. *adj.*

Saraṇa = refuge. *n.*

Sīlasampanna = virtuous ; observing the precepts. *adj.*

Silesikā = gum. *f.*

TRANSLATE INTO PALI

USING PRIMARY DERIVATIVES

1. Potters, garland-makers, carpenters, goldsmiths and other artisans lived in olden days not inside the cities but in suburbs outside them.

2. All beings, who live in land or in water, are not able to support their lives without food.

3. Those who give food, clothes and other things to the beggars, are praised by the other people living in those districts.

4. The Blessed One sat on a jewelled throne, given by the Nāga chiefs of Ceylon, when He visited the island.

5. On the next day, when the priests entered the village, they saw that the hall had not been swept, the mats had not been spread, and the drinking water had not been placed.

6. “ But now, surrounded by her children and her children’s children, she walks singing round and round the building.”—*B.T.* 479.

7. “ When Visākhā heard the word ‘ saints ’ she was greatly delighted . . . But when she came to the place where they were eating, and beheld them, she was angry with the treasurer.”—*B.T.* 465.

8. “ Long ago, Ānanda, there was a king, by name Mahā-Sudassana, a king of kings . . . lord of the four quarters of the earth, conqueror, the protector of his people.”—*L.G.B.* 217.

9. “ There they passed the day in paying honour, reverence, respect and homage to the remains of the Exalted One with dancing and hymns, and music, and with garlands and perfumes ; and in making canopies.”—*Ibid.* 229.

10. “ When he had thus spoken the venerable Ānanda said to the wanderer Subhadda : Enough, friend

Subhadda, trouble not the Tathāgata. The Exalted One is weary.”—*Ibid.* 220.

New Words

Artisan = sippī. *m.*

Building = geha ; pāsāda. *m.*

District = padesa. *m.*

Enough = alaṇ. *in.*

Goldsmith = suvaṇṇakāra. *m.*

(Had been) swept = sammajjita ; sammatṭha. *p.p.*

(Had been) spread = atthata. *p.p.*

(Had been) placed = ṭhapita. *p.p.*

Hymn = gīta. *n.*

Jewelled throne = maṇipallaṅka. *m.*

Mat = kilaṇja. *m.*

Not able = asamattha. *adj.*

Paying honour = sakkaronta. *pr.p.*

Paying respect = mānenta. *pr.p.*

Remains (of the Exalted One) = (Tathāgata)-sarīra. *n.*

Round and round = parisamantato. *in.*

Singing = gāyanta. *pr.p.*

Thing = upakaraṇa ; bhaṇḍa. *n.*

To support = bharituṇ. *inf.*

Troubles = viheseti. *v.*

Wanderer = sañcāraka ; paribbājaka. *m.*

Weary = kilanta. *adj.*

4. PRIMARY DERIVATIVES THAT ARE INDECLINABLE

155. “ -tuṇ ” and “ -tave ” are suffixed to the roots or the bases in order to form infinitives. (-tave is employed only in verse).

(1) They are joined with an additional i to the roots ending in a and u.

(2) They are directly added to the roots ending in ā.

(3) The last consonant of some roots is assimilated to t of the suffixes.

(4) Strengthening of the first vowel sometimes takes place before these.

(1) “ -tuṇ ” with an additional i

PacA + i + tuṇ = *pacitum* (to cook).

Khāda + i + tuṇ = *khāditum* (to eat).

Hara + i + tuṇ = *haritum* (to carry).

Dhāvu + i + tuṇ = *dhāvitum* (to run).

(1) Added to the bases

Suṇa + i + tuṇ = *suṇitum* (to hear).

Bujjha + i + tuṇ = *bujjhikum* (to understand).

Jāna + i + tuṇ = *jānitum* (to know).

Chinda + i + tuṇ = *chinditum* (to cut).

(2) After the roots ending in ā

Dā + tuṇ = *dātum* (to give).

Pā + tuṇ = *pātum* (to drink).

Thā + tuṇ = *thātum* (to stand).

Ñā + tuṇ = *ñātum* (to know).

Yā + tuṇ = *yātum* (to go).

Root **kara** becomes **kā** before these ; then it is treated as a root ending in ā.

Kā + tuṇ = *kātum* (to do).

Kā + tava = *kātave* (to do).

(3) Where assimilation occurs and the radical vowel is strengthened :

Kara + tuṇ = *kattum* (to do).

Chida + tuṇ = *chettum* (to cut).

Bhuja + tuṇ = *bhottum* (to eat ; to enjoy).

Paḍa + tuṇ = *pattum* (to arrive or attain).

Hara + tuṇ = *hattum* (to carry).

Vada + tuṇ = *vattum* (to say).

Gamu + tuṇ = *gantum* (to go).

Labha + tuṇ = *laddhum* (to get).

Budha + tuṇ = *boddhum* (to perceive).

In the last two examples both **bh + t** and **dh + t** have become **ddh**.

(4) Where “t” is not doubled and strengthening of the vowel takes place :

Nī + tuṇ = *netum* (to lead or carry).

Ji + tuṇ = *jetum* (to conquer).

Su + tuṇ = *sotum* (to hear).

Hū + tuṇ = *hotum* (to be or become).

156. To the causal bases, and the bases of the seventh conjugation, ending in a, these suffixes are joined with the help of an i. They are directly added to those bases ending in e.

Causal bases

Kāre + tuṇ = *kāretum*.

Kāraya + i + tuṇ = *kārayitum* (to cause to do).

Mārāpe + tuṇ = *mārāpetum*.

Mārāpaya + i + tuṇ = *mārāpayitum* (to cause to kill).

Gāhe + tuṇ = *gāhetum*.

Gāhāpaya + i + tuṇ = *gāhāpayitum* (to cause to take).

Bases of the Seventh Conjugation

Core + tuṇ = *coretum*.

Coraya + i + tuṇ = *corayitum* (to steal).

Pāle + tuṇ = *pāletum*.

Palaya + i + tuṇ = *pālayitum* (to protect or govern).

Dese + tuṇ = *desetum*.

Desaya + i + tuṇ = *desayitum* (to preach).

157. Indeclinable active past participles—or gerunds or absolutives, according to some modern grammarians—are formed with the suffixes -tvā, -tvāna, -tūna, -ya and -tya.

(1) These may be joined to the roots or bases by means of a connecting i.

(2) Sometimes the last consonant of the root is dropped before these.

(3) The final long vowel of a root is sometimes shortened or strengthened before these.

(4) T of the suffixes is dropped or changed together with the last consonant of the root in a few cases.

(1) Joined to the roots by means of i :

PacA + i + tvā = *pacitvā* (having cooked).

KarA + i + tvāna = *karitvāna* (having done).

VandA + i + tūna = *vanditūna* (having bowed down).

(1) Joined to the bases :

BhuñjA + i + tvā = *bhuñjitrā* = (having eaten).

SayA + i + tvāna = *sayitrāna* (having slept).

SuṇA + i + tūna = *suṇitūna* (having heard).

JahA + i + tvā = *jahitrā* (having abandoned).

(2) Where the last consonant is dropped :

KarA + tvā = *katvā* (having done).

HanA + tvā = *hatvā* (having killed).

Bhuja + tvā = *butvā* (having eaten).

PaḍA + tvā = *patvā* (having come or arrived).

CaḥA + tvā = *catvā* (having abandoned).

Chida + tvā = *chetvā* (having cut or broken).

Bhida + tvā = *bhetvā* (having broken or opened).

(3) Final vowel shortened or strengthened :

Dā + tvā = *datvā* (having given).

Nī + tvā = *netvā* (having carried).

Hū + tvā = *hutvā* (having been).

Ñā + tvā = *ñatvā* (having known).

Thā + tvā = *thatvā* (having stood or stayed).

(4) T of the suffix is dropped or changed :

Disa + tvā = *disvā* (having seen).

Labha + tvā = *laddhā* (having got).

(5) Where nothing but the elision of the final vowel of the root has taken place :

Hana + tvā = *hantvā* (having killed).

Mana + tvā = *mantvā* (having thought).

Nī + tvā = *nītvā* (having carried).

Yā + tvā = *yātvā* (having gone).

Pā + tvā = *pātvā* (having drunk).

In gamU + tvā = *gantvā* (having gone) m is changed to n.

158. -ya is assimilated, in many cases, to the last consonant of the root ; it is directly added to the roots ending in a long vowel.

(1) Directly added :

Ā + dā + ya = *ādāya* (having taken).

Pa + hā + ya = *pahāya* (having abandoned).

Ā + nī + ya = *ānīya* (having brought).

Ā + ñā + ya = *aññāya* (having known).

(2) Assimilated with the preceding consonant :

Ā + gamU + ya = *āgamya* = *āgamma* (having come).

Ni + sada + ya = *nisadya* = *nisajja* (having sat).

$\bar{A} + \text{kamu} + \text{ya} = \text{akkamya} = \text{akkamma}$ (having trodden).

$U + \text{pada} + \text{ya} = \text{uppadya} = \text{uppajja}$ (having been born or arisen).

$Upa + \text{labha} + \text{ya} = \text{upalabbhya} = \text{upalabbha}$ (having got).

$Pa + \text{mada} + \text{ya} = \text{pamadya} = \text{pamajja}$ (having delayed ; being negligent).

$\bar{A} + \text{rabha} + \text{ya} = \bar{\text{arabhya}} = \bar{\text{arabbha}}$ (having begun ; on account of : concerning).

$Pa + \text{visa} + \text{ya} = \text{pavisya} = \text{parissa}$ (having entered).

$Vi + \text{bhaja} + \text{ya} = \text{vibhajya} = \text{vibhajja}$ (having divided).

(3) -y is interchanged with the last consonant if the latter is “ h ” :

$\bar{A} + \text{ruha} + \text{ya} = \bar{\text{aruhya}} = \bar{\text{aruyha}}$ (having ascended).

$Gaha + \text{ya} = \text{gahya} = \text{gayha}$ (having taken).

$San + \text{muha} + \text{ya} = \text{sammuhya} = \text{sammuyha}$ (having forgotten).

$Pa + \text{gaha} + \text{ya} = \text{paggahya} = \text{paggayha}$ (having raised or held up).

(4) Sometimes -y is reduplicated :

$Vi + \text{nī} + \text{ya} = \text{vineyya}$ (having removed).

$Vi + \text{ci} + \text{ya} = \text{viceyya}$ (having considered).

159. -tya is always changed to cca together or without the last consonant of the root.

$Upa + \text{hana} + \text{tya} = \text{upahacca}$ (having vexed).

$\bar{A} + \text{hana} + \text{tya} = \bar{\text{ahacca}}$ (having knocked or struck).

$\text{Paṭi} + \text{i (to go or know)} + \text{tya} = \text{paṭicca}$ (following upon ; on account of).

Anu + vīda + tya = *anuvicca* (having known or considered).

Ava + i + tya = *avecca* (having understood).

Upa + i + tya = *upecca* (having come near).

Ni + pada + tya = *nipacca* (having bowed down).

Ni + hana + tya = *nihacca* (having knocked down).

San + kara + tya = *sakkacca* (carefully; respectfully).

Vi + vica + tya = *viricca* (having separated).

Exercise 26

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. “Raññā pana vandite Bhagavantaṃ avanditvā
ṭhātuṃ samattho nāma eko pi Sākiyo nāhosi.”—*J. Nidāna*.

2. Rājā saṃvigga-hadayo hatthena sāṭakaṃ saṇṭha-
pento turita-turitaṃ nikkhamitvā vegena gantvā Bhaga-
vato purato ṭhatvā āha : . . . Kiṃ ettakānaṃ bhikkūnaṃ
na sakkā bhattaṃ laddhun ti saññaṃ karitthā ? ti.”
—*Ibid.*

3. “Andha-bāla-pitaṇṇaṃ nissāya evarūpaṃ Buddhaṃ
upasaṅkamitvā . . . dānaṃ vā dātuṃ dhammaṃ vā
sotaṃ nālatthaṃ ; aññaṃ kattabbaṃ natthi ti manam
eva pasādesi.”—*Dh. A. i, 27.*

4. “Bhikkhū tassa gharadvārena gacchantā taṃ
saddaṃ sutvā vihāraṃ gantvā Satthusantike nisinnā
evam āhaṃsu.”—*Ibid. i, 127.*

5. “Tato so tatiye vasse
Nāgindo Maṇiakkhiko
Upasaṅkamma Sambuddhaṃ
Saha saṅghaṃ nimantayi.”—*Mahāvamsa—i, 71.*

6. “ Bhūsāpetvāna nagaṇ
Gantvā saṅhaṇ nimantiya,
Gharan netvāna bhojetvā
Datvā sāmaṇakaṇ bahuṇ :
Satthārā desito dhammo
Kittako ? ti apucchatha.”—*Ibid.* V. 76.
7. “ Bhavanā abhinikkhamma
Addasaṇ Lokanāyakaṇ.”—*Apa.*
8. “ Sac’ āyaṇ putto tumhe paṭicca jāto, ākāse tiṭ-
ṭhatu ; no ce patitvā maratū ti.”—*J. Kaṭṭhahāri.*
9. Vivicc’ eva kāmehi vivicca akusalehi dhammehi
paṭhamajjhānaṇ upasampajja viharati.
10. “ Sabbe saṅgamma mantetvā
Mālaṇ kubbanti Satthuno.”—*Apa.* 56.

New Words

Addasaṇ = I saw. *v.*

Andha-bāla = very foo-
lish. *adj.*; (*lit.* blindly).

Apucchatha = (he) asked.
v.

Abhinikkhamma = hav-
ing come out. *abs.*

Upasampajja = having
attained or been or-
dained. *abs.*

Upasaṅkamma = having
approached. *abs.*

Ettaka = this much. *adj.*

Evarūpa = of this sort ;
such. *adj.*

Kāma = sensual pleasure.
m.

Kittaka = how much. *adj.*

Kubbati = does. *v.*

Turita-turitam = quick-
ly. *ad.*

Nāginda = Nāga chief.
m.

Nālattham = (I) did not
get. *v.*

Nimantayī = he invited. *v.*

Nimantiya = having in-
vited. *abs.*

Bhavana = mansion. *n.*

Bhūsāpetvā = having
caused to be decorated.
abs.

Mantetvā = having con-
sulted. *abs.*

<i>Vandita</i> = worshipped. <i>p.p.</i>	<i>Saññaṃ karoti</i> = thinks. <i>v.</i>
<i>Vegena</i> = speedily. <i>ad.</i>	
<i>Sanḡamma</i> = having gathered together. <i>abs.</i>	<i>Sāmaṇaka</i> = things that are suitable for the use of monks. <i>adj.</i>
<i>Sanḡhapenta</i> = adjusting. <i>pr.p.</i>	

TRANSLATE INTO PALI

USING PRIMARY DERIVATIVES WHERE IT IS POSSIBLE

1. The farmers having ploughed the field and sowed paddy expected to have a good harvest.

2. All righteous people should make up their minds to do justice even to their enemies.

3. Having found no preceptor in that monastery, the monk approached the Master in order to obtain a topic for meditation.

4. How much money should one have to make a mansion of seven storeys.

5. Having fallen from the top of a tall tree, the lad broke his right arm, but there was none to take him to a physician.

6. I shall make a strong determination to win the hearts of my friends.

7. Calling him a fool and idiot the citizens drove him out of the capital.

8. If you cannot be good, you should at least try not to be bad.

9. Both, in this world and in the next, the sinner having suffered the results of his (evil) actions, courses through *samsāra* for a long time.

10. Leaving off doubt and increasing faith in the Exalted One practise virtues in order to attain Arahats-ship.

New Words

At least = antamaso. *ad.*

Calling (a fool) = (bālo ti) vadantā. *pr.p.*

Capital (city) = rājadhāni. *f.*

Determination, strong = adhiṭṭhāna. *n.*

Doubt = kaṅkhā ; vicikicchā. *f.*

Expects = āgameti. *v.*

Good, bad = (use here) dhammika, adhammika. *adj.*

Harvest = dhaññaphala. *n.*

Having sowed = vapitvā. *abs.*

Having suffered = anubhavitvā ; vinditvā. *abs.*

Idiot = eḷamūga. *m.*

Increasing = vadḍhenta. *pr.p.*

Justice = yutti. *f.*

Leaving off = (use here) vitaritvā. *abs.*

Practises = rakkhati : paṭipajjati. *v.*

Right (arm) = dakkhiṇa- (bāhu). *m.*

Righteous = dhammika. *adj.*

Should have = labhitabba. *pt.p.*

Should make up (the mind) = (cittaṃ) paṇidhi-
tabbaṃ or kātabbaṃ. *pt.p.*

Top = matthaka ; agga. *m.*

Topic for meditation = kammatṭhāna. *n.*

To win the hearts = manañ gahetuṃ.

VOCABULARY

PALI - ENGLISH

ABBREVIATIONS

<i>m.</i>	masculine	<i>pr.p</i>	present participle
<i>f.</i>	feminine	<i>p.p.</i>	past participle
<i>n.</i>	neuter	<i>pt.p</i>	potential participle
<i>3.</i>	of three genders	<i>abs.</i>	absolutive
<i>in.</i>	indeclinable	<i>ger.</i>	gerund
<i>adj.</i>	adjective	<i>ad.</i>	adverb
<i>v.</i>	verb	<i>int.</i>	infinitive

Akaraṇa *ger.* not doing.

Akā *v.* did.

Akkamati *v.* treads upon.

Akkamma *abs.* having trodden upon.

Akkuṭṭha *p.p.* rebuked.

Akkha *adj.* having eyes. (Only in compounds).

Akkharasamaya *m.* science of reading and writing.

Akkhāta *p.p.* told ; preached.

Agāra *n.* house.

Agga *m.* top ; end. *adj.* chief : foremost

Aggala *n.* latch ; cross-bar.

Agghīyati *v.* is esteemed.

Aṅga *n.* limb ; part.

Aṅgarakkhaka *m.* bodyguard.

Aṅgāra *m.* charcoal.

Accanta *adj.* most ; exceeding ; sheer.

Accayena *ad.* after the lapse of
Accha *m.* bear.

Acchindīyati *v.* is plundered.

Ajjatana *adj.* belonging to the present time ; modern.

Ajjhagamā *v.* he attained ; understood.

Ajjhāvasati *v.* dwells.

Ajjhokāsa *m.* open air.

Aññatara *adj.* certain.

- Aññatitthiya *m.* (persons) of other faiths.
 Aññathā *ad.* in another way.
 Aññāya *abs.* having known or understood.
 Aṭṭhakathā *f.* commentary.
 Addhateyya *m.* $2\frac{1}{2}$; three minus a half.
 Addhuḍḍha *m.* $3\frac{1}{2}$; four minus a half.
 Aṇḍaja *m.* bird ; serpent.
 Ataramāna *pr.p.* being un-hurried.
 Atikaṭuka *adj.* very severe.
 Atikkanta *p.p.* far spent ; gone over ; elapsed.
 Atikkamati *v.* surpasses ; goes beyond.
 Atikkāmeti *v.* spends (time).
 Atichatta *n.* special umbrella.
 Atimahanta *adj.* immense.
 Atirocati *v.* outshines.
 Ativisitṭha *p.p.* exquisite.
 Ativuṭṭhi *f.* excess of rain.
 Atisundara *adj.* excellent.
 Attaja *m.* son.
 Attabhāva *m.* state of a being ; personality.
 Attamana *adj.* glad.
 Attha *m.* welfare ; profit ; meaning ; setting ; necessity.
 Atthaṅgama *m.* setting down.
 Atthata *p.p.* spread.
 Attharati *v.* spreads.
 Atthāya *dat. sing.* (of attha) for (the purpose of).
 Atra *ad.* here.
 Atha *in.* thereupon.
 Adinnādāna *n.* theft.
 Addhamāsa *m.* a fortnight.
 Addhā *m.* a long time ; a long path, *ad.* certainly.
 Addhāna *n.* highroad.
 Adhana *adj.* poor.
 Adhikatarussāha *m.* utmost care.
 Adhigacchissa *v.* (he) would have attained.
 Adhigaccheyya *v.* (he) would attain or get.
 Adhiṭṭhāti *v.* resolves ; determines.
 Adhiṭṭhāna *ger.* determination.
 Adhipati *m.* master ; superior.
 Adhirāja *m.* emperor.
 Adhivasati *v.* lives.
 Adhivāsanā *f.* assent ; endurance.
 Anagāriya *n.* homelessness.
 Anattamana *adj.* displeased ; irritated.
 Ananucchavika *adj.* inappropriate.
 Anapāyinī *f.* which does not leave ; not deserting.
 Anariya *adj.* ignoble.
 Anasana *n.* abstinence from food ; fasting.
 Anāgata *m.* future time. *adj.* future.
 Anātha *adj.* destitute.
 Anicca *adj.* impermanent.

Anukaraṇa *ger.* imitation.

Anukkama *m.* order.

Anukkamati *v.* follows.

Anukkamena *ad.* by degrees ;
in order. \

Anugata *p.p.* followed by.

Anugantun *inf.* to accompany.

Anuggaha *m.* help.

Anucchavika *adj.* suitable ; fit.

Anuññāta *p.p.* allowed.

Anutappati *v.* repents.

Anudita *p.p.* not risen.

Anudisā *f.* intermediate quar-
ter.

Anupaddava *adj.* free from
danger.

Anupubbena *ad.* in regular
order ; by degrees ; in due
course.

Anuppatta *p.p.* arrived ; at-
tained.

Anuppadiyamāna *pr.p.* being
given.

Anuppabandha *m.* recurring
series.

Anubandhati *v.* chases.

Anubhavanta *pr.p.* suffering ;
enjoying.

Anumati *f.* assent ; approval.

Anuyuñjati *v.* gives oneself up
to ; practises.

Anuvattitabba *pt.p.* should be
obeyed.

Anuvassaṇ *ad.* year by year ;
annually.

Anuvādeti *v.* translates.

Anuvicca *abs.* having consi-
dered.

Anuvitakketi *v.* ponders.

Anusaya *m.* predisposition.

Anusāsati *v.* advises ; admo-
nishes.

Anusāsana *ger.* admonition.

Anussarati *v.* remembers.

Anussaranta *pr.p.* remember-
ing.

Anūhata *p.p.* not destroyed.

Aneka *adj.* many.

Anta *m.* end.

Antaradhāyati *v.* disappears.

Antarahita *p.p.* disappeared.

Antarāya *m.* danger.

Antare *loc.* among.

Antima *adj.* final.

Antogāma *n.* inner village.

Antovassa *n.* (time within)
the rainy season.

Anvaddhamāsaṇ *ad.* once a
fortnight.

Anveti *v.* follows.

Apakāra *m.* injury ; mischief.

Apakkanta *p.p.* gone away.

Apakkamati *v.* deviates.

Apagacchati *v.* moves off ;
departs.

Apagata *p.p.* removed.

Apaciti *f.* reverence.

Apacināti *v.* diminishes ; makes
less.

Apadatā *f.* feetlessness.

Apanīta *p.p.* removed.

Aparabhāge *loc.* afterwards.

Aparādha *m.* crime.

Apākaṭa *adj.* unknown.

Api *in.* even ; also.

Apidhāna *n.* lid.

Apeti *v.* moves aside.

Appaka *adj.* few (in quantity).

Appaṭipuggala *adj.* unrivalled.

Appatīta *p.p.* vexed.

Appassuta *adj.* ignorant.

Appoṭhenta *pr.p.* clapping hands.

Abbuda *m.* contention ; (*lit.* tumour).

Abbūḷha *p.p.* drawn out ; removed.

Abbha *n.* cloud.

Abbhañjita *p.p.* annointed.

Abbhantara *n.* inner part.

Abbhācikkhana *n.* slandering.

Abbhuggantvā *abs.* having jumped up.

Abbhuyyāti *v.* marches against.

Abbhokāsa *m.* open air.

Abhavi *v.* became ; was.

Abhavissā *v.* (he) would have been.

Abhikkantatara *adj.* more brilliant.

Abhikkamati *v.* proceeds.

Abhijjhālu *adj.* covetous.

Abhiññāta *p.p.* distinguished : well-known.

Abhiṇhaṇ *ad.* often ; not seldom.

Abhitthavati *v.* applauds.

Abhitthuta *p.p.* praised.

Abhitthunāti *v.* praises.

Abhidhamma *m.* special doctrine.

Abhidhāvati *v.* runs against.

Abhinandati *v.* finds pleasure in ; rejoices ; approves of.

Abhinikkhamati *v.* leaves (the household life) ; renounces.

Abhinīharati *v.* brings forth.

Abhinīhāra *m.* aspiration.

Abhipīlita *p.p.* oppressed ; ailing.

Abhimukha *adj.* facing : opposite. *n.* presence.

Abhiramati *v.* enjoys.

Abhirati *f.* delight.

Abhiramanta *pr.p.* enjoying.

Abhirūpa *adj.* handsome.

Abhirūhana *ger.* ascending ; mounting ; embarking.

Abhivaddhati *v.* increases.

Abhivādeti *v.* salutes ; bows down.

Abhisambujjhati *v.* attains the perfect knowledge.

Abhisambodhi *f.* perfect knowledge.

Amātāpitika *adj.* orphan.

Ambho *in.* (a particle used in addressing equals).

Aya *m.n.* iron.

Ayopelā *f.* iron-safe.

Ayya *m.* lord ; noble person.

Ara *n.* spoke.

Araha *adj.* worthy.

Arahatta *n.* the highest stage of the Path ; sainthood.

Arahanta *m.* saint.

Ariya *m.* noble person ; one who has attained the Path.

Ariyasacca *n.* Noble Truth.

Aroga *adj.* healthy.

Alattha *v.* (he) got.

Alabbhaneyya *adj.* unobtainable.

Alañ *in.* enough.

Allīna *adj.* clinging.

Avajānāti *v.* despises.

Avatthā *f.* occasion.

Avamāneti *v.* despises.

Avarodhaka *m.* besieger.

Avasarati *v.* comes to ; arrives at ; enters.

Avasiṭṭha *p.p.* remaining ; left over.

Avasitta *p.p.* besprinkled.

Avaharati *v.* steals.

Avāṅsira *adj.* head downward ; headlong.

Avāpurīyati *v.* is opened.

Avidita *p.p.* unknown.

Avidūra *adj.* near.

Avisesaṇ *adj.* alike.

Avecca *abs.* having understood.

Avera *m.* friendliness. *adj.* benevolent.

Asakkonta *pr.p.* unable.

Asakkhi *v.* he was able.

Asaṅkheyya *adj.* innumerable.

Asappurisa *m.* wicked person.

Asi *v.* (thou) art.

Asuci *m.* dirt ; excreta. *adj.* impure.

Asnāti *v.* eats.

Assattha *m.* fig tree.

Assabhaṇḍaka *n.* horse-trappings. *m.* a groom.

Assama *m.* hermitage.

Assasālā *f.* stable.

Assāda *m.* taste ; enjoyment.

Assāsa *m.* consolation ; breathing in.

Assosi *v.* he heard.

Ahata *p.p.* new ; (*lit.* not spoiled or soiled).

Ahāsi *v.* carried ; took by force.

Ahosi *v.* he was.

Ākaṅkhamāna *pr.p.* desiring ; wishing.

Ākiṇṇa *p.p.* full of ; scattered with.

Ākirati *v.* scatters over.

Ākiranta *pr.p.* pouring.

Ākoṭeti *v.* knocks on or at.

Āgacchanta *pr.p.* coming.

Āgata *p.p.* come. *ger.* coming.

Āgantuka *m.* stranger.

Āgantukāma *adj.* willing to come.

Āgamana *ger.* arrival.

Āgameti *v.* expects.

Ācariya *m.* teacher.

Ācikkhati *v.* says ; informs.

Āṇatta *p.p.* bidden.

Āṇā *f.* command.

Āṇāpeti *v.* bids.

Ātapa *m.* heat of the sun.

Ādāya *abs.* having taken.

Ādi *m.* beginning. *in.* et cetera ;
(*lit.* beginning with).

Āditta *p.p.* ablaze.

Ādhāvati *v.* runs here and there.

Āhipacca *n.* lordship ; domination.

Ānantarika *adj.* immediately following.

Āniya *abs.* having brought.

Ānubhāva *m.* power.

Āpānamaṇḍala *n.* drinking or banqueting hall.

Āpāyika *adj.* pertaining to hell.

Ābādha *m.* sickness.

Ābharāṇa *n.* ornament.

Āmanteti *v.* calls ; addresses.

Āyatana *n.* sphere of sense.

Āyasmantu *adj.* venerable ;
(*lit.* having a long life).

Āraddha *p.p.* begun.

Ārabbha *abs.* having begun.

Ārāma *m.* garden.

Ārūḷha *p.p.* ascended ; embarked.

Ārogya *n.* health.

Ārocetabba *pt.p.* should be informed.

Āroceti *v.* announces.

Ārohana *ger.* ascending.

Ālinda *m.* terrace.

Āvasathāgāra *n.* resthouse.

Āvahāti *v.* brings.

Āvāheti *v.* brings a woman in marriage.

Āvuṇāti *v.* fixes on to ; strings.

Āvuso *in. voc.* brethren.

Āsanna *adj.* near.

Āsaya *m.* abode.

Āsiñcati *v.* sprinkles ; pours.

Āsiñcanta *pr.p.* sprinkling ; pouring.

Āsīna *p.p.* seated.

Āha *v.* said ; told.

Āhacca *abs.* having struck.

Āharitabba *pt.p.* should be brought.

Āharāpeti *v.* causes to bring.

Icchati *v.* wishes.

Icchanta *pr.p.* wishing ; desiring.

Icchita *p.p.* wanted.

Itṭha *adj.* agreeable.

Iṇa *n.* debt.

Iti *in.* thus.

Itthaṇ *in.* thus.

Iddhibala *n.* supernatural power.

Iddhimantu *adj.* possessed of supernatural power.

Indriya *n.* sense.

Iha *in.* here.

Ukkā *f.* torch ; meteor.

Ukkāsitvā *abs.* having coughed.

Ukkujjeti *v.* turns upward.

Ukkhipati *v.* raises ; throws up

Uggaṇhāpeti *v.* teaches.

Uggaṇhitukāma *adj.* willing to learn.

Ugghoseti *v.* shouts out.

Uccināti *v.* selects.

Ucchindati *v.* cuts off ; breaks up ; destroys.

Uju *adj.* straight ; honest.

Uṭṭhahati *v.* rises ; stands up.

Uṭṭhāya *abs.* having risen.

Utugūṇa *m.* climate.

Uttama *adj.* noble ; highest ; greatest.

Uttamaṅga *m.* head ; (*lit.* the highest limb).

Uttaritara *adj.* higher ; nobler.

Uttariṇ *ad.* further.

Udapādi *v.* it arose.

Udaya *m.* increase ; rise.

Udariya *n.* undigested food (in the stomach).

Uddhapāda *adj.* feet upward.

Uddhaṇ *ad.* zenith.

Upakāra *m.* help.

Upakkama *m.* means ; expedience.

Upakkamati *v.* strives.

Upakkiliṭṭha *p.p.* dirty.

Upagacchati *v.* reaches.

Upacināti *v.* collects ; gathers.

Upajjhāya *m.* preceptor.

Upaṭṭhāka *m.* servitor.

Upaṭṭhāna *n.* attending ; nursing.

Upaṭṭhita *p.p.* approached ; attended.

Upatthambheti *v.* supports ; helps.

Upaddava *m.* danger ; harm.

Upanagara *n.* suburb.

Upanayhati *v.* wraps in.

Upanisīdati *v.* sits near.

Upanissāya *abs.* depending on.

Upanīta *p.p.* represented ; presented to.

Upanīyati *v.* is brought near.

Upaparikkhanta *pr.p.* enquiring ; inspecting.

Upamāna *n.* comparison.

Upari *in.* over ; overhead.

Upalabbha *abs.* having got.

Upalimpeti *v.* bedaubes ; smears.

Upavāda *m.* blaming.

Upasaṅkanta *p.p.* approached.

Upasaṅkamanta *pr.p.* approaching.

Upasaṅkamitvā *abs.* drawing near.

Upasampadā *f.* acquiring ; accomplishment ; higher ordination.

Upasevanā *f.* pursuit.

Upassaya *m.* abode ; dwelling.

Upasevati *v.* associates ; takes (medicine).

Upahacca *abs.* having vexed.

Upāgāmi *v.* approached ; came.

Upāsaka *m.* layman ; devotee.

Upāsikā *f.* female devotee ; laywoman.

Upāhana *m.* sandals.

Upecca *abs.* having approached.

- Uposathakamma *n.* observance of 8 precepts.
 Uppajja *abs.* having been born.
 Uppajjissa *v.* (he) would have been born.
 Uppanna *p.p.* born; arisen.
 Uppādita *p.p.* produced; raised.
 Ubbigga *p.p.* agitated.
 Ubhayathā *ad.* in both ways.
 Ummagga *m.* tunnel; wrong path.
 Uyyāna *n.* park; garden.
 Uyyojeti *v.* sends away.
 Ura *m.n.* breast.
 Uraga *m.* serpent.
 Ussava *m.* festival.
 Ussahati *v.* endeavours; attempts; strives.
 Ussahanta *pr.p.* trying.
 Ussāpeti *v.* raises.
 Ussāraṇā *f.* causing to move back.
 Uluṅka *m.* ladle.
 Ekaka *adj.* lonely; single.
 Ekakkhattuṇ *ad.* once.
 Ekakkhika *adj.* one-eyed.
 Ekacca *adj.* some.
 Ekadhā *ad.* in one way.
 Ekamantaṇ *ad.* aside.
 Ekaṇsena *ad.* in all probability.
 Ekībhāva *m.* unity.
 Ekeka *adj.* one by one; each.
 Ettaka *adj.* this much.
 Eva *in.* only.
 Evam eva *in.* just so.
 Evarūpa *adj.* of this sort.
 Evaṇ *in.* thus; as follows.
 Eḷamūga *m.* idiot.
 Okāsa *m.* place; room; space.
 Okirati *v.* strews; scatters.
 Okirāpeti *v.* causes to scatter.
 Okkamati *v.* goes down into; falls into (sleep, etc.).
 Ogha *m.* torrent.
 Oja *m.n.* splendour; sap.
 Ojavantu *adj.* rich in sap; nourishing.
 Otaranta *pr.p.* getting down.
 Otāra *m.* chance; slip; fault.
 Odhi *m.* limit.
 Onamati *v.* bends down.
 Onīta *p.p.* removed from.
 Obhāsa *m.* lustre; light.
 Omuñcati *v.* takes off (shoes, etc.); unfastens.
 Orasa *adj.* self-begotten.
 Olambīyati *v.* is hung.
 Ovaraka *m.* apartment.
 Osāna *adj.* final; (osāne = finally).
 Kaṅkhā *f.* doubt.
 Kacavara *m.* refuse.
 Kacchapa *m.* turtle.
 Kañcuka *m.* mantle.
 Kaṭacchu *m.* spoon.
 Kaṭṭha *p.p.* ploughed.
 Kaṭhita *p.p.* boiling hot.
 Kaṇiṭṭha *adj.* younger; youngest.
 Katipaya *adj.* few; several.

Kattabba *pt.p.* fit to be done.

Kattun *inf.* to do.

Kathenta *pr.p.* talking ; saying.

Kanaka *n.* gold.

Kantanta *pr.p.* spinning.

Kantāra *m.* desert.

Kandanta *pr.p.* crying aloud.

Kappa *m.* aeon.

Kappeti *v.* caparisons ; cuts ; with *jīvikaṇ* = gains a livelihood.

Kama *m.* order ; method.

Kampati *v.* trembles ; shivers.

Kampamāna *pr.p.* trembling.

Kampeti *v.* shakes ; causes to flutter.

Kambala *m.n.* blanket.

Kamma *n.* action.

Kammakkhaya *m.* exhaustion of karma.

Kammaṭṭhāna *n.* topic for meditation.

Kammanta *m.* business ; work.

Karaṇḍa *m.* casket.

Karahaci *in.* perhaps ; sometimes.

Karīyati *v.* is done.

Karoti *v.* performs.

Kasana *ger.* ploughing.

Kasita *p.p.* ploughed.

Kasmā *in* why.

Kahaṇ *ad.* where.

Kahāpaṇa *m.* a gold coin (value of which was about Re. 1.50 or 2s).

Kāṇa *adj.* blind (in one eye).

Kātabba *pt.p.* fit to be done.

Kātave *inf.* to do.

Kāma *m.* sensual pleasure.

Kāmaṇ *ad.* surely ; certainly.

Kāyika *adj.* bodily.

Kāraka *m.* doer.

Kārita *p.p.* caused to be built.

Kāriya *n.* business.

Kāresi *v.* caused to do or to be built.

Kālass *eva* = early.

Kāsāva *n.* orange-coloured garment. *adj.* dyed with reddish yellow.

Kāsika *adj.* make in Kāsi (territory).

Kikī *f.* blue jay.

Kicca *n.* work ; business.

Kiñci *in.* something.

Kiṇīyati *v.* is bought.

Kittaka *adj.* how much.

Kiṇ su *in.* an interrogative particle.

Kilañja *m.* mat.

Kilanta *p.p.* weary ; fatigued.

Kuñjara *m.* elephant.

Kuṇḍikā *f.* pitcher.

Kuṇī *adj.* crooked-handed.

Kudācanaṇ *in.* sometimes.

Kuppamāna *pr.p.* being angry or irritated.

Kumuda *n.* white water-lily.

Kumbhakāra *m.* potter.

Kurumāna *pr.p.* doing.

- Kulaputta *m.* clansman ; son of a respectable family.
 Kulaparivaṭṭa *n.* generation.
 Kusa *m.* a kind of fragrant grass.
 Kusala *adj.* clever. *n.* merit.
 Kūjita *p.p.* resounding with.
 Kūṭa *n.* peak ; sledge hammer.
 Kūpa *m.* well.
 Kokila *m.* cuckoo.
 Koṭṭhaka *m.* a closet ; an enclosure.
 Ko ci (*indefinite pronoun*) someone.
 Kosalla *n.* cleverness.
 Kriyā *f.* action ; verb.
 Khacita *p.p.* studded with.
 Khajja *n.* hard food ; sweet-meat.
 Khajjati *v.* is eaten.
 Khajjopanaka *m.* fire-fly.
 Khaṇa *n.* moment.
 Khaṇḍa *m.* piece.
 Khata *p.p.* dug ; wounded.
 Khattiya *m.* warrior. *adj.* of the warrior caste.
 Khanta *p.p.* forgiven.
 Khandha *m.* great mass ; trunk (of a tree, etc.).
 Khandhāvāra *m.* camp.
 Khalu *in.* indeed.
 Khāṇu *m.* stump.
 Khādita *p.p.* eaten.
 Khinna *p.p.* disappointed.
 Khipati *v.* hurls ; casts away ; throws.
 Khipanta *pr.p.* sneezing.
 Khīṇa *p.p.* exhausted.
 Khīrapāyāsa *m.* milk-rice.
 Kheda *m.* despair.
 Khepetvā *abs.* having wasted.
 Gajjanta *pr.p.* roaring.
 Gaṇa *m.* crowd ; sect.
 Gaṇika *adj.* having a following.
 Gaṇikā *f.* courtesan.
 Gaṇhāti *v.* takes.
 Gantabba *pt.p.* should be gone.
 Ganthakāra *m.* author.
 Ganthāvali *f.* literature.
 Gandha *m.* odour.
 Gandhodaka *n.* scented water.
 Gabbha *m.* chamber ; embryo.
 Gamana *ger.* going ; walking.
 Gayha *pt.p.* should be taken.
 Garahita *p.p.* despised.
 Garukātabba *pt.p.* should be respected.
 Garukata *p.p.* (being) respected.
 Garugabbhā *f.* pregnant (woman).
 Gahana *ger.* hold ; a grasp.
 Gā mavāsī *m.* villager.
 Gāmika *m.* peasant ; villager.
 Gāyati *v.* sings.
 Gāyanta *pr.p.* singing.
 Gārava *m.* respect ; heaviness ; homage.
 Gāha *ger.* hold ; taking.
 Gāhaka *m.* bearer ; taker.
 Gāhāpeti *v.* causes to take.

- Gimhika *adj.* belonging to or suited for summer.
- Gilāna *adj.* sick *m.* a patient.
- Gilānūpama *adj.* similar to a patient.
- Gihī *m.* layman.
- Gīta *n.* song ; singing ; hymn.
- Gutta *p.p.* protected.
- Gelañña *n.* sickness.
- Geha *m.n.* house ; building.
- Gocara *m.* food ; object ; (*lit.* a pasture).
- Gotamī *f.* a woman of the Gotama clan.
- Gopānasī *f.* roof-gable.
- Gopita *p.p.* protected.
- Gopura *n.* gate tower.
- Gopeti *v.* guards ; protects.
- Ghaṭaka *m.* small water pot.
- Ghanaṇ *ad.* thickly.
- Gharāvāsa *m.* household life.
- Ghātika *adj.* mixed with ghee.
- Ghuṭṭha *p.p.* proclaimed.
- Ca *in.* and ; also.
- Cakkamagga *m.* path of a chariot (wheel).
- Cakkaratana *n.* wheel-gem.
- Cakkavattī *m.* universal monarch.
- Cakkavāḷa *m.* rock that encircles the world.
- Cakkāyudha *n.* disc ; sceptre-javelin.
- Cajati *v.* abandons ; leaves.
- Cajīyati *v.* is avoided or left.
- Catukka *n.* a group of four ; crossing of roads.
- Catubbidha *adj.* fourfold.
- Candana *n.* sandalwood.
- Camārī *m.* yak.
- Cara *m.* spy.
- Caranta *pr.p.* walking ; travelling.
- Carita *n.* life ; living.
- Calati *v.* moves ; totters.
- Cavati *v.* passes away ; dies.
- Cāga *m.* charity. *ger.* forsaking.
- Cārikā *f.* journey ; wandering.
- Cālaniya *p.p.* could be moved.
- Cita *p.p.* collected.
- Citaka *m.* pyre.
- Citta *adj.* spotted ; variegated.
- Cintayitvā *abs.* having thought.
- Cintā *f.* thought.
- Cinteyya *pt.p.* should be thought ; thinkable.
- Ciraṇ *ad.* a long time.
- Cīvara *n.* robe (of a monk).
- Cīyati *v.* is collected.
- Cuṇṇeti *v.* powders.
- Ceta *m.n.* thought.
- Cetiya *n.* pagoda ; shrine.
- Cetiyaṅgaṇa *n.* platform around a shrine.
- Cetopasāda *m.* gratification (of heart).
- Cora *m.* robber.
- Chadḍeti *v.* throws away.
- Chaṇa *m.* festival.
- Chanda *m.n.* metrics.

Channa *p.p.* covered.
 Chavi *f.* upper skin.
 Chaḷabhiññā *f.* six forms of
 higher knowledge.
 Chaḷaṅsa *adj.* hexagonal.
 Chādeti *v.* conceals ; covers ;
 thatches with.
 Chijjati *v.* is cut or broken.
 Chettu *m.* cutter.
 Chettuṇ *inf.* to cut.
 Jaṭiya *m.* an ascetic with mat-
 ted hair.
 Jaṭila *same as* jaṭiya.
 Jaṇṇumatta *adj.* knee-deep.
 Jana *m.* a person ; people.
 Janatā *f.* populace.
 Janapada *m.* country ; territory.
 Jambudīpa *m.* India.
 Jarā *f.* decay ; old age.
 Jalanta *pr.p.* blazing ; shining.
 Jalita *p.p.* glowing.
 Java *m.* speed.
 Jahāti *v.* abandons.
 Jahāra *v.* he has left.
 Jahitvā *abs.* having left ; leav-
 ing.
 Jāta *p.p.* born ; come into
 existence.
 Jāti *f.* birth ; sort ; kind.
 Jānapadika *m.* peasant.
 Jānanta *pr.p.* knowing.
 Jāyati *v.* arises ; comes into
 existence.
 Jāyā *f.* wife.
 Jiṇṇa *p.p.* decayed.

Jita *p.p.* conquered.
 Jinanta *pr.p.* conquering.
 Jināti *v.* wins.
 Jīva *m.* life.
 Jīvikā *f.* livelihood.
 Jīvita *n.* life.
 Jeyya *pt.p.* should be con-
 quered.
 Jotanta *pr.p.* glowing.
 Jhāna *n.* trance ; meditation.
 Jhāpita *p.p.* burnt.
 Jhāma *adj.* charred.
 Jhāyati *v.* ponders ; burns.
 Ñatvā *abs.* having known.
 Ñāṇa *n.* knowledge.
 Ñātayya *pt.p.* should be known.
 Ñāti *m.* relation.
 Ñātu *m.* knower.
 Ṭhapita *p.p.* placed.
 Ṭhapetabba *pt.p.* should be
 kept.
 Ṭhapeti *v.* places ; keeps.
 Ṭhapetvā *abs.* having kept ;
 excepting ; barring.
 Ṭhātuṇ *inf.* to stand.
 Ṭhāna *n.* place ; position.
 Ḍayhati *v.* is burnt.
 Takkika *m.* logician.
 Taṇḍulika *m.* rice-merchant.
 Taṇhā *f.* lust ; thirst.
 Tato nidānaṇ *ad.* on that
 account.
 Tatta *p.p.* heated.
 Tattaka *adj.* that much ; of
 the same amount.

- Tathā *in.* just so.
 Tathāgata *m.* the Buddha (*lit.* Thus-gone).
 Tathā pi *in.* even so ; but.
 Tath 'eva *in.* likewise ; similarly.
 Tad eva = same thing.
 Tanoti *v.* extends ; expands.
 Tantavāya *m.* weaver.
 Tapa *m.n.* religious austerity.
 Tapamāna *pr.p.* shining.
 Tapassī *m.* hermit.
 Tapodhana *m.* monk (*lit.* rich in asceticism).
 Tama *m.n.* darkness.
 Tamba *m.* brass. *adj.* brown.
 Tambūla *n.* betel (leaf).
 Taya *n.* a triad.
 Taraṇīya *pt.p.* crossable.
 Taramāna *pr.p.* crossing.
 Tasmā *in.* therefore.
 Tāta *m.* son ; father.
 Tādisa *adj.* such.
 Tāpasa *m.* hermit.
 Tāpita *p.p.* heated.
 Tārakā *f.* star.
 Tārā *f.* star.
 Tālapaṇṇa *n.* palmyra leaf ; ola.
 Tāvataka *adj.* that much.
 Tika *n.* a triad.
 Titti *f.* satisfaction.
 Titthiya *m.* heretical teacher. *adj.* heretical.
 Tipiṭakapāli *f.* the Buddhist Canon (having three baskets or portions).
 Tuṭṭha *p.p.* glad.
 Tuṇhī *in.* silent.
 Tutta *n.* a pike for guiding elephants.
 Turitaṇ *ad.* quickly.
 Turiya (-bhaṇḍa) *n.* musical instrument.
 Teja *m.n.* heat.
 Tejassī *m.* brilliant.
 Temeti *v.* makes wet.
 Tela *n.* oil.
 Telika *m.* dealer in oil.
 Thanapa *m.* infant.
 Thala *n.* land.
 Thalaja *adj.* born on the land.
 Thāma *m.* strength.
 Thuti *f.* praise.
 Thūla *adj.* gross.
 Thera *m.* elder (monk).
 Thoka *adj.* a little ; few.
 Thomenta *pr.p.* praising.
 Dakkhiṇa *adj.* southern ; right (side).
 Daṭṭhaya *pt.p.* should be seen.
 Daḍḍha *p.p.* burnt.
 Daṇḍadīpikā *f.* torch.
 Daṇḍika *adj.* having a stick.
 Danta *p.p.* subdued.
 Dantakaṭṭha *n.* tooth-brush ; a stick to clean teeth with.
 Damiḷa *adj.* Tamil.
 Dameti *v.* subdues.
 Dayā *f.* kindness.

Dayālu *adj.* compassionate.

Dassana *ger.* sight ; seeing.

Dasseti *v.* shows.

Dassenta *pr.p.* showing.

Dahara *adj.* young.

Daḷha *adj.* tight ; firm.

Daḷidda *adj.* poor.

Dānapati *m.* liberal donor.

Dāyaka *m.* donor ; giver.

Dāyāda *m.* inheritance.

Dāra *m.* wife.

Dāraka *m.* child.

Dāliddiya *n.* poverty.

Dāru *n.* wood.

Dārumaya *adj.* wooden.

Diguṇa *adj.* twofold.

Dija *m.* bird ; a brahmin.

Dijagaṇa *m.* flock of birds.

Diṭṭha *p.p.* seen

Dinakara *m.* sun.

Dibba *adj.* divine ; heavenly ;
celestial.

Dibbati *v.* plays.

Diyaddha *m.* $1\frac{1}{2}$; two minus a
half.

Dissanta *pr.p.* appearing.

Digharatta *n.* a long time.

Dīna *adj.* (*p.p.*) mean ; miser-
able.

Dukkara *adj.* difficult.

Dukkhita *p.p.* miserable.

Duggandha *m.* bad smell.

Duṭṭa *p.p.* corrupted ; wicked.

Duddasa *adj.* difficult to see.

Duddha *n.* milk. *p.p.* milked.

Dubbanna *adj.* ugly.

Dubbala *adj.* feeble.

Dubbalya *n.* feebleness.

Dubbinīta *p.p.* ill-trained.

Duma *m.* tree.

Durakkhāta *p.p.* badly preach-
ed.

Dullabha *adj.* rare.

Duvidha *adj.* of two kinds.

Dussa *n.* clothe.

Dussati *v.* vexes.

Dussīla *adj.* of bad character.

Dūta *m.* envoy ; messenger.

Dūrato *in.* from afar.

Dūsita *p.p.* corrupted.

Deyya *pt.p.* (thing) that should
be given.

Deva *m.* god ; sire.

Devadūta *m.* heavenly messen-
ger.

Dēvasika *adj.* daily.

Devāyatana *n.* temple (dedi-
cated to a deity).

Desanā *f.* discourse.

Desenta *pr.p.* preaching.

Deha *m.n.* body.

Dovārika *m.* gate-keeper.

Dosa *m.* fault ; misdeed ; anger.

Dohaḷa *m.* longing of a preg-
nant woman.

Dvaya *n.* a pair.

Dvika *n.* a pair.

Dvikkhattuṇ *ad.* twice.

Dhaja *m.* streamer ; banner.

Dahajālu *adj.* full of streamers.

Dhaññaphala *n.* harvest.
 Dhanuggaha *m.* archer.
 Dhamma *m.* Norm.
 Dhammakathika *m.* preacher
 of the Norm.
 Dhammacakkhu *n.* eye of
 wisdom.
 Dhammatṭha *adj.* righteous.
 Dhammarāja *m.* king of right-
 ousness.
 Dhammāsana *n.* pulpit.
 Dhammika *adj.* righteous.
 Dhaṅsati *v.* falls from ; sinks
 down.
 Dhātu *f.* relic ; element.
 Dhārā *f.* blade (of a weapon) ;
 torrent.
 Dhārenta *pr.p.* bearing.
 Dhunāti *v.* shakes ; destroys.
 Dhuvan *ad.* sure ; surely.
 Dhovana *ger.* washing.
 Nagara *n.* town ; city.
 Nagaravāsī *m.* citizen.
 Nagga *adj.* naked.
 Naṅgala *n.* plough.
 Naṅguṭṭha *n.* tail.
 Nacca *n.* dance.
 Naccati *v.* dances.
 Natṭha *p.p.* lost.
 Nandana *ger.* rejoicing.
 Nabha *m.n.* sky.
 Namassaniya *pt.p.* should be
 worshipped.
 Namassamāna *pr.p.* worship-
 ping.
 Nava *adj.* fresh.

Navakathā *f.* novel.
 Nahuta *n.* ten thousand.
 Nāgara *m.* citizen. *adj.* belong-
 ing to a city.
 Nāṭakitthī *f.* dancing girl.
 Nāgarika *m.* townsman. *adj.*
 belonging to a town.
 Nāṭikā *f.* actress.
 Nātha *m.* lord. *adj.* able.
 Nānappakāra *adj.* various ; of
 different kinds.
 Nānā *in.* various.
 Nānāvanna *adj.* of various
 colours ; multi-coloured.
 Nābhi *f.* nave ; hub.
 Nāyaka *m.* leader.
 Nāvika *m.* sailor.
 Nāvikī *f.* woman sailor.
 Nikāya *m.* sect ; herd ; flock.
 Nikkujjita *p.p.* turned down-
 ward.
 Nikkhamati *v.* departs ; goes
 out.
 Nikkhami *v.* he set forth ; depart-
 ed.
 Nikkhitta *p.p.* placed ; kept.
 Nikhaṇīyati *v.* is buried.
 Nikhāta *p.p.* dug out.
 Nikhila *adj.* whole.
 Nikhilavijjālaya *m.* university.
 Nigacchati *v.* undergoes.
 Nigaṇṭha *m.* naked ascetic.
 Niggata *p.p.* departed.
 Nigrodha *m.* banyan tree.
 Nicaya *m.* heaping up.
 Nidahita *p.p.* deposited.

Nidhīyati *v.* is deposited.

Nindati *v.* despises.

Nipanna *p.p.* lying down.

Nipuna *adj.* skilful.

Nipphanna *p.p.* made ; conditioned.

Nibaddhaṇ *adj.* always.

Nibbatta *p.p.* born ; arisen.

Nibbattati *v.* is born ; comes into existence.

Nibbatteti *v.* produces.

Nibbāṇa *n.* the *summum bonum* of the Buddhists.

Nibbindati *v.* becomes disgusted.

Nibbuta *p.p.* tranquilised ; peaceful.

Nimanteti *v.* invites.

Nimittapāṭhaka *m.* sooth-sayer.

Nimmala *adj.* stainless.

Nimmita *p.p.* created.

Nimmināti *v.* creates.

Niyāmita *p.p.* allotted.

Niyāmeti *v.* assigns.

Niyojēti *v.* commissions.

Niyyati *v.* is led.

Niyyāti *v.* goes out.

Niyyānika *adj.* leading to (salvation).

Niraya *m.* hell.

Niravasesa *adj.* entire.

Niruttara *adj.* unparalleled ; making no reply.

Niroga *adj.* healthy.

Nivattha *p.p.* clad.

Nivāretuṇ *inf.* to avoid ; to stop.

Nivāsāpetuṇ *inf.* to cause to be robed.

Nivāseti *v.* wears ; puts on a dress.

Nivāsetvā *abs.* having clad or robed (oneself).

Nivedeti *v.* informs.

Nivesana *n.* house ; lodging.

Nisajja *abs.* having sat.

Nisākara *m.* moon.

Nisinnaka *adj.* sitting.

Nissāya *in.* on account of ; concerning ; depending on.

Nissita *p.p.* connected with.

Nissitaka *adj.* dependent.

Nissenī *f.* ladder.

Nihacca *abs.* having knocked down.

Nīca *adj.* inferior.

Nītigantha *m.* law-book.

Nīyati *v.* is carried.

Nīla *adj.* blue ; dyed with blue.

Nīvaraṇa *n.* hindrance (to the progress of mind).

Nīharitabba *pt.p.* should be taken out or ejected.

Nīharitvā *abs.* having ejected.

Nūnaṇ *in.* certainly.

N'eka *adj.* many.

Netvā *abs.* having carried.

Nepuñña *n.* skill.

Nemi *f.* tyre.

Neyya *pt.p.* should be carried or understood.

Nerayika *adj.* born in or doomed to hell.

No *ce in.* else ; if not.

Nhāta *p.p.* bathed.

Pakāseti *v.* declares ; proclaims ; expresses.

Pakāsetuṇ *inf.* to manifest ; to declare.

Pakka *p.p.* boiled, heated ; ripe.

Pakkanta *p.p.* gone.

Pakkāmi *v.* went away.

Pakkosāpeti *v.* sends for.

Pakkositvā *abs.* having called near.

Pakkhālet *v.* washes ; rinses.

Pakkhipati *v.* puts in.

Paggharati *v.* oozes.

Paṅkaja *n.* lotus.

Paccassosi *v.* replied.

Paccakkhaṇ *ad.* face to face ; directly.

Paccantima *adj.* remote.

Paccāgacchati *v.* comes back.

Paccājāta *p.p.* born.

Paccuggamana *n.* going forth to meet.

Paccuṭṭheti *v.* rises from a seat.

Paccupaṭṭhāpeti *v.* regains (memory).

Pacchato *in.* behind.

Pacchima *adj.* western ; last.

Pajānāti *v.* knows clearly.

Pañcadasī *f.* 15th day of the month.

Pañña *adj.* wise.

Paññāpetabba *pt.p.* should be prepared.

Paññatta *p.p.* prepared ; laid down (rules, etc.)

Paññāvuddhi *f.* increase of wisdom.

Pañha 3. question.

Patākā *f.* flag.

Paṭikkamati *v.* retires ; goes back.

Paṭikkūla *adj.* disgusting.

Paṭikkhipati *v.* refuses.

Paṭikkhipana *ger.* refusal.

Paṭigaṇhāti *v.* accepts.

Paṭicca *in.* on account of.

Paṭicchanna *p.p.* covered with ; concealed.

Paṭicchāpesi *v.* handed over.

Paṭijāni *v.* promised.

Paṭiññā *f.* consent ; promise.

Paṭinissajjati *v.* gives up.

Paṭinivattati *v.* returns ; comes back.

Paṭipajjati *v.* practises.

Paṭipucchati *v.* asks again.

Paṭibhāti *v.* comes to one's mind.

Paṭiyatta *p.p.* prepared ; made ready.

Paṭiyādeti *v.* prepares.

Paṭirāja *m.* hostile king.

Paṭiladdhuṇ *inf.* to attain.

Paṭilabhati *v.* regains, attains.

Paṭivacana *n.* reply.

Paṭivedeti *v.* informs.

Paṭivedha *m.* attainment ; insight.

Paṭisaṅkharoti *v.* repairs.

Paṭisallīna *p.p.* gone into solitude.

Paṭisāmeti *v.* puts in order.

Paṭihata *p.p.* knocked against.

Paṭṭhāya *in.* beginning from ; since.

Paṭhiyati *v.* is read.

Paṇidahati *v.* longs for ; aspires to.

Paṇīta *adj.* delicious ; excellent.

Paṇḍicca *n.* erudition.

Paṇḍitācariya *m.* professor.

Pattharati *v.* spreads.

Patthitaṭṭhāna *n.* destination.

Pathika *m.* traveller.

Padakkhiṇā *f.* circum-ambulation.

Padaso *in.* word by word.

Padika *m.* pedestrian.

Paduṭṭha *p.p.* corrupt.

Padesa *m.* district ; province.

Padhaṅsiya *adj.* able to be violated.

Padhāna *adj.* chief ; foremost.

Panti *f.* line.

Payojayati *v.* makes use of ;
employs ; engages.

Payojayissā *v.* had (he) engaged
or employed.

Parakkama *m.* effort.

Parakkamati *v.* strives ; endea-
vours.

Paraṇ *ad.* after.

Paraloka *m.* other world.

Parājeti *v.* vanquishes.

Parābhava *m.* disgrace ; ruin.

Parāmasati *v.* touches ; deals
with.

Parikkhitta *p.p.* surrounded.

Parikkhīṇa *p.p.* exhausted.

Parikkhepa *m.* encircling ; sur-
rounding.

Paricarati *v.* serves ; attends on.

Paricāraka *m.* attendant.

Paricārikā *f.* maid.

Pariccajati *v.* abandons.

Paricchindati *v.* marks out.

Parijānāti *v.* knows perfectly.

Paridahanta *pr.p.* wearing ;
clothing.

Paridevamāna *pr.p.* weeping.

Paridhāvati *v.* runs around.

Paridhāvana *ger.* running
around.

Parinibbāti *v.* finally passes
away.

Parinibbāna *n.* final passing
away.

Paripunṇa *p.p.* completely
filled ; full to the brim.

Paripūra *adj.* complete.

Paribbaya *m.* expense ; cost ;
provision.

Paribbājaka *m.* wandering
ascetic.

Paribhāsati *v.* abuses ; reviles.

Paribhuñjitvā *abs.* having par-
taken of.

Pariyāṭaka *m.* pilgrim ; wan-
derer.

Pariyāya *m.* method ; manner ;
synonym.

Pariyesati *v.* searches.

Pariyesamāna *pr.p.* seeking.

Pariyodapanā *f.* purification ;
cleansing.

Pariyodapetabba *pt.p.* should
be cleansed.

Parivajjeti *v.* avoids ; removes.

Parivattati *v.* turns round ;
revolves.

Parivattanta *pr.p.* turning
round.

Parivatteti *v.* rolls ; translates.

Parivārīyati *v.* is accompanied.

Parivāreti *v.* surrounds.

Parivisati *v.* feeds ; serves while
eating.

Parivuta *p.p.* followed by ;
surrounded.

Parisamantato *in.* all around.

Parisā *f.* company.

Parisodheti *v.* cleanses.

Pariharati *v.* uses ; bears.

Parihāyati *v.* dwindles ; de-
creases.

- Parodati *v.* weeps.
 Palāyati *v.* flees.
 Palāla *n.* straw.
 Paluddhabhāva *m.* alluredness.
 Pallanka *m.* sofa ; cross-legged sitting.
 Pavatṭeti *v.* rolls.
 Pavattati *v.* lasts.
 Pavatti *f.* report ; news ; existence.
 Paviṭṭha *p.p.* entered.
 Pavisīyati *v.* is entered.
 Pavissa *abs.* having entered.
 Pavuccati *v.* is said.
 Pavedana *n.* announcement.
 Pavedhamāna *pr.p.* tottering ; trembling.
 Paveseti *v.* allows to enter or takes in.
 Pasattha *p.p.* excellent, praised.
 Pasanna *p.p.* clear ; joyful.
 Pasayha *abs.* forcibly.
 Pasāda *m.* gratification ; gladness ; love.
 Pasādeti *v.* gladdens ; converts makes clear.
 Pasādetvā *abs.* having converted or gladdened.
 Pasāretvā *abs.* having stretched.
 Pasibbaka *m.* purse.
 Pasīdati *v.* becomes clear or glad.
 Passati *v.* sees ; views.
 Passanta *pr.p.* beholding.
 Passituṇ *inf.* to see.
 Paharati *v.* strikes ; attacks.
 Paharīyati *v.* is attacked.
 Pahāya *abs.* having abandoned or left.
 Pahīna *p.p.* eliminated.
 Pahoṭi *v.* is able.
 Pāka *ger.* cooking.
 Pākaṭa *adj.* well-known ; manifest ; famous.
 Pākāra *m.* rampart.
 Pācana *n.* goad.
 Pājenta *pr.p.* driving.
 Pāṭava *m.* expertness.
 Pāṭihāriya *n.* miracle.
 Pāṇaka *m.* living being ; insect.
 Pāṇī *m.* being.
 Pātukāma *adj.* wishing to drink.
 Pātubhūta *p.p.* manifested.
 Pāturahosi *v.* manifested (one-self).
 Pāto 'va *in.* early.
 Pāpa *adj.* sinful.
 Pātheyya *n.* provisions for a journey.
 Pānaka *n.* syrup.
 Pāpuṇāti *v.* attains ; comes to.
 Pāpuṇissa *v.* (he) would have attained or come to.
 Pāmokkha *m.* leader ; head.
 Pāmojja *n.* joy.
 Pāyeti *v.* causes to drink or suck.
 Pālaka *m.* protector ; watcher.
 Pālana *ger.* protection ; observation.
 Pāletu *m.* protector.

- Pāvaka *m.* fire.
 Pāsa *m.* snare.
 Pāsādika *adj.* lovely.
 Pāheti *v.* causes to send.
 Piṭṭha *n.* back ; surface.
 Pidhāna *n.* lid.
 Pitusantaka *adj.* paternal.
 Pipāsita *p.p.* thirsty.
 Piya *adj.* beloved ; dear.
 Pivati *v.* drinks.
 Pihita *p.p.* shut.
 Pīṭhaka *n.* small chair.
 Pīta *p.p.* drunk.
 Pīti *f.* pleasure ; delight.
 Puggala *m.* person.
 Puṅgava *m.* chief bull.
 Pucchati *v.* asks.
 Pucchita *p.p.* asked ; questioned.
 Puññakamma *n.* meritorious deed.
 Puṭṭha *p.p.* brought up ; nourished ; questioned.
 Puṇḍarīka *n.* white lotus.
 Puṇṇa *p.p.* full.
 Puṇṇamī *f.* full moon day.
 Puttaka *m.* little son.
 Puttima *adj.* one who has sons.
 Puthujjana *m.* uneducated person.
 Punappunāṇ *in.* again and again.
 Punabbhava *m.* rebirth.
 Pubbaṇha *m.* forenoon.
 Pubbe *loc.* before.
 Purakkhatvā *abs.* having in front.
 Puratthima *adj.* eastern.
 Purā *in.* in olden days.
 Purātana *adj.* olden ; ancient.
 Purima *adj.* first ; former.
 Puretaraṇ *ad.* beforehand.
 Pūti *adj.* putrid ; foul.
 Pūreti *v.* fills.
 Pema *m.* love.
 Pemaṇīya *adj.* dear.
 Peyya *n.* drink.
 Pesetabba *pt.p.* should be sent.
 Peseti *v.* dispatches ; sends.
 Pesetvā *abs.* having sent.
 Potaka *m.* young one.
 Potthaka *m.* book.
 Potthakālaya *m.* library.
 Pothenta *pr.p.* dashing ; hitting ; striking.
 Posāvanika *n.* fee for bringing up.
 Posita *p.p.* brought up ; nourished.
 Poseti *v.* brings up ; nourishes.
 Pharati *v.* suffuses ; diffuses.
 Phalika *m.* crystal.
 Phāṇita *n.* treacle.
 Phāṇita-khaṇḍa *m.* crystal of candy.
 Phāleti *v.* splits ; tears.
 Phenā *n.* foam.
 Phenila *adj.* frothy.
 Bajjhati *v.* is bound.

- Baddha *p.p.* yoked ; tied ; bound.
 Bandhana *n.* bond.
 Babbhūva *v.* has been.
 Bala *n.* strength ; army ; force.
 Balakkāra *m.* force ; violence.
 Bavhābādha *adj.* much ailing ; sickly.
 Bahukkhattuṇ *ad.* many times.
 Bahudhā *ad.* in many ways.
 Bahuso *ad.* almost.
 Bahussuta *adj.* learned.
 Bālisika *m.* fisherman ; angler.
 Bāhusacca *n.* learnedness ; much learning.
 Buddha *p.p.* enlightened ; the Enlightened One.
 Buddhatta *n.* enlightenment.
 Buddhasāsana *n.* Buddhism.
 Buddhuppāda *m.* time when a Buddha appears.
 Bojjhaṅga *m.* factor of enlightenment or knowledge.
 Boddhuṇ *inf.* to perceive.
 Bodhipakkhiya *adj.* belonging to enlightenment.
 Bodhisatta *m.* a being destined to attain Buddhahood.
 Brahmacariyā *f.* celibacy ; continence.
 Bhagavantu *m.* the Blessed One.
 Bhagga *p.p.* broken.
 Bhaṭa *m.* soldier.
 Bhaṇḍa *n.* ware ; goods.
 Bhaṇḍāgārika *m.* treasurer.
 Bhatti *f.* devotion.
 Bhadra *adj.* good ; worthy.
 Bhante *voc.* Rev. Sir !
 Bhaya *n.* fear.
 Bharati *v.* supports.
 Bharavāhī *m.* bearer of a burden.
 Bhavana *n.* mansion. *ger.* becoming.
 Bhavamāna *pr.p.* becoming.
 Bhavitabba *pt.p.* ought to be.
 Bhāgiṇeyya *m.* sister's son.
 Bhājana *n.* vessel.
 Bhājita *p.p.* divided.
 Bhājeti *v.* shares ; divides, distributes.
 Bhātika *m.* brother.
 Bhāveti *v.* develops.
 Bhāsati *v.* says.
 Bhāsita *p.p.* said ; *ger.* saying.
 Bhikkhunī *f.* nun.
 Bhikkhusaṅgha *m.* community of monks.
 Bhijjati *v.* is broken.
 Bhisā *n.* sprout or root of lotus.
 Bhīta *p.p.* afraid ; frightened.
 Bhīyo *in.* more.
 Bhuja *m.* hand.
 Bhujaga *m.* serpent.
 Bhutta *p.p.* eaten ; enjoyed.
 Bhūta *p.p.* been ; become.
 Bhūmika *adj.* having storeys (*in compounds*).
 Bhūmibhāga *m.* a plot of land.

Bhūyati *v.* is becoming.
 Bhūsāpetvā *abs.* having caused to decorate.
 Bhūsita *p.p.* decked.
 Bhedana *ger.* breach.
 Bhesajja *n.* medicine.
 Bho *in.* my dear !
 Bhoga *m.* property.
 Bhogī *m.* a wealthy person ; serpent.
 Bhojana *n.* food ; feeding.
 Bhojīyati *v.* is fed.
 Makuṭa *n.* crown.
 Makkatā *m.* monkey.
 Makkhita *p.p.* smeared with.
 Maggapaṭipanna *p.p.* journeying.
 Maṅgala *adj.* auspicious ; (*in compounds*) royal ; *n.* (marriage) ceremony.
 Maccha *m.* fish.
 Majjapa *adj.* drunkard ; one who uses strong drinks.
 Majjha *m.* the middle.
 Majjhima *adj.* central ; middling.
 Mañcaka *m.* couch ; small bed.
 Maññati *v.* thinks.
 Maṭṭha *p.p.* polished ; smoothed ; smooth.
 Maṇḍapa *m.* pavilion.
 Maṇḍita *p.p.* adorned.
 Maṇḍūka *m.* frog.
 Mata *p.p.* dead ; known ; *n.* idea ; thought.
 Matakadoṇi *f.* coffin.

Matakalebara *n.* corpse.
 Matta *p.p.* intoxicated.
 Mattikā *f.* clay.
 Mattikāmaya *adj.* made of clay ; earthen.
 Matthaka *m.* top ; head.
 (Matthake *loc.* over).
 Maddati *v.* tramples ; crushes ; subdues.
 Manasikaroti *v.* keeps in mind.
 Manussatta *n.* humanity.
 Manoti *v.* thinks ; perceives.
 Manomaya *adj.* mental.
 Manta *m.* charm.
 Mantu *m.* perceiver.
 Mantetvā *abs.* having consulted.
 Mala *n.* dirt ; rust ; refuse.
 Malina *adj.* soiled ; dirty.
 Mahattama *adj.* greatest.
 Mahanta *adj.* huge ; large.
 Mahapphala *adj.* bringing great results.
 Mahallaka *adj.* aged ; *m.* old person.
 Mahājana *m.* the public.
 Mahājānika *adj.* undergone a great loss.
 Mahānisaṃsa *adj.* greatly beneficial.
 Mahāmagga *m.* highway ; main road.
 Mahāraha *adj.* costly ; much valuable.
 Mahita *p.p.* honoured.
 Mahisa *m.* buffalo.

- Mahesī *f.* queen.
 Maṇsa *n.* flesh.
 Mā *in.* a particle used in prohibition ; don't.
 Māgadha *adj.* born in or belonging to Magadha.
 Māgadhika *adj.* belonging to Magadha.
 Māṇavaka *m.* lad.
 Māṇavī *f.* lass.
 Mānasa *n.* mind.
 Mānasika *adj.* mental.
 Mānita *p.p.* honoured.
 Mānenta *pr.p.* paying respect.
 Mārita *p.p.* killed.
 Mārīyati *v.* is slain.
 Māretabba *pt.p.* should be killed.
 Māretu *m.* killer.
 Mālādāma *m.* wreath (of flowers).
 Mālīka *adj.* having a garland.
 Māluta *m.* wind.
 Māhisa *n.* flesh of buffalo.
 Migadāya *m.* deer-park.
 Micchādiṭṭhika *m.* heretic ; *adj.* heretical.
 Mināti *v.* measures.
 Mita *p.p.* measured.
 Mithubheda *m.* dissent among themselves.
 Mukhavatṭi *f.* edge.
 Muccati *v.* becomes free.
 Muṭṭhimatta *adj.* a handful.
 Mutta *p.p.* freed ; released ; *n.* urine.
 Muduka *adj.* soft.
 Musā *in.* lie ; falsehood.
 Muhutta *m.* a minute.
 Muḷāla *n.* edible root of lotus kinds.
 Mūla *n.* root ; cause.
 Mūḷha *p.p.* gone astray ; foolish.
 Meṇḍa *m.* sheep.
 Mettacitta *n.* loving heart.
 Medhāvī *m.* wise man.
 Meyya *pt.p.* measurable.
 Meraya *n.* liquor, fermented.
 Mokkha *m.* deliverance ; release ; emancipation.
 Yañña *m.* sacrifice.
 Yattha *in.* wherever.
 Yattha katthaci *in.* anywhere.
 Yathā *in.* just as.
 Yathābhirantaṇ *ad.* as long as one pleases.
 Yamaka *adj.* twin.
 Yasa *m.* fame ; glory.
 Yasagga *m.* highest fame.
 Yasassī *adj.* famous.
 Yācita *p.p.* begged ; asked or requested by.
 Yāta *p.p.* gone.
 Yāti *v.* goes.
 Yāna *n.* conveyance.
 Yāma *m.* a watch of the night.
 Yāva (tāva) *in.* until.
 Yāvataka *adj.* as much as.
 Yuga *n.* pair.

Yugala *n.* pair.
 Yujjhati *v.* fights; fights a battle or war.
 Yutta *p.p.* endowed with.
 Yutti *f.* justice.
 Yuddha *n.* war.
 Yuddhabhūmi *f.* battle-field.
 Yojita *p.p.* yoked; commissioned with.
 Yogga *n.* vehicle.
 Yojana *n.* a league (*i.e.*, about 7 miles); harnessing.
 Yojāpetvā *abs.* having caused to harness.
 Yodha *m.* warrior ; soldier.
 Yoniso *in.* according to insight.
 Rakkhati *v.* safeguards ; protects.
 Rakkhanta *pr.p.* watching ; protecting.
 Raja *m.n.* dust.
 Rajata *n.* silver.
 Rajatamaya *adj.* made of silver.
 Rajana *n.* dye.
 Rajja *n.* kingship ; kingdom.
 Rajokiṇṇa *p.p.* full of dust.
 Rajja *n.* realm ; reign.
 Rajjakāla *m.* reign.
 Rajjābhiseka *m.* coronation ; appointment to the kingship.
 Raṭṭha *n.* country.
 Rata *p.p.* delighted ; attached.
 Ratana *n.* jewel ; precious thing.
 Ratanattaya *n.* the three precious objects (*viz.*, the Buddha, His Doctrine and the community).

Rathakāra *m.* carpenter.
 Ramanīya *adj.* delightful.
 Ramanīyākārena *ad.* delightfully.
 Ramma *adj.* delightful ; charming.
 Rava *m.* noise.
 Ravati *v.* screams.
 Ravamāna *pr.p.* making a noise.
 Rasa *m.* taste.
 Raha *m.n.* secret.
 Raho *ad.* in secrecy.
 Rāja *m.* king.
 Rājakumāra *m.* prince.
 Rājadūta *m.* envoy.
 Rājadhāni *f.* metropolis ; capital (city).
 Rājabhavana *n.* palace.
 Rāji *f.* range.
 Rājisi *m.* royal sage.
 Ruṭṭha *p.p.* provoked ; angry.
 Ruddha *p.p.* obstructed ; besieged.
 Rundhitvā *abs.* having obstructed or trapped.
 Rūpasiri *f.* beauty.
 Rūhati *v.* grows.
 Rūlha *p.p.* ascended.
 Rogī *m.* sick.
 Rogupaddava *m.* calamity by disease.
 Ropa *m.* planter.
 Ropita *p.p.* planted.
 Rosita *p.p.* enraged.

- Lakunṭaka *adj.* dwarf.
 Lagga *p.p.* adhered ; attached.
 Laṅkika *adj.* born in Ceylon.
 Laddha *p.p.* obtained.
 Laddhuṇ *inf.* to obtain.
 Labuja *n.* bread-fruit.
 Labbhati *v.* is got.
 Labhati *v.* attains ; gets ; receives.
 Labhanta *pr.p.* receiving.
 Lahutā *f.* lightness.
 Lābha *m.* gain.
 Likhita *p.p.* written.
 Luddaka *m.* hunter.
 Luddha *p.p.* covetous ; miserly.
 Lūna *p.p.* cut ; mowed.
 Leṇa *n.* cave ; secure place.
 Leyya *n.* (food) that should be licked.
 Lokanāyaka *m.* lord of the universe ; the Buddha.
 Lokika *adj.* worldly.
 Lokaia *adj.* worldly.
 Loṇika *adj.* salted ; saltish.
 Lohita *n.* blood.
 Lohitavaṇṇa *adj.* crimson.
 Vaca *m.n.* word ; saying.
 Vajjīyati *v.* is avoided.
 Vadḍhati *v.* grows ; increases.
 Vadḍhanta *pr.p.* growing ; increasing.
 Vadḍhāpesi *v.* caused to increase.
 Vadḍhenta *pr.p.* bringing up ; causing to grow ; increasing.
 Vaṇita *p.p.* wounded.
 Vaṇiyati *v.* is wounded.
 Vaṇṇa *m.* colour ; complexion.
 Vaṇṇita *p.p.* praised ; commented ; commended.
 Vajja *n.* fault.
 Vattanta *pr.p.* existing ; (vattante *loc.* during).
 Vattetabba *pt.p.* should be adopted.
 Vatthābharana *n.* apparel.
 Vata *in.* certainly.
 Vattuṇ *inf.* to say.
 Vadanta *pr.p.* telling ; saying.
 Vadhū *f.* woman ; daughter-in-law.
 Vanacara *m.* forester.
 Vanantara *n.* dense forest.
 Vanappati *m.* lord of the forest ; a tree which bears fruit without flowers.
 Vandita *p.p.* worshipped.
 Vapati *v.* sows.
 Vammī *m.* clad with armour.
 Vaya *m.n.* age ; expense.
 Vayohara *adj.* snatching the life.
 Vara *adj.* noble.
 Vasala *m.* low-caste man.
 Vassasata *n.* century.
 Vassāna *m.* rainy season.
 Vassika *adj.* belonging to or suited for the rainy season.
 Vahanta *pr.p.* bearing.
 Vākya *n.* sentence.
 Vācasika *adj.* verbal.

Vācāla *adj.* talkative ; garrulous.

Vāḍita *n.* music.

Vāḍeti *v.* sounds (a musical instrument).

Vāma *adj.* left.

Vāyati *v.* blows ; smells.

Vāyamanta *pr.p.* trying.

Vāyita *p.p.* blown (by wind) ; woven.

Vāra *m.* turn ; (dve vāre = twice).

Vāritaka *adj.* betrothed. *m.* lover.

Vāladhi *m.* tail.

Vāsa *m.* residence. *m.n.* clothe.

Vāsita *p.p.* scented.

Vāsī *m.* dweller.

Vāsīyati *v.* is perfumed.

Vāhana *n.* vehicle.

Vāhanāgāra *m.n.* garage.

Vikati *f.* sort ; kind.

Vikirati *v.* scatters about.

Vikirāpeti *v.* causes to scatter.

Vigacchati *v.* departs.

Vighāṭana *ger.* unfastening.

Vicikicchā *f.* doubt.

Vicitta *p.p.* diversified ; ornamented.

Viceyya *abs.* having considered.

Vijahitvā *abs.* casting off.

Vijātā *f.* (a woman) who has given birth to a child.

Vijānana *n.* knowledge , recognition.

Vijānāti *v.* knows ; understands.

Vijānanta *pr.p.* knowing.

Vijjati *v.* is ; exists.

Vitakkenta *pr.p.* pondering.

Vitānā *m.n.* canopy.

Vitta *n.* wealth.

Vitthārāpeti *v.* causes to explain.

Viditvā *abs.* having known.

Vidhūma *adj.* smokeless.

Vinaya *m.* discipline ; disciplinary code.

Vinassati *v.* perishes ; disappears.

Vinassanta *pr.p.* perishing.

Vināsita *p.p.* destroyed.

Vināseti *v.* destroys ; squanders.

Vinicchayāmacca *m.* judge.

Vineyya *abs.* having removed ; or dispelled.

Vindati *v.* suffers ; gets.

Vipatti *f.* misfortune.

Vipula *adj.* great ; immense.

Vippamutta *p.p.* released.

Vibhajati *v.* divides.

Vibhajja *abs.* having divided.

Vibhatta *p.p.* divided.

Vimāna *m.n.* mansion.

Viya *in.* as if ; as it were.

Viraja *adj.* passionless ; free from dust.

Virati *f.* abstinence.

Viramati *v.* abstains.

Virūpa *adj.* ugly.

- Vilapamāna *pr.p.* lamenting.
 Vilimpāpeti *v.* causes to be toiletted.
 Vilepana *n.* toilet ; unguent.
 Vivāheti *v.* gives away a woman in marriage.
 Vivicca *abs.* having separated or discriminated.
 Vividha *adj.* various.
 Visa *n.* poison.
 Visārada *adj.* unconfused ; bold.
 Visāla *adj.* huge.
 Viṣiṭṭha *p.p.* distinguished ; diversified.
 Viṣiṭṭākārena *ad.* magnificently.
 Visuddhi *f.* purity.
 Viṣuṇ karonta *pr.p.* separating.
 Viṣuṇ viṣuṇ *ad.* severally.
 Vissajjeti *v.* dispatches ; distributes ; spends ; explains ; releases.
 Vissajjetuṇ *inf.* to release.
 Vihaññati *v.* takes trouble.
 Viharati *v.* dwells.
 Vihāyati *v.* fails.
 Viheseti *v.* troubles ; harasses.
 Vītamala *adj.* stainless ; clean.
 Vītināmeti *v.* spends (time).
 Vuccamānākārena *ad.* as follows.
 Vuṭṭhāya *abs.* having risen up.
 Vutta *p.p.* spoken : said.
 Vuttanta *m.* news ; report ; account.
 Vuttappakāra *adj.* of the given description.
 Vutti *f.* existence ; life.
 Vuddha *p.p.* aged ; grown up.
 Vupakaṭṭha *p.p.* secluded.
 Vuyhati *v.* is carried away by water ; floated.
 Ve *in.* surely.
 Vega *m.* speed.
 Veṇika *m.* lutanist.
 Vetanika *m.* labourer.
 Vedanā *f.* pain ; sensation.
 Vepulla *n.* abundance.
 Veyyākaraṇika *m.* grammarian.
 Vera *n.* enmity.
 Vesākha *m.* name of a month (= May).
 Veḷuriya *n.* turquoise.
 Vorepessatha. *v.* if (he) had taken away.
 Vyaggha *m.* tiger.
 Vyathita *p.p.* wavering.
 Vyāma *m.* fathom.
 Saka *adj.* own.
 Sakala *adj.* entire ; whole.
 Sakkacca *abs.* carefully.
 Sakkatabhāsā *f.* Sanskrit (language).
 Sakkaroti *v.* treats well.
 Sakkaronta *pr.p.* paying honour ; entertaining.
 Sakkāra *m.* feast ; hospitality ; entertainment.
 Sakkuṇāti *v.* is able ; can.
 Sakkhi *v.* was able.

- Sakkhi *in.* face to face with.
 Sakyaputtiya *adj.* belonging to the sons of Sākyas.
 Saṅkamati *v.* moves from place to place.
 Saṅkamissā *v.* (he) could have moved.
 Saṅkiṇṇa *p.p.* mixed.
 Saṅkhāra *m.* aggregation ; component thing.
 Saṅgaṇhanta *pr.p.* serving ; entertaining.
 Saṅgaṇhāti *v.* supports ; entertains.
 Saṅgamma *abs.* having assembled.
 Saṅgāma *m.* war.
 Saṅgīti *f.* rehearsal.
 Saṅgha *m.* fraternity.
 Saṅghika *adj.* belonging to the community.
 Sacitta *n.* own mind.
 Sajātika *adj.* of the same species.
 Sajjhāyati *v.* recites.
 Sañcarati *v.* moves about ; travels ; proceeds.
 Sañcāraka *m.* wanderer.
 Sañchanna *p.p.* covered with.
 Saññamayati *v.* restrains ; trains oneself.
 Sadññāpeti *v.* convinces.
 Saññoga *m.* fetter ; union ; joining together.
 Saññojana *n.* (mental) fetter.
 Saṭha *adj.* fraudulent.
- Saṇṭhapenta *pr.p.* adjusting.
 Saṇṭhāna *n.* shape.
 Saṇḍa *m.* a grove ; a swarm.
 Satataṇ *ad.* constantly ; always.
 Satavassa *n.* century.
 Satimantu *adj.* sensible.
 Satta *m.* living being.
 Sattāha *n.* a week.
 Satthavāha *m.* caravan leader.
 Satthasālā *f.* school.
 Sadisa *adj.* equal ; similar.
 Sadeha *adj.* own body.
 Saddha *adj.* faithful.
 Saddhā *f.* faith.
 Sanantana *adj.* ancient.
 Santa *p.p.* calmed.
 Santaka *n.* property ; belonging.
 Santajjenta *pr.p.* menacing.
 Santappeti *v.* satisfies.
 Santikaṇ *ad.* towards.
 Santhāgāra *m.* council hall.
 Sandiṭṭhika *adj.* seen in this life ; of this world.
 Sannipatati *v.* assembles ; meets together.
 Sannipatita *p.p.* assembled.
 Sabbaññutañāṇa *n.* omniscience ; supreme knowledge.
 Sabbaññutā *f.* omniscience.
 Sabbaññu *adj.* all-knowing.
 Sabbathā *ad.* in every way.
 Sabbapacchima *adj.* hindmost.
 Sabbapaṭhama *adj.* foremost ; original.

Sabbaso *ad.* in every way.

Sabhā *f.* assembly.

Sama *adj.* equal ; even.

Samaṇa *m.* recluse ; monk.

Samattha *adj.* able.

Samanuñña *adj.* agreeing.

Samantakūṭapabbata *m.* Adam's Peak.

Samantā *ad.* around.

Samaya *m.* time ; religion.

Samassāseti *v.* consoles.

Samaṇ karoti = makes smooth ; equalize.

Samāgacchaṭi *v.* encounters.

Samāgata *p.p.* assembled.

Samāgama *m.* assembly.

Samāgama *abs.* having gathered together.

Samāpatti *f.* concentration.

Samijjhati *v.* becomes successful.

Samijjheyya *v.* would prosper.

Samitatta *n.* state of being calmed.

Samīpa *n.* proximity ; *adj.* near.

Samuddapāra *n.* abroad.

Samūha *m.* crowd.

Sampatta *p.p.* arrived

Sampatti *f.* fortune ; bliss.

Sampanna *p.p.* endowed with ; abundant.

Sampādeti *v.* provides, performs.

Sambandhati *v.* connects.

Sambodhi *f.* perfect enlightenment.

Sambhunāti *v.* attains.

Samma *voc.* friend.

Sammajjati *v.* sweeps.

Sammad eva *in.* very well.

Sammaṭṭha *p.p.* swept.

Sammati *v.* appeases ; calms itself.

Sammukha *adj.* present ; face to face with.

Sammuti *f.* convention.

Sammuyha *abs.* having forgotten.

Sayañjāta *p.p.* born from oneself.

Sayanāgāra *n.* bed-room.

Sara *m.n.* lake.

Saraṇa. *n.* refuge.

Saraṇagata *p.p.* taken refuge.

Sariyati *v.* is remembered.

Salla *n.* dart.

Sallakkheti *v.* considers.

Sallahuka *adj.* light ; frugal.

Sallāpa *m.* friendly talk.

Savaṇa *ger.* hearing listening.

Sahati *v.* endures.

Saṇvasati *v.* lives together.

Saṇvigga *p.p.* agitated.

Saṇvijjamāna *pr.p.* existing.

Saṇvibhajati *v.* shares with.

Saṇvuta *p.p.* closed.

Saṇsarāna *n.* moving about.

Saṇsaranta *pr.p.* moving about ; transmigrating

Sākacchā *f.* interview.

Sākaṭika *m.* carter.

Sākuṇa *n.* bird's flesh.

- Sāṭaka *m.n.* clothe.
 Sāṭheyya *n.* craft ; fraud.
 Sāṇi *f.* curtain.
 Sādhāraṇa *adj.* common.
 Sādhu *in.* (it is) well.
 Sāmañña *n.* life of a recluse.
 Sāmaṇaka *adj.* suitable for a monk.
 Sāmaṇera *m.* novice (monk).
 Sāmika *m.* owner ; master.
 Sāminī *f.* mistress.
 Sāmuddika *adj.* marine.
 Sāradika *adj.* autumnal.
 Sārasa *n.* lotus ; *m.* a water-bird.
 Sārīrika *adj.* bodily.
 Sālavana *n.* Sal-grove.
 Sāvaka *m.* disciple.
 Sāsana *n.* letter ; message ; religion ; admonition.
 Sāsanahāraka *m.* messenger.
 Sāhasika *adj.* hasty ; violent.
 Sikkhā *f.* precept ; rule of conduct.
 Sikkhāpeti *v.* teaches.
 Sikkhitabba *pt.p.* should be practised or observed.
 Singa *n.* horn.
 Siṅghāṭaka *n.* junction.
 Sineha *m.* love.
 Sippī *m.* artisan.
 Sibbati *v.* sews.
 Simbalī *m.* silk-cotton tree.
 Siyā *v.* may be.
 Sira *m.n.* head.
 Sirigabbha *m.* state chamber.
 Sirisayana *n.* state bed or couch.
 Silesikā *f.* gum.
 Sītibhūta *p.p.* cooled.
 Sīlagandha *m.* fragrance of virtue.
 Sīsa *n.* head.
 Sīsacchavi *f.* scalp.
 Sīhaḷa *adj.* Sinhalese.
 Sīhāsana *n.* throne.
 Sukara *adj.* easily done.
 Sukha *n.* comfort ; happiness.
 Sukhita *p.p.* well-to-do.
 Sukhumāla *adj.* delicate.
 Sugati *f.* happy state.
 Sugandha *m.* fragrance. *adj.* fragrant.
 Sucinṇa *p.p.* well practised.
 Sujjhati *v.* becomes purified.
 Sutta *n.* sermon.
 Sudassa *adj.* easy to see.
 Sundara *adj.* good.
 Sundaratama *adj.* best.
 Sundaratara *adj.* better.
 Supaṇṇa *m.* a kind of fairy bird.
 Supāruta *p.p.* well robed.
 Supina *n.* dream.
 Subhikkha *adj.* plentiful with food.
 Sumana *adj.* glad.
 Sumanapaṭṭa *n.* wreath of jasmine.
 Sura *m.* god.
 Suvannakāra *m.* goldsmith.

- Suvannamaya *adj.* golden.
 Suvannālitta *p.p.* gilded.
 Susajjita *p.p.* well prepared.
 Susikkhita *p.p.* skilful.
 Susoca *v.* (he) has grieved.
 Sussati *v.* dries up.
 Sūkarika *m.* dealer in swine.
 Sūpa *m.* curry.
 Sūyati *v.* is heard.
 Sūra *adj.* heroic ; *m.* hero.
 Sūratā *f.* heroism.
 Setṭha *adj.* highest ; noble.
 Setṭhatā *f.* greatness.
 Setṭhī *m.* millionaire ; treasurer ; banker.
 Seniya *adj.* possessing armies.
 Senāpati *m.* chief of the army ; general.
 Senāsana *n.* sleeping place ; bedding.
 Seyyathā pi *in.* just as.
 Seyyathā pi nāma *in.* just as if.
 Sokara *n.* pork.
 Sogata *adj.* Buddhist.
 Socituṇ *inf.* to grieve.
 Sota *m.* ear ; current.
 Sodhāpeti *v.* causes to cleanse.
 Soddetabba *pt.p.* should be cleared or elicited.
 Sodhenta *pr.p.* clearing.
 Sobhana *adj.* beautiful.
 Somanassa *n.* joy. *adj.* joyful.
 Sosetuṇ *inf.* to dry.
 Sohajja *n.* friendship.
 Svāgataṇ *ger.* welcome !
 Svātana *adj.* (belonging to) to-morrow.
 Haññati *v.* is killed.
 Haṭṭha *p.p.* delighted ; glad ; joyful.
 Hattu *m.* carrier.
 Hattuṇ *inf.* to carry.
 Hanati *v.* kills.
 Hanāpeti *v.* causes to attack or kill.
 Harita *p.p.* carried ; *adj.* green.
 Haṇsa *m.* swan.
 Hāra *m.* string. *ger.* carrying.
 Hāriya *pt.p.* should be carried.
 Hāsa *m.* laughter ; joy.
 Hitakara *adj.* advantageous.
 Hiṇsīyati *v.* is tormented.
 Hīnatā *f.* vulgarity ; meanness.
 Hīyattana *adj.* belonging to yesterday.
 Hutvā *abs.* having been or become.
 Heṭṭhima *adj.* lower ; lowest.
 Hetu *m.* cause.
 Hemantika *adj.* belonging to or suited for winter.
 Honta *pr.p.* being ; becoming.

ENGLISH—PALI

<i>Abandons</i> pariccajati ; cajati ; jahāti. <i>v.</i>	<i>Admonition</i> anusāsana ; sāsana. <i>n.</i>
<i>Abdicates</i> pariccajati. <i>v.</i>	<i>Advanced</i> vaddhāpesi ; pāpesi. <i>v. (caus.)</i>
<i>Ablaze</i> āditta. <i>p.p.</i>	<i>Advantageous</i> hitakara. <i>adj.</i>
<i>Able</i> samattha. <i>adj.</i>	<i>Advises</i> anusāsati. <i>v.</i>
<i>Abroad</i> samuddapāra. <i>n.</i>	<i>Aeon</i> kappa. <i>m.</i>
<i>Abstains</i> viramati. <i>v.</i>	<i>Afraid</i> bhīta. <i>p.p.</i>
<i>Abstinence</i> virati. <i>f.</i>	<i>After</i> paraṃ <i>ad.</i>
<i>Abstinence from food</i> anasana. <i>n.</i>	<i>Afterwards</i> pacchā. <i>ad.</i> aparabhāge. <i>loc.</i>
<i>Abundance</i> vepulla. <i>n.</i>	<i>Again and again</i> punappunaṃ. <i>ad.</i>
<i>Abundant</i> sampanna. <i>p.p.</i>	<i>Age</i> vaya. <i>m.n.</i>
<i>Abuses</i> paribhāsati. <i>v.</i>	<i>Aged</i> vuddha ; mahallaka. <i>adj.</i>
<i>Accepts</i> paṭigāṇhāti. <i>v.</i>	<i>Agitated</i> ubbigga ; saṃvigga. <i>p.p.</i>
<i>Accompanied by</i> parivuta. <i>p.p.</i>	<i>Agreeable</i> iṭṭha. <i>adj.</i>
<i>Accomplishment</i> pāripūri. <i>f.</i>	<i>Agrees</i> samanūñño bhavati.
<i>Account</i> vuttanta (<i>i.e.</i> , report). <i>m.</i>	<i>Aggregate</i> khandha. <i>m.</i>
<i>Acquiring</i> paṭilābha. <i>m.</i>	<i>Aggregation</i> saṅkhāra ; khandha. <i>m.</i>
<i>Action</i> kamma <i>n.</i> kriyā. <i>f.</i>	<i>Alike</i> avisesaṃ <i>ad.</i>
<i>Acts against</i> viruddhamācarati.	<i>Alliance</i> sambandha. <i>m.</i>
<i>Adam's Peak</i> Samantakūṭa-pabbata. <i>m.</i>	<i>All-knowing</i> sabbaññū. <i>adj.</i>
<i>Addresses</i> āmanteti. <i>v.</i>	<i>Allotted</i> niyāmita. <i>p.p.</i>
<i>Adhered</i> lagga. <i>p.p.</i>	<i>Allowed</i> anuññāta. <i>p.p.</i>
<i>Adjusting</i> saṅṭhapenta. <i>pr.p.</i>	<i>Alluredness</i> paluddhabhāva. <i>m.</i>
<i>Adorned</i> alaṅkata ; maṇḍita ; bhūṣita. <i>p.p.</i>	
<i>Admonishes</i> anusāsati. <i>v.</i>	

- Almost* bahuso. *ad.*
Alone ekaka. *adj.*
Also api ; ca. *in.*
Always satataṇ ; nibaddhaṇ. *ad.*
Among antare. *loc.*
Ancient sanantana ; purātana. *adj.*
And so on ādi. *m.*
Angry ruṭṭha ; kuddha. *p.p.*
Announcement pavedana. *n.*
Announces āroceti. *v.*
Annointed abbhañjita ; abhisitta. *p.p.*
Anywhere yattha katthaci. *in.*
Apartment ovaraka. *m.*
Apparel vatthābharana. *n.*
Appearing dissamāna ; dissanta. *pr.p.*
Appeases sammati. *v.*
Applauds abhitthavati. *v.*
Appointment to the kingship rajjābhiseka. *m.*
Approached upaṭṭhita ; upasaṅkanta. *p.p.*
Approached upāgami. *v.*
Approaching upasaṅkamanta. *pr.p.*
Approval anumati. *f.*
Arahantship arahatta. *n.*
Archer dhanuggaha. *m.*
Arisen uppanna ; uggata. *p.p.*
Arises jāyati ; uppajjati. *v.*
Arose udapādi. *v.*
Around samantā. *ad.*
Army senā. *f.* bala. *n.*
Arrival āgamana. *ger.*
Arrived anuppatta ; patta ; sampatta. *p.p.*
Arrives at avasarati. *v.*
Art sippa. *n.*
Art (thou) asi. *v.*
Artisan sippī.
As if viya. *in.*
Ascended ārūḷha ; rūḷha. *p.p.*
Ascending āruhana. *pr.p.*
Ascending ārohana ; abhirūhana. *ger.*
As follows evaṇ ; vuccamānā-kārena. *ad.*
Aside ekamantaṇ. *ad.*
As much as yāvataka. *adj.*
Asked puṭṭha ; pucchita ; yācita. *p.p.*
Asks pucchati. *v.*
Asks again paṭipucchati. *v.*
Aspiration abhinīhāra. *m.* patthanā. *f.*
Aspires to paṇidahati. *v.*
Assembled samāgata ; sannipatita. *p.p.*
Assembles sannipatati. *v.*
Assembly sabhā. *f.*
Assent anumati ; adhivāsanā. *f.*
Assigns niyameti. *v.*
Associates upasevati. *v.*
Attached rata ; lagga. *p.p.*
Attained patta ; anuppatta ; laddha. *p.p.*
Attained ajjhagamā. *v.*

Attainment paṭivedha. *m.*

Attains paṭilabhati; labhati;
sambhunāti; pāpuṇāti; pap-
poti. *v.*

Attendant paricāraka. *adj.*

Attendant woman paricārikā. *f.*

Attending upaṭṭhāna. *ger.* upaṭ-
ṭhahanta. *pr.p.*

Attends paricarati; upaṭṭhāti. *v.*

Attempts ussadati. *v.*

Auspicious subha; maṅgala.
adj.

Austerity tapa. *m.n.*

Author ganthakāra. *m.*

Autumnal sārādika. *adj.*

Avoids parivajjeti. *v.*

Awakens pabodheti. *v.*

Awning vitāna. *m.n.*

Bad asundara. *adj.*

Bad character duccarita. *n.*

Bad smell duggandha. *m.*

Badly preached durakkhāta.
p.p.

Badly trained dubbinīta. *p.p.*

Banner dhaja. *m.*

Banqueting hall āpānamanda-
n.

Banyan tree nigrodha. *m.*

Bathed nahāta nhāta. *p.p.*

Battle-field yuddha-bhūmi. *f.*

Bear accha. *m.*

Bearing vahanta. *pr.p.*

Bearer vāhī; vāhaka; dhāraka;
gāhaka. *m.*

Bearing dhārenta. *pr.p.*

Bears pariharati; dhāreti. *v.*

Beautiful sobhana; surūpa. *adj.*

Beauty rūpasiri; surūpatā.

Became abhavi. *v.*

Become bhūta. *p.p.*

Becomes bound bajjhati. *v.*

Becomes a monk pabbajati. *v.*

Becomes clear pasīdati. *v.*

Becomes disgusted nibbindati. *v.*

Becomes glad pasīdati. *v.*

Becomes purified sujjeti. *v.*

Becomes released muccati. *v.*

Becomes wet temeti. *v.*

Becoming bhavana. *ger.*

Bedaubs upalimpeti. *v.*

Bedroom sayanāgāra. *n.*

Been bhūta. *p.p.*

Be fitting paṭirūpa. *adj.*

Before pubbe. *loc.* purā. *in.*

Beforehand puretarāṇ. *ad.*

Begged yācita. *p.p.*

Beginning ādi. *m.*

Beins from pabhavati. *v.*

Begotten orasa. *adj.*

Begun āraddha. *p.p.*

Behind pacchato. *ad.*

Beholding passanta. *pr.p.*

Being, living satta; paṇī. *m.*

Being honta; bhavamāna. *pr.p.*

Being given diyamāna. *pr.p.*

Being negligent pamajja. *abs.*

Being respected garukata. *p.p.*

Belonging santaka; āyatta. *adj.*

- Belonging to a city* nāgara ;
nāgarika. *adj.*
Beloved piya. *adj.*
Benevolence mettā. *f.*
Benevolent avara ; mettāsahagata. *adj.*
Bends down onamati. *v.*
Besieged ruddha ; avaruddha. *p.p.*
Besieger avarodhaka. *m.*
Be successful samijjhati *v.*
Besprinkled avasitta. *p.p.*
Best sundaratama. *adj.*
Betel (leaf) tambula. *n.*
Better sundaratara. *adj.*
Bidden āṇatta. *p.p.*
Bidding good-bye viyogāsaṇsanaṇ katvā.
Bids āṇāpeti. *v.*
Bird dija ; sakuna ; aṇḍaja. *m.*
Bird's flesh sākuna. *n.*
Blade (of a weapon) dhārā. *f.*
Blaming upavāda. *m.*
Blanket kambala. *m.n.*
Blazing jalanta. *pr.p.*
Blessed One Bhagavantu. *m.*
Blood lohita. *n.*
Blown (by wind) vāyita. *p.p.*
Blows vāyati. *v.*
Blue jay kikī. *f.*
Bodily kāyika. *adj.*
Body deha. *m.n.* sarīra. *n.*
Body-guard aṅgarakkhaka. *m.*
Boiled pakka ; pacita. *p.p.*
Bold visārada ; nibbhaya. *adj.*
Bond bandhana. *n.*
Book potthaka. *m.*
Born uppanna ; nibbatta ; jāta ;
paccājāta. *p.p.*
Born from oneself sayañjāta. *adj.*
Born in Ceylon Laṅkika. *adj.*
Born in hell nerayika. *adj.*
Born on the land. thalaja. *adj.*
Bowl patta. *m.*
Bows down vandati ; abhivādeti. *v.*
Brahmin dija (*lit.* twice-born) ;
brāhmaṇa.
Brass tamba. *m.*
Breach bhedana. *ger.*
Breadfruit labuja. *n.*
Breast ura. *m.n.*
Brethren āvuso. *in. voc.*
Brightens pabhāseti. *v.*
Brilliant abhikkanta ; tejassī. *adj.*
Brings āvahāti ; āharati. *v.*
Brings forth abhinīharati. *v.*
Brings up poseti. *v.*
Broken bhagga. *p.p.*
Brother bhātika. *m.*
Brought up posita ; puṭṭha. *p.p.*
Buddhi, the Tathāgata ; Buddha. *m.*
Buddhahood Buddhatta. *n.*
sambodhi. *f.*
Buddhism Buddhasāsana. *n.*
Buddhist Sogata. *adj.*
Buddhist canon tipīṭakapāli. *f.*

Buffalo mahisa. *m.*
Buffalo's flesh māhisa. *n.*
Building geha. *m.n.*
Built, caused to be kārita. *p.p.*
Built kāresi. *v.*
Burnt dadḍha ; jhāpita. *p.p.*
Business kicca ; kāriya. *n.*
 kammanta. *m.*
But tathā pi. *in.*
By degrees anukkamena ; anu-
 pubbena. *ad.*
Calamity upaddava. *m.*
Calls āmanteti. *v.*
Calls near pakkosati. *v.*
Calmed santa. *p.p.*
Calms (itself) sammati. *v.*
Came upāgami. *v.*
Camp khandhāvāra. *m.*
Candy (phāṇita-) khaṇḍa. *m.*
Canopy vitāna. *m.n.*
Comparisons kappeti. *v.*
Caravan-leader satthavāha. *m.*
Carefully sakkaccaṇ. *ad.*
Carpenter rathakāra ; vadḍhakī.
 m.
Carried haṭa ; harita. *p.p.*
Carried by force ahāsi. *v.*
Carrier hattu ; hāraka. *m.*
Carrying haraṇa ; hāra. *ger.*
Carter sākaṭika. *m.*
Casket karaṇḍa. *m.*
Casting off vijahanta. *pr.p.*
 vijahitvā. *abs.*
Casts away khipati. *v.*
Cause hetu. *m.* mūla. *n.*

Causes to attack hanāpeti. *v.*
Causes to drink pāyeti. *v.*
Causes to explain vitthārāpeti.
 v.
Causes to flutter kampeti. *v.*
Causes to harness yojāpeti. *v.*
Causes to scatter vikirāpeti. *v.*
Causes to send pāheti. *v.*
Causes to take gaṇhāpeti. *v.*
Cave leṇa. *n.* guhā *f.*
Celibacy brahmacariyā. *f.*
Celestial dibba. *adj.*
Central majjhima. *adj.*
Century satavassa ; vassasata.
 n.
Ceremony maṅgala. *n.* chaṇa.
 m.
Certain aññatara. *adj.*
Certainly kāmaṇ ; vata ; nūnaṇ.
 ad.
Chamber gabbha. *m.*
Chance otāra ; vāra. *m.*
Charcoal aṅgāra. *m.*
Charity cāga. *m.*
Charm manta. *m.n.*
Charming ramma. *adj.*
Charred jhāma. *adj.*
Chases anubandhati. *v.*
Chief paḍhāna ; agga. *adj.*
Chief bull puṅgava. *m.*
Child dāraka. *m.*
Circumambulation padakkhiṇā.
 f.
Citizen nāgara ; nāgarika. *adj.*
Clad nivattha. *p.p.*

- Clansman* kulaputta. *m.*
Clapping hands appoṭhenta. *pr.p.*
Clay mattikā. *f.*
Clean vītamala. *adj.*
Cleanses parisodheti. *v.*
Cleansing sodhanā ; pariyodapanā. *f.*
Clear pasanna. *p.p.*
Clearing sodhenta. *pr.p.*
Clever (upāya-)kusala. *adj.*
Cleverness kosalla. *n.*
Climate utuguṇa. *n.*
Clinging allīna. *p.p.*
Closed saṅvuta. *p.p.*
Closet koṭṭhaka. *m.*
Clothe dussa. *n.* sāṭaka. *m.* vāsa. *m.n.*
Cloud abbha. *n.* megha. *m.*
Coffin mataka-doni. *f.*
Collected cita ; upacita. *p.p.*
Collects upacināti. *v.*
Colour vaṇṇa. *m.*
Comes to pāpuṇāti. *v.*
Coming āgacchanta. *pr.p.*
Coming āgamana ; āgata. *ger.*
Community saṅgha. *m.*
Comparison upamāna. *n.* upamā. *f.*
Complete paripūra. *adj.* paripunṇa. *p.p.*
Complexion (sarira-) vaṇṇa. *m.*
Command āṇā. *f.*
Commentary aṭṭhakathā. *f.*
Commissions niyojeti. *v.*
Common sādharmaṇa. *adj.*
Company parisā. *f.*
Compassionate dayālu. *adj.*
Completely filled paripunṇa. *p.p.*
Component (part) saṅkhāra. *m.*
Concealed paṭicchanna. *p.p.*
Conceals chādeti. *v.*
Concentration jhāna. *n.* samāpatti. *f.*
Concerning nissāya. *in.*
Conditioned nipphanna. *p.p.*
Connected with nissita. *p.p.*
Connects sambandheti. *v.*
Conquered jita ; vijita. *p.p.*
Conquering jinanta. *pr.p.*
Consent paṭiññā ; anuññā ; anumati. *f.*
Considers sallakkheti. *v.*
Consolation assāsa. *m.*
Consoles samassāseti. *v.*
Constantly satataṇ ; nirantaraṇ. *ad.*
Contention bheda ; vivāda. *m.*
Convention sammuti. *f.*
Conveyance yāna. *n.*
Converts pasādeti. *v.*
Convinces saññāpeti. *v.*
Cooking pāka ; pacana. *ger.*
Cooled sītibhūta. *p.p.*
Coronation rajjābhiseka. *m.* kirīṭadhāraṇa. *n.*
Corpse matakalebara. *n.*
Corrupted paduṭṭhā ; dūsita. *p.p.*
Cost aggha ; vaya. *m.*
Costly mahāraha. *adj.*

Couch pallaṅka. *m.*
Coughs ukkāsaṭi. *v.*
Could asakkhi. *v.*
Could have moved (he) saṅka-
 missā. *v.*
Council hall santhāgāra. *m.*
Countless asaṅkheyya. *adj.*
Country raṭṭha. *n.* janapada. *m.*
Courtezan gaṇikā. *f.*
Covered paṭicchanna; channa;
 chādita. *p.p.*
Covered with sañchanna. *p.p.*
Covers chādeti. *v.*
Covetous abhijjhālu; luddha.
adj.
Craft sāṭheyya. *n.*
Created nimmita. *p.p.*
Creates nimmināti. *v.*
Crimson lohitaṇṇa. *adj.*
Crime aparādha. *m.*
Crooked-handed kuṇī. *m.*
Crossable taraṇīya. *pt.p.*
Cross-bar aggala. *n.*
Crossing (a stream) taramāna.
pr.p.
Cross legged state pallaṅka. *m.*
Crowd samūha. *m.*
Crown makuta; kirita. *n.*
Crushes maddati. *v.*
Crying aloud kandanta. *pr.p.*
Crystal phaṇḍika. *m.* & *adj.*
Cuckoo kokila. *m.*
Current sota. *m.*
Curry sūpa. *m.* vyañjana. *n.*

Curtain sāṇi. *f.*
Cuts off ucchindati. *v.*
Cutter chettu. *m.*
Dance nacca. *n.*
Dancing girl nāṭikā; nāṭa-
 kitthī *f.*
Dances naccati. *v.*
Danger antarāya; upaddava.
m.
Daily patidinaṇ. *ad.* deva-
 sika. *adj.*
Darkness tama. *m.n.* andha-
 kāra. *m.*
Dark spot kāḷaka. *n.*
Dashed ghaṭṭita; pahaṭa. *p.p.*
Dashing ghaṭṭenta; pothenta.
pr.p.
Dealer in oil telika. *m.*
Dear piya; pemaṇīya. *adj.*
Debt iṇa. *n.*
Decay jarā. *f.* jiraṇa. *n.*
Decayed jinṇa. *p.p.*
Decked bhūṣita. *p.p.*
Declares pakāseti. *v.*
Decreases parihāyati. *v.*
Deer-park migadāya. *m.*
Delicate sukhumāla. *adj.*
Delicious paṇita. *adj.*
Delight pīti; tuṭṭhi; abhirati. *f.*
Delighted haṭṭha; tuṭṭha; rata;
p.p.
Delightful ramaṇīya; ramma.
adj.
Delightfully ramaṇīyākārena.
ad.

- Deliverance* mokkha. *m.*
Dense forest vanantara ; vipina. *n.*
Departed nikkhami. *v.*
Departed niggata. *p.p.*
Departs apagacchati ; vigacchati. *v.*
Dependent nissitaka. *adj.*
Depending on nissāya ; upanisāya. *abs.*
Deposit āsaya ; ākara. *m.*
Deposited nidahita. *p.p.*
Desert kantāra. *m.*
Despair kheda. *m.*
Despised garahita. *p.p.*
Despises nindati ; avamāneti ; avajānāti ; garahati. *v.*
Destination patthitaṭṭhāna. *n.*
Destined for hell nerayika. *adj.*
Destitute anātha. *adj.*
Destroyed vināsita. *p.p.*
Destroys vināseti ; ucchindati. *v.*
Determination adhiṭṭhāna. *n.*
Determines adhiṭṭhāti. *v.*
Develops bhāveti. *v.*
Deviates apakkamati. *v.*
Devotee, male upāsaka. *m.*
female upāsikā. *f.*
Devotion bhatti. *f.*
Did akā ; akāsi ; akari ; kari. *v.*
Dies marati ; cavati. *v.*
Difficult dukkara. *adj.*
Difficult to see duddasa. *adj.*
Diffuses pharati. *v.*
Diminishes apacināti. *v.*
Dimly mandālokena. *ad.*
Dirt mala. *n.*
Dirty upakkiliṭṭha. *p.p.*
Disappeared antarahita. *p.p.*
Disappears antaradhāyati ; vinassati. *v.*
Disappointed khinna. *p.p.*
Disciple sāvaka. *m.*
Discipline vinaya. *m.*
Disciplinary code vinaya. *m.*
Discourse desanā. *f.*
Disgrace parābhava. *m.*
Disgusting paṭikkūla. *adj.*
Dispatches vissajjeti ; peseti. *v.*
Dissension bheda ; vivāda. *m.*
Dissent, internal mithubheda. *m.*
Distinguished abhiññāta ; vi-
 siṭṭha. *p.p.*
Distributes vissajjeti ; bhājeti. *v.*
District padesa. *m.*
Diversified vicitta ; visiṭṭha ;
 vividha. *adj.*
Divided vibhatta ; bhājita. *p.p.*
Divides vibhajati ; bhājeti. *v.*
Divine dibba. *adj.*
Division vibhāga. *m.* aṅga. *n.*
Doer kāraka. *m.*
Doing kurumāna ; karonta.
pr.p. karaṇa. *ger.*
Donor dāyaka ; dātu. *m.*
Don't mā. *in.*
Doubt kaṅkhā ; vicikicchā. *f.*

Drags near ākaḍḍhati. v.

Drawing near upasaṅkamitvā. abs.

Drawn out abbūḷha. p.p.

Dream supina. n.

Drink peyya; pānaka. n.

Drinker of liquor majjapa. m.

Drinking hall āpānamandaḷa. n.

Drinks pivati. v.

Driving pājenta. pr.p.

Drunk pīta. p.p.

Drys up sussati. v.

Due course anupubba. n.

Dug out nikhāta. p.p.

Dung mala. n. asuci. m.

During vattante. loc.

Dust raja. m.n.

Dwarf lakunṭaka. adj.

Dweller vāsī m.

Dwelling place upassaya. m.

Dwells ajjhāvasati; viharati. v.

Dwindles parihāyati. v.

Dye rajana. n.

Dyed rañjita. adj.

Early kālass 'eva; pāto va. in.

Earthen mattikāmaya. adj.

Easily done sukara. adj.

Eastern puratthima. adj.

Easy to see sudassa. adj.

Eaten bhutta; khādita. p.p.

Eats asnāti; bhuñjati. v.

Ecclesiastic pabbajita. m.

Edge mukhavaṭṭi. f.

Effort parakkama. m.

Elapsed atikkanta. p.p.

Elder, the thera. m.

Elephant kuñjara. m.

Eliminated pahīna; p.p.

Else no ce. in.

Embarked ārūḷha. p.p.

Embarking (nāvā-) abhirūhana. ger.

Emperor adhirāja. m.

Employed niyutta. p.p.

Encounters samāgacchati. v.

Enjoying abhiramanta. pr.p.

Encircling parikkhepa. m.

Enclosure koṭṭhaka. m.

End anta. m.

Endeavours ussahati. v.

Endowed with patimandita; yutta. p.p.

Endurance adhivāsanā. f.

Endures sahati. v.

Engaged niyutta. p.p.

Enjoying anubhavanta. pr.p.

Enjoyment assāda. m.

Enjoys abhiramati. v.

Enlightened buddha; sambuddha. p.p.

Enlightenment buddhatta. n.

Enmity vera. n.

Enough alaṇ. in.

Enquiring upaparikkhanta. pr.p.

Enraged ruṭṭha; rosita. p.p.

Entered pavīṭṭha. p.p.

Entire sakala; niravasesa. adj.

- Envoy* rājadūta. *m.*
Equal sadisa ; sama ; samāna. *adj.*
Erects kāreti ; māpeti. *v.*
Erudition paṇḍicca. *n.*
Establishes paṭiṭṭhāpeti. *v.*
Establishing paṭiṭṭhāpayamāna. *pr.p.*
Et cetera ādi. *in.*
Even api. *in.*
Even sama. *adj.*
Excellent atisundara ; paṇīta ; viṣiṭṭha. *adj.*
Exceeding accanta. *adj.*
Except vinā. *in.* ṭhapetvā. *abs.*
Excess of rain ativuṭṭhi. *f.*
Exhausted parikkhīṇa ; khīṇa. *p.p.*
Exhaustion khaya. *m.*
Existence vutti ; pavatti. *f.*
Existing saṃvijjamāna. *pr.p.*
Exists vijjati ; vattati. *v.*
Expands tanoti. *v.*
Expects āgameti. *v.*
Expedient upakkama. *m.*
Expertness pāṭava. *m.* paṭutā. *f.*
Expresses pakāseti. *v.*
Exquisite ativisiṭṭha. *p.p.*
Extensive patthaṭa. *p.p.*
Eye of wisdom dhammacakkhu. *n.*
Face to face sakkhi, *in.* paccakkhaṇ. *ad.*
Facing abhimuka. *adj.*
Factor of knowledge bojjhaṅga. *m.*
Fails viḥāyati. *v.* (use with ablative).
Faith saddhā. *f.*
Faithful saddha. *adj.*
Far spent abhikkanta ; atikkanta. *p.p.*
Fathom vyāma. *m.*
Fatigued kilanta. *p.p.*
Fallen patita. *p.p.*
Falls down patati. *v.*
Falls into (sleep, etc.) okkamati. *v.*
Falsehood micchā ; musā. *in.*
Fame yasa. *m.n.* kitti. *f.*
Famous pākaṭa ; yasassī. *adj.*
Father tāta ; janaka ; pitu. *m.*
Fault otāra ; dosa. *m.* vajja. *n.*
Fear bhaya. *n.*
Feast sakkāra. *m.*
Fee for bringing up posāvanika. *n.*
Feeble dubbala. *adj.*
Feebleness dubbalya. *n.*
Feeding bhojana ; parivesanā. *ger.*
Feetlessness apadatā. *f.*
Feet upward uddhapāda. *adj.*
Festival chaṇa ; ussava. *m.*
Fetter (mental) saññojana. *n.*
Few thoka ; appaka ; katipaya. *adj.*
Fig (tree) assattha. *m.*
Fights yujjhati. *v.*

Fills pūreti. *v.*

Final osāna ; antima. *adj.*

Finally ante ; osāne. *loc.*

Finally passes away parinibbāti. *v.*

Finds pleasure in abhinandati. *v.* (with accusative).

Fire pāvaka. *m.*

Fire-fly khajjopanaka. *m.*

Firm dalha. *adj.*

Fish maccha. *m.*

Fisherman bālisika. *m.*

Fit anucchavika. *adj.*

Flag paṭākā. *f.*

Flees palāyati. *v.*

Flesh maṇsa. *n.*

Flock of birds dijagaṇa. *m.*

Foam pheṇa. *n.*

Followed by anugata ; parivuta. *p.p.*

Follows anveti ; anukkamati. *v.*

Food bhojana ; anna. *n.* go-cara ; āhāra. *m.*

Foolish muḥha ; bāla. *adj.*

For atthāya. *dat. sing.*

Force bala. *n.* balakkāra. *m.*

Forcibly pasayha. *abs.*

Foremost padhāna. *adj.*

Forgiven khantā. *p.p.*

Former purima. *adj.*

Foremost sabbapaṭhama ; agga. *adj.*

Forenoon pubbaṇha. *m.*

Forester vanacara. *m.*

Forsaking cāga. *ger.*

Fortnight addhamāsa. *m.*

Fortune sampatti. *f.*

Foul pūti. *adj.*

Fourfold catubbidha. *adj.*

Fragrance sugandha. *m.*

Fragrant sugandha. *adj.*

Fraternity saṅgha. *m.*

Fraudulent saṭha. *adj.*

Free from dust viraja. *adj.*

Freed mutta. *p.p.*

Fresh nava. *adj.*

Friend mitta. *m.* samma (only in vocative).

Friendliness mettā. *f.*

Friendship sohajja. *n.*

Frightened bhīta. *p.p.*

Frog maṇḍūka. *m.*

From afar dūrato. *ad.*

Frothy pheṇila. *adj.*

Frugal mitabbaya. *adj.*

Full puṇṇa. *p.p.*

Full of ākiṇṇa. *p.p.*

Full moon day punṇamī. *f.*

Further uttariṇ. *ad.*

Future anāgata. *adj.* (time) *m.*

Gain lābha. *m.*

Garage vāhanāgāra. *m.n.*

Garden ārāma. *m.* uyyāna. *n.*

Garrulous vācāla. *adj.*

Gatekeeper dovārika. *m.*

Gate tower gopura. *n.*

Gathers upacināti. *v.*

Generation kulaparivaṭṭa. *n.*

Getting down otaranta. *pr.p.*

Gilded suvaṇṇālitta. *p.p.*
Giver dāyaka ; dātu. *m.*
Gives up paṭinissajati. *v.*
Glad attamana ; tuṭṭha ; haṭṭha ; sumana. *adj.*
Gladdens pasādeti. *v.*
Glory teja ; yasa. *m.n.*
Glowing jotanta. *pr.p.* jalita. *p.p.*
Good pājana. *n.*
God sura ; deva. *m.*
Goes yāti. *v.*
Goes back paṭikkamati. *v.*
Goes beyond atikkamati. *v.*
Goes out niyyāti. *v.*
Going gamana. *ger.*
Gold kaṇaka ; suvaṇṇa. *n.*
Golden suvaṇṇamaya. *adj.*
Goldsmith suvaṇṇakāra. *m.*
Gone pakkanta ; yāta. *p.p.*
Gone astray mūḷha. *p.p.*
Gone away apakkanta. *p.p.*
Gone over atikkanta. *p.p.*
Got (he) alattha. *v.*
Got up ārūḷha ; utṭhita. *p.p.*
Grammarians veyyākaraṇika. *m.*
Gratification cetopasāda. *m.*
Great vipula ; mahanta. *adj.*
Greatness seṭṭhatā. *f.*
Greatest mahattama. *adj.*
Great mass khandha. *m.* rāsi. *f.*
Greatly beneficial mahānisaṇsa. *adj.*
Groom assagopaka ; assabhaṇḍaka. *m.*

Gross thūla. *adj.*
Grove saṇḍa. *m.*
Growing vaḍḍhanta. *pr.p.*
Grown up vuddha. *p.p.*
Grows rūhati ; vaḍḍhati. *v.*
Guards gopeti ; rakkhati. *v.*
Gum silesikā. *f.*
Hand bhuja ; hattha. *m.*
Hands over paṭicchāpeti. *v.*
Handful muṭṭhimatta. *adj.*
Handsome abhiṇūpa. *adj.*
Happiness sukha. *n.*
Happy state sugati. *f.*
Hard food khajja. *n.*
Harvest dhañṇaphala. *n.*
Has been babhūva. *v.*
Has grieved susoca. *v.*
Has left jahāra. *v.*
Hasty sāhasika. *adj.*
Having abandoned pahāya. *abs.*
Having approached upecca. *abs.*
Having assembled samāgama ; saṅgama. *abs.*
Having been hutvā. *abs.*
Having begun ārabba. *abs.*
Having been born uppajja. *abs.*
Having brought ānīya āhariya. *abs.*
Having called pakkosivā. *abs.*
Having carried netvā. *abs.*
Having considered anuvicca ; viceyya. *abs.*
Having consulted mantetvā. *abs.*
Having covered chādetvā. *abs.*
Having divided vibhajja. *abs.*

Having ejected nīharitvā. *abs.*

Having entered pavissa ; pavisiya. *abs.*

Having forgotten sammuyha. *abs.*

Having got upalabbha. *abs.*

Having in front purakkhatvā. *abs.*

Having knocked down nihacca. *abs.*

Having known ñatvā ; viditvā ; aññāya ; jānitvā. *abs.*

Having removed vineyya. *abs.*

Having risen up uṭṭhāya. *abs.*

Having sat nisajja. *abs.*

Having sent pesetvā. *abs.*

Having separated vivicca. *abs.*

Having struck āhacca. *abs.*

Having taken ādāya. *abs.*

Having thatched chādetvā. *abs.*

Having trapped rundhitvā. *abs.*

Having trodden akkamma. *abs.*

Having understood avecca ; aññāya. *abs.*

Having vexed upahacca. *abs.*

Having wasted khepetvā. *abs.*

Hawks (vāṇijjāya) āhiṇḍati. *v.*

Head sira. *m.n.* sīsa ; uttamaṅga. *n.*

Head downward avaṅsira. *adj.*

Health ārogya. *n.*

Healthy niroga ; aroga. *adj.*

Heaping up nicaya. *m.*

Heard assosi ; suṇi. *v.*

Heard suta. *p.p.*

Hearing savaṇa. *ger.*

Heat teja. *m.n.* uṇha. *n.*

Heat of the sun ātapa. *m.*

Heated tatta ; tāpita. *p.p.*

Heavenly dibba. *adj.*

Heavenly messenger devadūta. *m.*

Heaviness gārava. *m.*

Hell niraya. *m.*

Hellish āpāyika. *adj.*

Help upakāra ; anuggaha. *m.*

Helpless anātha. *adj.*

Helps upatthambheti ; anuggaṇhāti. *v.*

Here iha ; atra. *in.*

Heretic micchādiṭṭhika ; titthiya. *m.*

Heretical titthiya. *adj.*

Hermit tāpasa ; tapassī. *m.*

Hermitage assama. *m.*

Hero vīra ; sūra. *m.*

Heroism sūratā ; vīratā. *f.*

Hexagonal chaḷaṇsa. *adj.*

Higher uttaritara ; uccatara. *adj.*

Highest uttama ; agga ; seṭṭha. *adj.*

Highroad addhāna. *n.*

Highway mahāmagga. *m.*

Highwayman panthaghātaka. *m.*

Hindermost sabbapacchima. *adj.*

Hindrance nīvaraṇa. *n.* bādhā. *f.*

Hitting ghaṭṭenta. *pr.p.*

Hold gahaṇa *ger.*

Homage gārava. *m.*

Homelessness anagāriya. *n.*

Honest uju ; akuṭila. *adj.*

Honoured mānita ; mahita ;
garukata. *p.p.*

Horn siṅga. *n.*

Horse-trappings assabhaṇḍaka.
n.

Hospitality sakkāra. *m.*

Hostile king paṭirāja. *m.*

House upassaya. *m.* agāra ;
geha ; nivesana. *n.*

Household life gharāvāsa. *m.*

Hunter luddaka. *m.*

How much kittaka. *adj.*

Hub nābhi. *f.*

Huge mahanta ; visāla. *adj.*

Humanity manussatta. *n.*

Hurls khipati. *v.*

Hymn gīta. *n.*

Idea mati. *f.* mata. *n.*

Idiot eḷamūga. *m.*

Ignoble anariya. *adj.*

Ignorant appassuta. *adj.*

Imitation anukaraṇa. *ger.*

Immense atimahanta ; vipula.
adj.

Immeasurable appameyya. *pt.p.*

Immediately following ānan-
tarika. *adj.*

Impermanent anicca. *adj.*

Impostor paṭirūpaka. *m.*

Impure asuci. *adj.*

In all probability ekaṇsena. *ad.*

In another way aññathā. *ad.*

Inappropriate ananucchavika.
adj.

In both ways ubhayathā. *ad.*

Increase vuddhi. *f.* udaya. *m.*

Injury apakāra. *m.*

Increasing vaḍḍhenta. *pr.p.*

Increases vaḍḍhati ; abdivaḍ-
ḍhati. *v.*

Indeed khalu. *in.*

India jambudīpa. *m.*

In every way sabbaso ; sabba-
thā. *ad.*

Infant thanapa. *m.*

Inferior nīca ; adhama. *adj.*

Inform nivedeti ; paṭivedeti ;
ācikkhati. *v.*

Inheritance dāyāda. *m.*

In many ways bahuso ; bahu-
dhā. *ad.*

Inner part abbhantara. *n.*

Inner village antogāma. *m.*

Innumerable asaṅkheyya. *pt.p.*

In olden days purā. *in.*

Insight paṭivedha. *m.*

Inspecting upaparikkhanta.
pr.p.

Intermediate quarter anudisā. *f.*

Interview sākacchā *f.*

Intoxicated matta. *p.p.*

Invites nimanteti. *v.*

Iron aya. *m.n.*

Iron safe ayopeḷā. *f.*

Irritated anattamana. *adj.*

Is able pahoti. *v.*
Is accompanied parivāriyati. *v.*
Is attacked pahariyati. *v.*
Is avoided vajjiyati; cajiyati. *v.*
Is becoming bhūyati. *v.*
Is born nibbattati. *v.*
Is bound bajjhati. *v.*
Is bought kiṇiyati. *v.*
Is broken bhijjati. *v.*
Is buried nikhanīyati. *v.*
Is burnt dayhati. *v.*
Is carried nīyati. *v.*
Is collected cīyati. *v.*
Is cut chijjati. *v.*
Is deposited nidhīyati. *v.*
Is done kariyati. *v.*
Is eaten khajjati. *v.*
Is entered pavisīyati. *v.*
Is esteemed agghīyati. *v.*
Is fed bhojīyati. *v.*
Is floated vuyhati. *v.*
Is got labbhati. *v.*
Is heard sūyati; suyyati. *v.*
Is hung olambīyati. *v.*
Is killed haññati. *v.*
Is led niyyati. *v.*
Is opened avāpurīyati. *v.*
Is perfumed vāsīyati. *v.*
Is plundered acchindīyati. *v.*
Is read paṭhīyati. *v.*
Is remembered sarīyati. *v.*
Is said vuccati; pavuccati. *d.*
Is served up upaṭṭhīyati. *v.*

Is slain māriyati. *v.*
Is tormented hiṇsiyati. *v.*
Is wounded vaṇiyati. *v.*
Jasmine sumanā. *f.*
Jewel ratana. *n.*
Jewel throne maṇipallāṅka. *m.*
Journey cārikā. *f.* gamana. *n.*
Journeying sañcaranta. *pr.p.*
Joy pīti. *f.* pāmojja; somanassa. *n.* hāsa. *m.*
Joyful haṭṭha; tuṭṭha. *p.p.* sumana. *adj.*
Judge vinicchayāmacca. *m.*
Jumps up abbhuggacchati. *v.*
Junction siṅghāṭaka. *n.* magga-samāgama. *m.*
Just as yathā—tathā; seyyathā pi. *in.*
Just as if seyyathā pi nāma. *in.*
Just so evam eva; tathā. *in.*
Justice yutti. *f.*
Keeping company with upasevanā. *f.*
Keeps ṭapeti; nikkhipati. *v.*
Keeps company with payirupāsati. *v.*
Keeps in mind manasikaroti. *v.*
Keeps silence tuṇhī bhavati.
Kept nikkhita; ṭhapita. *p.p.*
Killed mārita; hata. *p.p.*
Killer māretu. *m.*
Kills hanati; hanti; māreti. *v.*
Kind jāti; vikati. *f.*
Kind kāruṇika; dayālu. *adj.*
Kindness dāyā; karuṇā. *f.*

- King* rāja. *m.*
Kingdom rajja ; vijita. *n.*
Kingship rajja. *n.*
Knee-deep jaṇṇumatta. *adj.*
Knocked against paṭihata. *p.p.*
Knocks on or at ākoṭeti. *v.*
Knower ñātu. *m.*
Knowing jānanta ; vijānanta. *pr.p.*
Knowledge ñāṇa. *n.* paññā. *f.*
Knows jānāti ; vijānāti. *v.*
Knows clearly pajānāti. *v.*
Knows perfectly parijānāti. *v.*
Labourer vetanika ; kamma-kāra. *m.*
Lad māṇavaka. *m.*
Ladder nisseṇī. *f.*
Ladle uḷuṅka. *m.*
Laid down paññatta ; nipanna. *p.p.*
Lake sara. *m.n.*
Lamenting vilapamāna. *pr.p.*
Last pacchima. *adj.*
Laughter hāsa. *m.* hasana. *n.*
Land thala. *n.*
Lass māṇavī. *f.*
Last pacchima ; antima. *adj.*
Lasts pavattati. *v.*
Latch aggala. *n.*
Law-book nītigantha. *m.*
Layman gihī ; upāsaka. *m.*
Laywoman upāsikā. *f.*
Leader nāyaka ; pāmokkha. *m.*
Leaf-hut paṇṇasālā. *f.*
League yojana. *n.* (about 7 miles)
Learned bahussuta. *adj.*
Learnedness bāhusacca. *n.*
Leaves cajati. *v.*
Leaves the household life pab-bajati ; abhinikkhamati. *v.*
Leaving jahitvā. *abs.*
Left vāma. *adj.*
Letter sāsana ; lekhana. *n.*
Liberal donor dānapati. *m.*
Library potthakālaya. *m.*
Lid pidhāna ; apidhāna. *n.*
Lie musā. *in.* asacca. *n.*
Life jīva. *m.* jīvita ; carita. *n.*
Life of a recluse sāmañña. *n.*
Light lahu ; sallahuka. *adj.*
Lightness lahutā. *f.*
Likewise tath 'eva. *in.*
Limb aṅga. *n.*
Limit odhi. *m.* sīmā. *f.*
Line panti. *f.*
Listening suṇanta. *pr.p.* sa-vaṇa. *ger.*
Literature ganthāvali. *f.*
Little thoka ; appaka. *adj.*
Liquor, fermented meraya. *n.*
Liquor, distilled surā. *f.*
Living jīvana. *ger.*
Living jīvanta. *pr.p.*
Living being pāṇaka ; satta ; pāṇī. *m.*
Livelihood jīvikā. *f.*
Lives in adhivasati. *v.*
Lives together saṇvasati. *v.*

Located patitṭhāpita. *p.p.*
Lodging nivesana. *n.*
Logician takkika. *m.*
Long time addhā. *m.* dīgha-
 rattaṇ ; ciraṇ. *ad.*
Longing of a pregnant woman
 dohaḷa. *m.*
Lord nātha ; ayya. *m.*
Lordship ādhipacca. *n.*
Lost naṭṭha. *p.p.*
Lotus paṇkaja ; sārasa. *n.*
Love pema. *n.* sineha ; pasāda.
m.
Lovely pāsādika. *adj.*
Lover vāritaka (*lit.* betrothed) ;
 piyāyaka. *m.*
Low-caste man vasala. *m.*
Lowest heṭṭhima. *adj.*
Lust taṇhā. *f.*
Lustre obhāsa. *m.*
Lutanist veṇika. *m.*
Lying down nipanna. *p.p.*
Made of silver rajatamaya. *adj.*
Made ready paṭiyatta. *p.p.*
Magnificently viṣiṭṭhākārena.
ad.
Maid paricārikā. *f.*
Makes less apacināti. *v.*
Makes ready paṭiyādeti. *v.*
Making a noise ravamāna. *pr.p.*
Mammal khīrapāyī. *m.*
Mango-fruit amba. *n.*
Manifest pātubhūta ; pākaṭa.
p.p.
Manifested pāturahosi. *v.*

Manifests pakāseti ; pātubha-
 vati. *v.*
Mansion bhavana. *n.* vimāna.
m.n.
Mantle kañcuka. *m.*
Many aneka. *adj.*
Many times bahukkhattuṇ. *ad.*
Marches against abbhuyyāti. *v.*
Marine sāmuddika. *adj.*
Marks out paricchindati. *v.*
Marries āvāheti or vivāheti. *v.*
Mass of rock pabbatakūṭa. *m.n.*
Master (teacher) satthu. *m.*
Mat kilañja. *m.*
Matrimonial āvāha-vivāhika.
adj.
May, month of, Vesākha. *m.*
May be siyā ; bhavye. *v.*
Mean dīna. *adj.* (*p.p.*).
Meaning attha. *m.*
Means upakkama ; upāya. *m.*
Measurable meyya. *pt.p.*
Measured mita. *p.p.*
Measureless appameyya. *pt.p.*
Measures mināti. *v.*
Medicine bhesajja. *n.*
Meditation jhāna. *n.*
Meets together sannipatati. *v.*
Menacing santajjenta. *pr.p.*
Mental mānasika ; manomaya.
adj.
Meritorious deed puñña ; kusa-
 lakamma. *n.*
Merry tuṭṭha. *p.p.*
Message sāsaṇa. *n.*

Messenger dūta ; sāsanahāraka.
m.

Method pariyāya ; ākāra. *m.*

Metrics chanda. *m.n.*

Metropolis rājadhāni. *f.*

Middle, the majjha. *m.*

Middling majjhima. *adj.*

Milk paya. *m.n.* duddha. *n.*

Milked duddha. *p.p.*

Mind mānasa ; citta. *n.*

Minute muhutta. *n.*

Miracle pāṭihāriya. *n.*

Mischief apakāra. *m.*

Misdeed dosa. *m.* vajja. *n.*

Miserable dīna ; dukkhita. *p.p.*

Miserly luddha. *p.p.*

Misfortune vipatti. *f.*

Mistress sāminī. *f.*

Mixed saṅkiṇṇa ; missita. *p.p.*

Mixed with ghee ghātika. *adj.*

Modern ajjatana. *adj.*

Moment khaṇa. *m.*

Monk pabbajita ; samaṇa ; ta-
podhana. *m.*

Moon nisākara ; canda. *m.*

Monkey makkāṭa. *m.*

More bhīyo. *in.*

Most accanta. *adj.*

Mounting abhirūhana. *ger.*

Movable cālanīya. *pt.p.*

Moves calati ; sañcarati ; sañ-
kamati. *v.*

Moving about saṅsaraṇa. *ger.*
saṅsaranta. *pr.p.*

Moves aside apeti. *v.*

Moves off apagacchati. *v.*

Mowed lūna. *p.p.*

Much ailing bāvābādha. *adj.*

Much heated kaṭhita. *p.p.*

Much valuable mahārāha. *adj.*

Multi-coloured nānāvanna. *adj.*

Music vādita. *n.*

Musical instrument turiya ; turi-
yabhaṇḍa. *n.*

My dear bho. *in.*

Naked nagga. *adj.*

Naked ascetic niganṭha. *m.*

Naught na kiñci. *in.*

Nave nābhi. *f.*

Near avidura ; āsanna ; samīpa.
adj.

Necessity attha. *m.*

Need payojana. *n.*

Neglects pamajjati. *v.*

Neighbourhood sāmanta ; āsan-
naṭṭhāna. *n.*

Never na kudācanaṃ. *ad.*

New nava ; abhinava. *adj.*

News vuttanta. *m.* pavatti. *f.*

Noble seṭṭha ; uttama ; vara.
adj.

Noble person ariya. *m.*

Noble truth ariyasacca. *n.*

Novel navakathā. *f.*

Nobler uttaritara ; seṭṭhatara.
adj.

Nobody na koci. *in.*

Noise rava. *m.*

Norm dhamma. *m.*

- Not destroyed* anūhata. *p.p.*
Not seldom abhiñhañ. *ad.*
Nourished posita ; puṭṭha. *p.p.*
Nourishing ojavanta. *adj.*
Novice monk sāmaṇera. *m.*
Nun bhikkhunī. *f.*
Nursing upaṭṭhāna. *ger.* upaṭṭhahanta. *pr.p.*
Object gocara. *m.*
Observance pālana ; rakkhana. *ger.*
Obstructed ruddha ; bādhita. *p.p.*
Obtained laddha. *p.p.*
Occasion avatthā. *f.*
Odour gandha. *m.*
Of other faiths aññatitthiya. *adj.*
Oil tela. *n.*
Ola tālapaṇṇa. *n.*
Old jina. *p.p.*
Old age jarā. *f.*
Olden purātana ; sanantana. *adj.*
Omniscience sabbaññutā. *f.*
On account of nissāya ; paṭicca. *in. (abs.).*
On that account tato nidānañ. *ad.*
Once ekakkhattuñ ; ekadā. *ad.*
Once a fortnight anvaddhamāsañ. *ad.*
One by one ekeka. *adj.*
One and a half diyaḍḍha. *m.*
One-eyed ekakkhika ; kāṇa. *adj.*
Only eva. *in.*
Oozes paggharati. *v.*
Open air abbhokāsa ; ajjhokāsa. *m.*
Opposite abhimukha ; viruddha. *adj.*
Oppressed by abhipīḷita. *p.p.*
Orange-coloured kāsāva. *adj.*
Order kama ; anukkama ; m. paṭipāṭi. *f.*
Ordination, higher upasampadā. *f.*
Originally sabbapaṭhamañ. *ad.*
Ornament ābharaṇa ; pilandhana. *n.*
Orphan amātāpitika. *adj.*
Other world paraloka. *m.*
Ought to be bhavitabba. *pt.p.*
Overhead upari. *in.* matthake. *loc.*
Own saka. *adj.*
Own mind sacitta. *n.*
Owner sāmika. *m.*
Pagoda cetiya. *n.*
Pain vedanā. *f.*
Pair yuga ; yugala ; dvaya ; dvika. *n.*
Palace rājabhavana. *n.*
Palmyra leaf tālapaṇṇa. *n.*
Park ārāma. *m.*
Partakes (of food) paribhuñjati. *v.*
Passes away cavati. *v.*
Passionless viraja. *adj.*

- Paternal* pettika ; pitusantaka.
adj.
Pavilion maṇḍapa. *m.*
Paying honour sakkaronta ;
garukaronta. *pr.p.*
Paying respect mānenta ; pū-
jenta. *pr.p.*
Peak kūṭa. *n.*
Peaceful nibbuta ; santa. *p.p.*
Peasant gāmika ; jānapadika.
m.
Pedestrian padika. *m.*
People jana. *m.* janatā. *f.*
Perceiver mantu. *m.*
Perfect knowledge abhisam-
bodhi. *f.*
Perfection sambodhi. *f.* (*lit.*
perfect enlightenment).
Performs sampādeti ; payoja-
yati ; karoti. *v.*
Perhaps karahaci. *in.*
Perishes vinassati. *v.*
Perishing vinassanta. *pr.p.*
Person puggala. *m.*
Piece khaṇḍa. *n.*
Pike (for guiding elephant)
tutta. *n.*
Pilgrim pariyaṭaka. *m.*
Pitcher kuṇḍikā. *f.*
Placed ṭhapita ; nikkhitta. *p.p.*
Places ṭhapeti ; nikkhipati. *v.*
Planter ropaka ; ropa. *m.*
Platform vedikā. *f.* around a
shrine cetiyaṅgaṇa. *n.*
Plays dibbati ; kīlati. *v.*
Pleasance uyyāna. *n.*
Pleasure pīti ; tuṭṭhi. *f.*
Plot of ground bhūmibhāga. *m.*
Plough naṅgala. *n.*
Ploughed kasita ; kaṭṭha. *p.*
Ploughing kasana. *ger.*
Poison visa. *n.*
Polished maṭṭha. *p.p.*
Pondering jhāyanta ; vitak-
kenta. *pr.p.*
Ponders jhāyati. *v.*
Poor adhana ; daḷidda. *adj.*
Populace janatā. *f.*
Prick sokara. *n.*
Position ṭhāna ; ṭhānantara. *n.*
Possessed of supernatural power
iddhimantu. *adj.*
Possessing armies seniya. *adj.*
Potter kumbhakāra.
Poverty dāḷiddiya. *n.*
Pouring āsiñcanta ; ākiranta.
pr.p.
Pours āsiñcati. *v.*
Powders cuṇṇeti. *v.*
Power bala. *n.* ānubhāva. *m.*
Practised, well sucinṇa. *p.p.*
Practises anuyuñjati ; paṭipaj-
jati. *v.*
Praise thuti. *f.*
Praised abhiṭṭhuta ; vaṇṇita.
p.p.
Praising thomenta. *pr.p.*
Praises abhitthavati ; paṇṇa-
sati. *v.*
Preacher desaka ; kathika. *m.*

Preaching desenta. *pr.p.*
Preceptor upajjhāya. *m.*
Precious anaggha; mahāraha. *adj.*
Precious thing ratana. *n.*
Predisposition anusaya. *m.*
Pregnant garugabbhā. *f.*
Prepared paṭiyatta; • sajjita; paññatta. *p.p.* (the last is used in connection with beds and seats).
Presence abhimukha. *n.*
Present vijjamāna; sammuka. *adj.*
Present paṇṇākāra. *m.*
Prince rājakumāra. *m.*
Proceeds abhikkamati. *v.*
Proclaimed ghuṭṭha. *p.p.*
Proclaims pakāseti. *v.*
Produced uppādita. *p.p.*
Produces nibbatteti; uppādeti; janeti. *v.*
Professor paṇḍitācariya. *m.*
Profit attha; ānisaṇsa. *m.*
Promises paṭijānāti. *v.*
Property santaka. *m.*
Prosper samijjhati. *v.*
Protected gopita; gutta. *p.p.*
Protection pālana; rakkhana. *ger.*
Protector pāletu; pālaka. *m.*
Protects gopeti; rakkhati. *v.*
Protecting rakkhanta. *pr.p.*
Provides sampādeti. *v.*
Province padesa; janapada. *m.*

Provision upakaraṇa; for journey pātheyya. *n.*
Provoked ruṭṭha. *p.p.*
Proximity samīpa. *n.*
Public, the mahājana. *m.*
Pulpit dhammāsana. *n.*
Purification pariyodapanā. *f.*
Purity visuddhi. *f.*
Purse pasibbaka. *m.*
Pursuit upasevanā. *f.*
Putrid pūti. *adj.*
Puts in pakkipati. *v.*
Puts in order paṭisāmeti. *v.*
Queen mahesī; rājadevī. *f.*
Question pañha. 3.
Questioned pucchita; puṭṭha. *p.p.*
Rainy season vassāna. *m.*
Raised uppādita; uṭṭhāpita. *p.p.*
Raises uppādeti; nibbatteti. *v.*
Raises up ukkipati; ussāpeti. *v.*
Rampart pākāra. *m.*
Range rāji; panti. *f.*
Rare dullabha. *adj.*
Reaches upagacchati; upasaṅkamati. *v.*
Realm rajja. *n.*
Rebirth punabbhava. *m.*
Rebuked akkuṭṭha. *p.p.*
Received labhi. *v.* laddha. *p.p.*
Receives paṭigaṇhāti; labhati. *v.*

- Recites* sajjhāyati. *v.*
Receiving labhanta. *pr.p.*
Recluse samaṇa ; pabbajita. *m.*
Recognition vijānana; saññāna. *n.*
Recurring series anuppabandha. *m.*
Refuge saraṇa. *n.*
Refuse kacavara. *m.* mala. *n.*
Refusal paṭikkhepa. *m.*
Refuses paṭikkhipati. *v.*
Regains paṭilabhati. *v.* (*memory*) paccupaṭṭhāpeti. *v.*
Regular order anukkama. *m.* ānupubbī. *f.*
Rehearsal saṅgīti. *f.*
Reign rajjakāla. *m.*
Reigning rajjaṇ karenta. *pr.p.*
Rejoices abhinandati. *v.*
Rejoicing abhinandana ; nandana. *ger.*
Relation ñāti. *m.*
Released mutta ; vipphamutta. *p.p.*
Relic dhātu. *f.*
Religion samaya. *m.* sāsana. *n.*
Remaining avasesa. *adj.* avasiṭṭha. *p.p.*
Remembering anussaranta. *pr.p.*
Remembers anussarati. *v.*
Remote paccantima. *adj.*
Removed apanīta. *p.p.*
Removed of apagata ; vigata. *p.p.*
Removed from onīta. *p.p.*
Removes vajjeti ; parivajjeti. *v.*
Removes (a hat, etc.) omuñcati. *v.*
Repairs paṭisaṅkharoti. *v.*
Repents anutappati. *v.*
Replied paccassosi. *v.*
Replies paṭivacanaṇ deti. *v.*
Reply paṭivacana. *n.*
Report pavatti ; vāttā. *f.*
Represented upanīta. *p.p.*
Requested yācita. *p.p.*
Residence vāsa. *m.* vāsaṭṭhāna. *n.*
Resolves adhiṭṭhāti. *v.*
Resounded kūjita. *p.p.*
Respect gārava. *m.*
Resthouse āvasathāgāra. *m.*
Restrains saññamayati. *v.*
Result ānisaṇsa ; vipāka. *m.* phala. *n.*
Retains (memory) paccupaṭṭhāpeti. *v.*
Returns paṭinivattati ; paccāgacchati. *v.*
Reverence apaciti. *f.* gārava. *m.*
Reviles paribhāsati ; akkosati. *v.*
Rice milk (khīra-) pāyāsa. *m.*
Rice-merchant taṇḍulika. *m.*
Right (side) dakkhiṇa. *adj.*
Righteous dhammaṭṭha ; dhammika. *adj.*
Rinses pakkhāleti. *v.*
Rise udaya. *m.*

Risen udita ; uppanna. *p.p.*
Roaring gajjanta. *pr.p.*
Robber cora. *m.*
Robe (of a monk) cīvara. *n.*
Robed nivāsāpita. *p.p.*
Robing (himself) nivāsetvā. *abs.*
Rolls pavatṭeti ; parivatteti. *v.t.*
Rolling parivattenta. *pr.p.*
Roof-gable gopānasī. *f.*
Royal rājakīya. (*in some compounds*) maṅgala. *adj.*
Royal chamber sirigabbha. *m.*
Royal city rājadhāni. *f.*
Royal sage rājisi. *m.*
Ruin parābhava. *m.*
Rules of conduct sikkhā. *f.*
samācāra. m.
Running about paridhāvamāna. *pr.p.*
Runs against abhidhāvati. *v.*
Runs around paridhāvati. *v.*
Runs here and there ādhāvati. *v.*
Rust mala. *n.*
Sacrifice yañña. *m.*
Safeguards rakkhati. *v.*
Said āha. *v.* bhāsita ; vutta. *p.p.*
Sailor nāvika. *m.* woman nāvikī. *f.*
Saint arahanta. *m.*
Sal-grove sālavana. *n.*
Salted loṇika. *adj.*
Salutes abhivādeti. *v.*
Same thing tad 'eva.

Sandal upāhana. *m.*
Sandal-wood candana. *n.*
Sanskrit (language) Sakkata bhāsā. *f.*
Satisfaction titti. *f.*
Satisfies santappeti. *v.*
Saying bhāsita. *ger.* vaca. *m.n.*
Saying vadanta ; kathenta. *pr.p.*
Says bhāsati ; vadati. *v.*
Scalp sīsacchavi. *f.*
Scatters ākirati. *v.*
Scatters about vikirati. *v.*
Scented vāsita. *p.p.*
Scented water gandhodaka. *n.*
Sceptre (-javalin) cakkāyudha. *n.*
Screams ravati. *v.*
School satthasālā. *f.*
Searches pariyesati ; gavesati. *v.*
Seated āsina ; nisinna. *p.p.*
Secluded vupakaṭṭha ; paṭisal-līna. *p.p.*
Secret raha. *m.n.*
Seca nikāya ; gaṇa. *m.*
Seeing dassana. *ger.* passanta. *pr.p.*
Seeking pariyesamāna. *pr.p.*
Seen diṭṭha. *p.p.*
Selects uccināti. *v.*
Sends pahināti. *v.*
Sends for pakkosāpeti. *v.*
Sends away uyyojeti. *v.*
Sense indriya. *n.*

- Sentence* vākya. *n.*
Sensible satimantu. *adj.*
Sensual pleasure kāma. *m.*
Separating viyojenta. *pr.p.*
Sermon sutta. *n.*
Serpent bhujaga ; uraga. *m.*
Serves paricarati. *v.*
Serves while eating parivisati. *v.*
Servitor upaṭṭhāka. *m.*
Set forth nikkhami. *v.*
Setting down attha ; atthagama. *m.*
Severe kaṭuka ; tikhīṇa. *adj.*
Shakes dhunāti ; kampeti ; cāleti. *v.*
Shape saṇṭhāna. *n.*
Shares bhājeti ; vibhajati. *v.*
Shares with saṇvibhajati. *v.*
Sheep meṇḍa. *m.*
Sheer accanta ; tikhīṇa. *adj.*
Shines jalati ; bhāsatī ; dīppati ; jotati. *v.*
Shines very much atirocati. *v.*
Shining jalanta ; tapanta ; jotanta ; tapamāna. *pr.p.*
Should be adopted vattettabba. *pt.p.*
Should be brought āharitabba. *pt.p.*
Should be carried hāriya ; haritabba. *pt.p.*
Should be given dātabba ; deyya. *pt.p.*
Should be informed ārocetabba. *pt.p.*
Should be kept ṭhapetabba. *pt.p.*
Should be killed māretabba. *pt.p.*
Should be obeyed anuvattitabba. *pt.p.*
Should be respected garukātabba. *pt.p.*
Should be sent pesetabba. *pt.p.*
Should be slain māretabba. *pt.p.*
Should be taken gayha. *pt.p.*
Should be thought cinteyya. *pt.p.*
Shouts ugghoseti. *v.*
Showing dassenta. *pr.p.*
Shows dasseti. *v.*
Shut pihita. *p.p.*
Sick gilāna ; rogī. *adj.*
Sickness ābādha ; roga. *m.*
gelañña. n.
Sight dassana. *n.*
Silk cotton tree simbalī. *m.*
Silver rajata. *n.*
Similar sadisa ; samāna ; tulya. *adj.*
Similarly tath 'eva. *in.*
Since paṭṭhāya (with ablative) *in.*
Since then tato paṭṭhāya. *in.*
Sinful pāpa ; pāpī. *adj.*
Singing gāyanta. *pr.p.*
Singing gīta ; gāyana. *ger.*
Single ekaka. *adj.*

- Sings* gāyati. *v.*
Sinhalese Sīhaḷa. *adj.*
Sire deva ! *m.*
Sister's son bhāgiṇeyya. *m.*
Sitting nisinnaka. *adj.* nisī-
danta. *pr.p.*
Skill nepuñña ; kosalla. *n.*
Skilful nipuṇa ; kusala ; susik-
khita. *adj.*
Sky nabha. *m.n.* ākāsa. *m.*
Slandering abbhācikkhana. *n.*
Sleeping place senāsana ; saya-
naṭṭhāna. *n.*
Small bed mañcaka. *m.*
Small chair pīṭhaka. *n.*
Smeared with makkhita. *p.p.*
Smells ghāyati. *v.*
Smoke dhūma. *m.*
Smokeless vidhūma. *adj.*
Smooth maṭṭha. *adj.*
Smooths samaṇ karoti.
Snare pāsa. *m.*
Snatching life vayohara. *adj.*
Sneezing khipanta. *pr.p.*
Sofa pallaṅka. *m.*
Soft muduka. *adj.*
Soiled malina. *adj.*
Soldier yodha ; bhaṭa. *m.*
Sometimes kudācanaṇ. *ad.*
Son tāta ; putta. *m.*
Song gīta. *n.*
Sort vikati , jāti. *f.*
Sounds (a drum, etc.) vādeti. *v.*
Sows vapati. *v.*
Space okāsa. *m.*
Special umbrella atichatta. *n.*
Speed java ; vega. *m.*
Spends vissajjeti ; time vītinā-
meti. *v.*
Spinning kantanta. *pr.p.*
Splendour teja ; *m.n.*
Splits phāleti. *v.*
Spoon kaṭacchu. *m.*
Spoke ara. *n.*
Spoken vutta ; kathita. *p.p.*
Spotted citta ; kammāsa. *adj.*
Sphere (of sense) āyatana. *n.*
Spread atthata. *p.p.*
Spreads attharati ; pattharati.
v.
Springs from pabhavati. *v.*
Sprinkling āsiñcanta. *pr.p.*
Sprinkles āsiñcati. *v.*
Sprout of a lotus bhisā. *n.*
Spy cara ; carapurisa. *m.*
Some ekacca. *adj.*
Something kiñci. *in.*
Sometimes kudācanaṇ. *in.*
Son atraja. *m.*
Soothsayer nimittapāṭhaka. *m.*
Squanders vināseti. *v.*
Stable assāsālā. *f.*
Stainless vīatamala. *adj.*
Stands up uṭṭhahati. *v.*
Star tārā ; tārakā. *f.*
State couch sirisayana. *n.*
State (of a being) attabhāva. *m.*
State of being calmed samitatta.
n.

Stays paṭivasati ; tiṭṭhati. *v.*
Steals avaharati. *v.*
Storeyed bhūmaka. *adj.* (found in compounds).
Straight uju. *adj.*
Stranger āgantuka. *m.*
Straw palāla. *n.*
Streamer dhaja. *m.*
Strength bala. *n.* thāma. *m.*
Stretches pasāreti. *v.*
Strews okirati. *v.*
Strife parakkama. *m.*
Strikes paharati. *v.*
Striking paharanta ; pothenta. *pr.p.*
String hāra. *m.*
Strings āvunāti. *v.*
Strives parakkamati ; ussahati ; upakkamati. *v.*
Studded with khacita. *p.p.*
Stump khāṇu. *m.*
Subdued danta. *p.p.*
Subdues dameti. *v.*
Suburb upanagara. *n.*
Such tādisa ; evaṇūpa. *adj.*
Suffers vindati ; anūbhavatī. *v.*
Suffuses pharati. *v.*
Suitable patiṇūpa ; anucchavika. *adj.*
Summum bonum of the Buddhists nibbāṇa. *n.*
Sun dinakara ; pabhaṅkara. *m.*
Sunset suriyatthaṅgama. *m.*
Superior adhipati ; adhipa. *m.*

Supernatural knowledge abhiññā. *f.*
Supernatural power iddhi. *f.* iddhibala. *n.*
Supplies with sampādeti. *v.*
Supporting saṅgaṇhanta. *pr.p.*
Supports saṅgaṇhāti ; bharati. *v.*
Supreme knowledge sabbaññutanāṇa. *n.*
Sure dhuva. *adj.*
Surely ve ; kāmaṇ. *in.*
Surface tala ; piṭṭha. *n.*
Surpasses atikkamati. *v.*
Surrounded by parivuta ; parikhitta. *p.p.*
Surrounds parivāreti. *v.*
Swan haṇsa. *m.*
Swarm saṇḍa. *m.*
Sweeps sammajjati. *v.*
Swept sammatṭha ; sammajjita. *p.p.*
Synonym pariyāya. *m. m.*
Syrup pāna ; pānaka. *n.*
Tail naṅguṭṭha. *n.* vālādhi. *m.*
Taker gāhaka. *m.*
Takes in paveseti. *v.*
Takes off (a hat, etc.) omuñcati. *v.*
Takes refuge in saraṇaṇ gacchati.
Takes trouble vihaṇāti. *v.*
Taking gahaṇa. *n.* gāha. *m.*
Talk, friendly sallāpa. *m.*
Talkative vācāla. *adj.*

Talking kathenta. *pr.p.*

Tamil Daṃḷa. *adj.*

Taste rasa ; assāda. *m.*

Teacher ācariya : satthu. *m.*

Teaches sikkhāpeti ; uggāṇhāpeti. *v.*

Telling vadanta. *pr.p.*

Tells ācikkhati ; vadati. *v.*

Temple devāyatana. *n.*

Ten thousand nahuta. *n.*

Terrace ālinda. *m.*

Territory janapada. *m.*

That much tāvataka. *adj.*

Theft theyya ; coriya ; adinnā-dāna. *n.*

Therefore tasmā. *in.*

Thereupon atha. *in.*

Thickly ghaṇaṇ *ad.*

Thing upakaraṇa ; bhaṇḍa. *n.*

Thinkable cinteyya. *pt.p.*

Thinks manoti : cinteti : maññati. *v.*

Thirst pipāsā ; taṇhā. *f.*

Thirsty pipāsita. *p.p.*

This much ettaka. *adj.*

Thought cintā. *f.* ceta. *m.n.*

Three and a half aḍḍhuddha. *m.*

Throne sīhāsana. *n.*

Throws khipati. *v.*

Throws away chaddeti. *v.*

Thus iti ; iṭṭhaṇ. *in.*

Tiger vyaggha. *m.*

Tight dālha. *adj.*

Time samaya ; kāla. *m.*

To accompany anugantuṇ. *inf.*

To arrive pattuṇ. *inf.*

To attain paṭiladdhuṇ. *inf.*

To avoid nivāretuṇ. *inf.*

To carry hattuṇ ; harituṇ. *inf.*

To cut chettuṇ. *inf.*

To do kātave ; kattuṇ ; kātuṇ. *inf.*

To drink pātuṇ. *inf.*

To dry sosetuṇ. *inf.*

To grieve socituṇ. *inf.*

To inform ārocetuṇ ; nivedetuṇ. *inf.*

Told āha. *v.*

Told vutta : akkhāta. *p.p.*

To obtain laddhuṇ. *inf.*

Took by force ahāsi. *v.*

Tooth brush dantakaṭṭha. *m.*

Top matthaka : agga. *m.*

To perceive bodduṇ. *inf.*

Topic for meditation kammaṭṭhāna. *n.*

Torch ukkā : daṇḍadīpikā. *f.*

To release vissajjetuṇ ; muñcituṇ. *inf.*

Torrent ogha ; sota. *m.*, dhārā. *f.*

To say vattuṇ. *inf.*

To see passituṇ ; oloketuṇ. *inf.*

To show dassetuṇ. *inf.*

To stand ṭhātuṇ. *inf.*

Tottering pavedhamāna. *pr.p.*

Touches phusati ; parāmasati. *v.*

Towards santikaṇ. *ad.*

Town nagara. *n.*

Townsman nāgarika. *m.*

Tramples maddati. *v.*

Trance jhāna. *n.*

Tranquilled nibbuta; samāhita.
p.p.

Translates anuvādeti; parivat-
teti. *v.*

Transmigrating (saṅsāre) saṅ-
saranta. *pr.p.*

Traveller pathika; panthaka. *m.*

Travelling vicaranta; cārikaṇ
caranta. *pr.p.*

Travels sañcarati. *v.*

Trickle phāṇita. *n.*

Treads upon akkamati. *v.*

Treasurer seṭṭhī; bhaṇḍāgārika.
m.

Treats saṅgaṇhāti; sakkaroti.
v.

Tree duma. *m.*

Trembles kampati; vedhati. *v.*

Trembling kampamāna. *pr.p.*

Triad tika; taya. *n.*

Troubles viheseti. *v.*

Trunk khandha. *m.*

Truth sacca. *n.*

Trying ussahanta; vāyamanta.
pr.p.

Tumour abbuda. *m.*

Tunnel ummagga. *m.*

Turned down nikkujjita. *p.p.*

Turning round parivattanta.
pr.p.

Turns up ukkujjeti. *v. t.*

Turns round parivattati. *v. i.*

Turquoise velūriya. *n.*

Turtle kacchapa. *m.*

Tutor sikkhāpaka. *m.*

Twice dvikkhattuṇ. *ad.*

Twin yamaka. *adj.*

Two and a half aḍḍhateyya. *m.*

Twofold diguṇa. *adj.*

Tyre nemi. *f.*

Ugly virūpa; dubbanna. *adj.*

Unable asakkonta. *pr.p.*

Unconfused visārada. *adj.*

Undergoes nigacchati; vindati.
v.

Understands vijānāti. *v.*

Undigested food udariya. *n.*

Unguent vilepana. *n.*

Unfastening vighāṭana. *ger.*

Unfastens omuñcati. *v.*

Unhurried ataramāna. *pr.p.*

Union saññoga; saṅgama. *m.*

Unites saṅgameti; ekibhāvam
upaneti. *v.*

Until yāva—tāva. *in.*

Universal lord lokanāyaka. *m.*

Universal monarch cakkavattī.
m.

University nikhilavijjālaya. *m.*

Unknown avidita. *p.p.* apā-
kaṭa. *adj.*

Unobtainable alabbhaneyya.
pt.p.

Unparalleled niruṭṭara; appa-
ṭipuggala. *adj.*

Upper skin chavi. *f.*

Uses pariharati. *v.*

<i>Utmost care</i> adhikatarussāha. <i>m.</i>	<i>Watching</i> rakkhanta. <i>pr.p.</i>
<i>Vanquishes</i> parājeti. <i>v.</i>	<i>Water-bird</i> sārasa. <i>m.</i>
<i>Various</i> nānā. <i>in.</i> nānāvidha ; vividha. <i>adj.</i>	<i>Wavering</i> vyathita. <i>p.p.</i>
<i>Vault</i> abbhantara (-gabbha). <i>m.</i>	<i>Wayfarer</i> addhika ; panthaka.
<i>Vehicle</i> vāhana ; yogga. <i>n.</i>	<i>Wealthy</i> bhogī. <i>adj.</i>
<i>Venerable</i> āyasmantu. <i>adj.</i>	<i>Wearing</i> paridahanta ; nivā- senta. <i>pr.p.</i>
<i>Verbal</i> vācasika. <i>adj.</i>	<i>Weary</i> kilanta. <i>p.p.</i>
<i>Vessel</i> bhājana. <i>m.</i>	<i>Weaver</i> tantavāya. <i>m.</i>
<i>Vered</i> appatīta ; ruṭṭha. <i>p.p.</i>	<i>Weaves</i> vināti ; vāyati. <i>v.</i>
<i>Veres</i> dussati. <i>v.</i>	<i>Week</i> sattāha. <i>n.</i>
<i>Views</i> passati. <i>v.</i>	<i>Weeping</i> paridevamāna. <i>pr.p.</i>
<i>Villager</i> gāmika ; gāma-vāsi. <i>m.</i>	<i>Weeps</i> parodati. <i>v.</i>
<i>Violated</i> padhaṅsita. <i>p.p.</i>	<i>Welcome</i> svāgata. <i>adj.</i> & <i>p.p.</i>
<i>Vulgarity</i> hīnatā. <i>f.</i>	<i>Welfare</i> abhivuddhi. <i>f.</i> attha. <i>m.</i>
<i>Walking</i> gamana ; sañcaraṇa. <i>ger.</i>	<i>Well</i> kūpa. <i>m.</i>
<i>Wanderer</i> sancāraka ; pariya- ṭaka. <i>m.</i>	<i>Well</i> sammā ; sādhu. <i>in.</i>
<i>Wandering</i> cārikā. <i>f.</i>	<i>Well known</i> pākāṭa ; abhiññāta. <i>p.p.</i>
<i>Wandering ascetic</i> paribbājaka. <i>m.</i>	<i>Well-practised</i> suciṇṇa. <i>p.p.</i>
<i>Wanted</i> icchita. <i>p.p.</i>	<i>Well-to-do</i> sukhita ; dhana- vantu. <i>adj.</i>
<i>War</i> yuddha. <i>n.</i> saṅgāma. <i>m.</i>	<i>Went</i> pakkāmi. <i>v.</i>
<i>Warbles</i> nikūjati. <i>v.</i>	<i>Western</i> pacchima. <i>adj.</i>
<i>Ware</i> bhaṇḍa. <i>n.</i>	<i>Wheel-gem</i> cakkaratana. <i>n.</i>
<i>Warrior</i> khattiya. <i>m.</i> & <i>adj.</i>	<i>Where</i> kakkaj ; kuhij ; kutra. <i>ad.</i>
<i>Was</i> ahosi ; abhavi. <i>v.</i>	<i>Wherever</i> yattha ; yattha kat- thaci. <i>ad.</i>
<i>Was able</i> asakkhi. <i>v.</i>	<i>White lotus</i> puṇḍarīka. <i>n.</i>
<i>Washes</i> pakkhā leti. <i>v.</i>	<i>White water-lily</i> kumuda. <i>n.</i>
<i>Washing</i> dhovana. <i>ger.</i>	<i>Whole</i> nikhila ; sakala. <i>adj.</i>
<i>Watch of the night</i> yāma. <i>m.</i>	<i>Wicked</i> duṭṭha. <i>p.p.</i>
<i>Watcher</i> pālaka. <i>m.</i>	<i>Wicked person</i> asappurisa. <i>m.</i>

- Wife* 'dāra. *m.* jāyā. *f.*
Willing to come āgantukāma. *adj.*
Willing to learn uggāṇhitukāma. *adj.*
Wind māluta : vāyu ; vāta. *m.*
Wins jināti. *v.*
Winter hemanta. *m.*
Wise pañña ; paṇḍita. *adj.*
Wiseman medhāvī. *m.*
Wishes icchatī.
Wishing ākaṅkhamāna ; icchanta. *pr.p.*
Wishing to drink pātukāma. *adj.*
Woman vadhū ; nārī. *f.*
Wood dāru ; kaṭṭha. *n.*
Wooden kaṭṭhamaya. *adj.*
Word vaca. *m.n.* vācā. *f.*
Work kamma ; kāriya. *n.* kammanta. *m.*
Worldly lokiya ; lokika. *adj.*
Worthy araha. *adj.*
Worshipful namassanīya. *pt.p.*
Worshipped vandita. *p.p.*
Worshipping namassamāna. *pr.p.*
Worthy bhadra. *adj.*
Would engage in payojeyya. *v.*
Would get (he) labhetha. *v.*
Would have attained (he) adhi-gacchissā ; pāpuṇissā. *v.*
Would have been (he) abhāvissā.
Would have born (he) uppajjissā. *v.*
Would obtain (he) adhigaccheyya. *v.*
Wounded khata ; vaṇita. *p.p.*
Wraps in upanayhati. *v.*
Wreath dāma. *m.*
Written likhita. *p.p.*
Wrong path ummagga. *m.*
Yak camarī. *m.*
Year by year anuvassan. *ad.*
Yoked yojita. *p.p.*
Young dahara. *adj.*
Youngest kaṇiṭṭha. *adj.*
Young one potaka. *m.*
Zenith uddhan. *ad.*

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PREFACE

After the publication of *The New Pali Course* the need for a higher Pali Course was keenly felt by students. To satisfy that need I compiled this volume some years ago but was not able to bring it out owing to the restrictions imposed by war-time controls.

This *Higher Pali Course* is to be considered as Part III of *The New Pali Course*, but I have changed the name as this portion is meant only for the advanced students and not for the beginners.

Professor Geiger's *Pali Literatur und Sprache* is a book well known to learned Orientalists. But as it was in German very few in the East could make use of it. Fortunately, it is now translated into English and published in Calcutta, under the title *Pali Literature and Language*, in 1943. I was very keen to read this book in order to understand its scope, but could not get a copy until 1946, as there were many difficulties in obtaining books from India during the War. I could have spared myself much labour in tracing the passages which contain obscure forms of words if only I had this book before I began my compilation. Professor Geiger has traced a large number of passages containing unusual forms, but his statements are very brief. He shows only the place where a certain word occurs but does not give the full passages or the sentences along with them. Therefore only persons who possess a large number of Pali Texts are able to have full advantage of that book. Here I have reproduced in full the

necessary passages from the texts, indicating at the same time the page numbers and the titles of the volumes from which they were taken. Moreover, his book is a philological treatise while mine deals more with grammar and composition. It would be of greater benefit if students study this book along with that of Dr. Geiger.

There are no exercises in this volume as in *The New Pali Course*. As here I have often to deal with unusual forms of words it is possible to cite only those passages as illustrate such forms. Chapter II of this book treats of the Denominative, Onomatopoeic, and Desiderative verbs. Chapter IV deals with analysis of sentences, which is a new feature in the field of Pali Grammar. As there is no mention of analysis in any of the old Pali Grammars I have had to follow the way of the English Grammars and to invent a new method of treating Pali sentences. It is impossible to gain a thorough knowledge of composing a long sentence without the help of analysis. It also helps to understand the real meaning of intricate passages.

Chapter V is on the syntax of nouns. It shows how a single Case is used in various meanings and also how some Cases come to express the meanings of some other Cases. Each Indeclinable is illustrated by one or more passages which contain them, and their meanings are defined, in alphabetical order, in Chapter VI. Some idioms and difficult passages are explained in Chapter VIII, and some Antithetic forms are given, for the first time in the history of Pali Composition, in the same chapter.

My cordial thanks are due to Dr. O. H. de A. Wijesekera, M.A., Ph.D. of the University of Ceylon.

for very kindly revising my work and suggesting several improvements.

A. P. BUDDHADATTA

Aggārāma,

Ambalangoda.

20th November, 1950.

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- Apa.* *Apadāna.*
- Bud.* *Buddhavaṇsa. (Sinhalese edition).*
- B.L.* *Buddhist Legends. Edited by Lanman.*
- C.V.* *The Commentary on Vinaya.*
- D.* *Dīghanikāya.*
- D.A.* *The Commentary on Dīgha.*
- D.B.* *Dialogues of the Buddha.*
- Dh.A.* *Commentary on the Dhammapada.*
- Dhp.* *Dhammapada text.*
- G.S.* *The Gradual Sayings.*
- J.* *Jātakatṭhakathā.*
- K.S.* *The Kindred Sayings.*
- M.* *Majjhimanikāya.*
- N.P.C.* *The New Pali Course.*
- P.P.* *The Path of Purity.*
- Ps.B.* *The Psalms of the Brethren.*
- Ps.S.* *The Psalms of the Sisters.*
- P.V.* *The Petavatthu.*
- S.* *Saṃyuttanikāya.*
- Samp.* *Samantapāsādikā, (same as C.V.)*
- SN.* *The Suttanipāta.*
- SN.A.* *Commentary on the Suttanipāta.*
- Theg.* *Theragāthā.*
- Thig.* *Therīgāthā.*
- V.M.* *Vinaya-Mahāvagga.*
- V.II.* *Vinaya-Cullavagga.*
- Vism.* *The Visuddhimagga.*
- V.V.* *The Vimānavatthu.*
- Vbh.* *The Vibhaṅga.*

THE NEW PALI COURSE

PART III

CHAPTER I

MORE DETAILS ABOUT DECLENSIONS AND CONJUGATIONS

The general rules of declension and conjugation are given in the *New Pali Course I* and *II*. There still remain some special declensions and conjugations to be explained.

Masculine nouns ending in *ā* are very rare ; only two nouns, *sā* and *mā*, are found.

1. Declension of *Sā* (= dog. Skt. *śvan*)*

SINGULAR		PLURAL
Nom. } <i>Sā</i>		<i>Sā, sāno</i>
Voc. } <i>Sā</i>		
Acc. } <i>Sānaṃ</i>		<i>Sāne</i>
Ins. } <i>Sānā</i>		<i>Sānebhi, sānehi</i>
Abl. } <i>Sānā</i>		
Dat. } <i>Sāssa</i>		<i>Sānaṃ</i>
Gen. } <i>Sāssa</i>		
Loc. } <i>Sāne</i>		<i>Sānesu</i>

The nom. sing. of *mā* (= the moon) occurs in the compound form : *candimā, puṇṇamā*, etc. Other forms of it are seldom met with.

*Other variants of Skt. *śvan* are Pali *suva* and *suvaṇa*, declined as a-stems.

2 MORE DETAILS ABOUT DECLENSIONS

2. Some masculine nouns, such as *pitu*, *rāja*, have their nom. sing. ending in *ā*. Their Sanskrit equivalents have *r* or *n* as their endings ; but the Pali Grammarians state them as ending in *u* or *a*.

This group consists of :

A. *Atta*, *rāja*, *brahma*, *puma*, *yuva*, *addha*, and *muddha* (with a final *n* in Sanskrit), and *sakha* (whose Sanskrit stem is *sakhi*).

B. *Satthu*, *pitu*, *nattu*, *bhātu*, *bhattu*, *kattu*, *netu*, *sotu*, *jetu*, and many others ending with the suffix *tu* (which have a final *r* in their Sanskrit equivalents).

3. Declension of *Puma* (= a male).

	SINGULAR	PLURAL
Nom.	Pumā, pumo	Pumāno, pumā†
Acc.	Pumānaṇ, pumaṇ	Pumāne
Ins.	Pumānā, pumunā, pumena	Pumānebhi, —ehi
Dat.	} Pumuno, pumassa	Pumānaṇ
Gen.		
Abl.	Pumānā, pumunā	Pumānebhi, —ehi
Loc.	Pumāne, pume	Pumānesu, pumāsu
Voc.	Puma, pumaṇ	Pumāno

4. Declension of *Brahma* (= the Creator).

Nom.	Brahmā	Brahmā, brahmāno
Acc.	Brahmānaṇ, brahmaṇ	Brahmāno
Ins.	} Brahmunā	Brahmebhi, —ehi, brahmūbhi, brah- mūhi
Abl.		
Dat.	} Brahmuno,	Brahmānaṇ, brah- mūnaṇ
Gen.		
	brahmassa	

	SINGULAR	PLURAL
<i>Loc.</i>	Brahmani	Brahmesu
<i>Voc.</i>	Brahma, brahme	Brahmāno
<hr/>		
5. Declension of <i>Yuva</i> (= a youth).		
<i>Nom.</i>	Yuvā	Yuvā, yuvāno
<i>Acc.</i>	Yuvānaṃ, yuvaṇ	Yuvāne, yuve
<i>Ins.</i>	Yuvānā, yuvānena, yuvēna	Yuvānebhi, —ehi, yuvebhi, —ehi
<i>Dat.</i>	} Yuvānassa, yuvassa	Yuvānānaṃ, yuvānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Yuvānā, yuvānamhā, yuvānasmā	Yuvānebhi, —ehi, yuvebhi, yuvehi
<i>Loc.</i>	Yuve, yuvamhi, yuva- smiṇ, yuvāne, yuvā- namhi, yuvānasmīṇ	Yuvānesu, yuvāsu, yuvesu
<i>Voc.</i>	Yuva, yuvāna	Yuvāno

<hr/>		
6. Declension of <i>Sakha</i> (= friend).		
<i>Nom.</i>	Sakhā	Sakhā, sakhino, sakhāno, sakhāyo, sakhāro
<i>Acc.</i>	Sakhaṇ, sakhāraṇ, sakhānaṇ	Sakhino, sakhāno, sakhāyo
<i>Ins.</i>	Sakhinā	Sakhārehi, sakhehi, —bhi
<i>Dat.</i>	} Sakhino, sakhissa	Sakhīnaṇ, sakhānaṇ, sakhārānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Sakhinā, sakhimhā, sakhismā, sakham- hā, sakhasmā, sak- hāramhā	Sakhārehi, sakhehi, — bhi
<i>Loc.</i>	Sakhe, sakhimhi, sakhismiṇ	Sakhesu, sakhāresu, sakhisu
<i>Voc.</i>	Sakha, sakhā, sakhi, sakhe	Sakhino, sakhāyo, sakhāro

SINGULAR

PLURAL

7. Declension of *Addha* (= time or path).

<i>Nom.</i>	Addhā	Addhā, addhāno
<i>Acc.</i>	Addhānaṃ	Addhāne
<i>Ins.</i>	} Addhunā, addhānena	Addhānebhi, —ehi
<i>Abl.</i>		
<i>Dat.</i>	} Addhuno	Addhānaṃ
<i>Gen.</i>		
<i>Loc.</i>	Addhani, addhāne	Addhānesu
<i>Voc.</i>	Addha	Addhā, addhāno

8. Declension of *Muddha* (= the top, the head).

<i>Nom.</i>	Muddhā	Muddhā, muddhāno
<i>Acc.</i>	Muddhaṃ	Muddhe, muddhāne
<i>Ins.</i>	Muddhānā, muddha-	Muddhebhi, —ehi
	nā	
<i>Dat.</i>	} Muddhassa	Muddhānaṃ
<i>Gen.</i>		
<i>Abl.</i>	Muddhā, muddhānā	Muddhānebhi, —ehi
<i>Loc.</i>	Muddhani	Muddhānesu
<i>Voc.</i>	Muddha	Muddhā, muddhāno

9. Conjugation of *Kara* (= to do).

(Conjugational sign of which is O).

Active forms only are given here.

PRESENT TENSE

Parassapada.

SINGULAR

PLURAL

3rd	Karoti, kubbati	Karonti, kubbanti
2nd	Karosi, kubbasi	Karotha, kubbatha
1st	Karomi, kubbāmi	Karoma, kubbāma

Attanopada.

SINGULAR

PLURAL

3rd	Kurute, kubbate	Kubbante
2nd	Kuruse, kubbase	Kuruvhe, kubbavhe
1st	Kare, kubbe	Kurumhe, kubbam- he

IMPERATIVE

Parassapada.

3rd	Karotu, kubbatu	Karontu, kubbantu
2nd	Karohi, kubbāhi	Karotha, kubbatha
1st	Karomi, kubbāmi	Karoma, kubbāma

Attanopada.

3rd	Kurutaṇ, kubbataṇ	Kubbantaṇ
2nd	Karassu, kurussu, kubbassu	Kuruvho, kubbavho
1st	Kare, kubbe	Karomase, kubbā- mase

POTENTIAL

Parassapada.

3rd	Kare, kareyya, kayirā, kubbe, kubbeyya	Kareyyuṇ, kubbey- yuṇ, kayiruṇ
2nd	Kareyyāsi, kubbeyyāsi	Kareyyātha, kubbey- yātha
1st	Kareyyāmi, kubbeyyā- mi	Kareyyāma, kubbey- yāma

Attanopada.

3rd	Kayirā, kubbetha	Kubberaṇ
2nd	Kubbetho	Kubbeyyavho
1st	Kare, kareyyaṇ, kub- beyyaṇ	Kareyyāmhe, kub- beyyāmhe

AORIST

Parassapada.

SINGULAR

PLURAL

3rd	Akari, kari, akarī, karī, akāsi	Akariṅsu, kariṅsu, akāsuṅ, akaṅsu
2nd	Akaro, akari, kari	Akarittha, akāsittha
1st	Akariṅ, kariṅ	Akarimha, karimha, akarimhā, karim- hā

Attanopada.

3rd	Akarā, akarittha, karittha	Akarū
2nd	Akarise	Akarivhaṅ
1st	Akara	Akarimhe

IMPERFECT

Parassapada.

3rd	Akarā, akā	Akarū
2nd	Akaro	Akarattha, akattha, akarotha
1st	Akaraṅ, akaṅ	Akaramhā, akamhā

Attanopada.

3rd	Akattha	Akatthuṅ
2nd	Akuruse	Akaravhaṅ
1st	Akariṅ	Akaramhase

FUTURE TENSE

Parassapada.

3rd	Karissati, kāhati, kā- hiti	Karissanti, kāhanti, kāhinti
2nd	Karissasi, kāhasi, kā- hisi	Karissatha, kāhatha
1st	Karissaṅ, kassaṅ, kā- hāmi	Karissāma, kassā- ma, kāhāma

Attanopada.

SINGULAR

3rd Karissate, kâhate
 2nd Karissase, kâhase
 1st Karisse, kâhe

PLURAL

Karissante, kâhante
 Karissavhe, kâhavhe
 Karissâmhe, kâham-
 he

CONDITIONAL

Parassapada.

3rd Akarissā, akarissa	Akarissan̐su
2nd Akarisse	Akarissatha
1st Akarissan̐	Akarissamhā

Attanopada.

3rd Akarissatha	Akarissin̐su
2nd Akarissase	Akarissavhe
1st Akarissan̐	Akarissāmhase

Examples. Group 1

1. " Puññañ ce puriso kayirā
Kayirāth 'etañ punappunañ.
 Tamhi chandañ *kayirātha*,
 Sukho puññaassa uccayo ". *Dhp. v. 118.*
2. " Sā 'hañ nūna ito gantvā
 Yonin̐ laddhāna mānusin̐
 Vadaññū silasampannā
Kāhāmi kusalañ bahuñ ". *V.V. 51.*
3. " Mā 'kāsi pāpakañ kammañ
 Āvi vā yadi vā raho ". *Thig. v. 247.*
4. " *Kāhinti* khu tañ kāmā
 Chātā sunakhañ va caṇḍālā ". *Thig. v. 509.*
5. " Gahakāraka diṭṭho 'si,
 Puna gehañ na *kāhasi* ". *Dhp. v. 154.*

6. "Yādisaṇ *kurute* mittaṇ, yādisaṇi c'upasevati,
Sa ve tādisako hoti; sahaṇāso hi tādiso".
J. iv, 436.
7. "Duddadaṇ dadamānāṇaṇ
Dukkarāṇ kamma kubbataṇ
Asanto *nānukubbanti* ;
Sataṇ dhammo durannayo ". *S. i, 19.*
8. "Sabbhi-r-eva samāsetha,
Sabbhi *kubbetha* santhavaṇ ". *S. i, 17.*
9. "Dhātū āvenikā natthi,
Sārīraṇ ekapiṇḍitaṇ ;
Imamhi Buddhathūpamhi
Kassāma kaṇcukaṇ mayāṇ ". *Apa. 71.*
10. "Seyyathā pi bhikkhave *sā* gaddulabaddho
dalhe khīle vā thambhe vā upanibaddho tam eva khīlaṇ
vā thambhaṇ vā anuparidhāvati, anuparivattati".
S. iii, 150.
11. "Dīghassa *addhuno* accayena tassa mahānira-
yassa puratthimaṇ dvāraṇ avāpurīyati ". *M. iii, 184.*
12. "Atha kho Bhagavā tassa *brahmuno* upari
vehāsaṇ pallaṅkena nisīdi tejodhātūṇ samāpajjitvā ".
S. i, 144.
13. "Atha kho āyasmā Mahā-Moggallāno taṇ
brahmānaṃ gāthāya ajjhabhāsi ". *S. i, 145.*
14. "Addasā kho so *brahmā* te *brahmāno* dūrato
va āgacchante ". *S. i, 147.*
15. "Sataṇ sahaṇsāṇaṇ nirabbudāṇaṇ
Āyuṇ pajānāmi taṇ āhaṇ, *brahme* ". *S. i, 143.*
16. "Sele yathā *pabbatamuddhani-t-thito*
Yathā pi passe janataṇ samantato ". *D. ii,*
39 ; V.M. 5.

17. "Tvaṃ yuvā, balasampanno ; kiṃ tayā bhaṭṭi katvā pi yathābalaṃ dānaṃ dātuṃ na vaṭṭati ti?"
Dh. A. ii, 129.

18. "Saṃvāseṇa kho, Mahārāja, sīlaṃ vedittabbhaṃ ; tañ ca kho diḥṇena addhuna, na itthaṃ". S. i, 78.

19. "Sace na vyākariṣṣasi, . . . etth'eva te satta-dhā muddhā phaliṣṣati". D. i, 94.

20. "Yathā, balākaṇṇimhi na vijjati pumā sadā,
Meghesu gajjamānesu gabbhaṃ gaṇhanti tā
sadā". Apa. 42.

21. "Tadahu pabbajito santo jātīyā sattavassiko,
So pi maṃ anusāseyya, sampāṭicchāmi, mud-
dhanā". Sāriputta thero.

22. "Tattha natthi hanā vā ghātetā vā sotā vā
sāvetā vā viññātā vā viññāpetā vā". D. i, 56.

Glossary. Group 1

1. (a) *Kayirā* and *kayirāṭha* are 3rd person singulars of the Potential, Parassapada and Attanopada respectively.

(b) Should a person perform good, he should do it again and again ; let him turn the desires of his heart thereto, for blissful is the accumulation of good.

2. (a) *Mānusiṃ yoniṃ laddhāna*, having obtained the human state, i.e. having being reborn as a human being.

(b) *Vadaññū*, understanding the supplications of others, i.e. liberal.

3. (a) *Mā 'kāsi* (mā + akāsi = do not) is Past Tense used in the sense of Present. This often occurs with the prohibitive particle *mā*.

(b) *Āvi vā yadi vā raho*, openly or secretly.

4. (a) *Kāhinti* = kariassanti. *Khu* = kho.

(b) Forsooth these sense-desires will act with thee just as a group of hungry low-caste men will treat a dog. (They are used to eat dogs' flesh).

6. (a) *Mittam kurute*, makes a friend.

(b) *Upasevati*, associates.

7. Although the virtuous persons give away things difficult to be given, and do what is difficult to be done, the wicked do not follow them. The way of the righteous is difficult to be followed.

8. *Sabbhi* is Inst. pl. of *Santa* (= the virtuous or good).

Translation :—

“See that with good men only ye consort,
With good men do ye practise intercourse”.

K.S. i, 26.

9. (a) *Āvenikā*, separate.

(b) *Ekapiṇḍitam*, compounded in a single lump.

10. Just as, brethren, a dog tied up by a leash to a strong stake or pillar, keeps running round and revolving round and round that stake or pillar.

11. *Avāpuriyati*, is opened.

12. (a) *Vehāsam*, in the sky. Acc. used in the sense of Locative.

(b) *Tejodhātum samāpajjitvā*, having entered the contemplation of the element of heat. (It lightens the body and helps to emit rays).

13. *Gāthāya ajjhabhāsi*, addressed in a stanza.

15. "O Brahma, I know your age to be a hundred thousand Nirabbudas of years". (*Nirabbuda* is an enormous sum consisting of sixty-three cyphers).

16. "As on a crag, on crest of a mountain, standing,
A man might watch the people far below"
D.B. ii, 32.

17. *Yathābalaṃ . . . vaṭṭati* ? Is it not proper to bestow alms according to your ability ?

18. (a) *Na ittaraṃ*, not in a shorter time.

(b) *Translation* : "It is by life' in common with a person, sire, that we learn his moral character ; and then only after a long interval". *K.S.* i, 105.

19. *Sace na vyākariessasi*, if you do not answer.

20. (a) *Balākā* is a kind of crane.

(b) *Gabbhaṃ gaṇhanti*, become pregnant.

21. (a) *Tadahu*, on the same day. *Aha* is neuter. Its loc. sing. is *tadahe*. Here its last vowel is changed to *u*, or it is used as an indeclinable. *Skt.* tad + ahas > tadaho > tadahu.

(b) *Jāṭiyā sattavassiko*, seven years old (from birth).

(c) *Sampaṭicchāmi muddhanā*, I will accept (his advice) with my head (bowed down in respect).

22. There is neither slayer nor causer of slaying, hearer or speaker, knower or explainer.

9. Declension of *atta* and *rāja* is given in §26, 27, N.P.C. ii. When *rāja* forms the last part of a compound, such as *mahārāja*, it follows the common declension of the masculine nouns ending in *a* in addition to that

peculiar to itself :

Nom. Sing. Mahārājo or mahārājā.

Nom. Plu. Mahārājā or mahārājāno, etc. to be declined like *purisa* and *rāja*.

10. Declension of *santa* (= the virtuous).

	SINGULAR	PLURAL
<i>Nom.</i>	San, santo	Santo, santā
<i>Acc.</i>	San, santan	Sante
<i>Ins.</i>	Satā, santena	Santehi, sabbhi
<i>Dat.</i>	} Sato, santassa	Satan, santānan, satā-
<i>Gen.</i>		
<i>Abl.</i>	Satā, santamhā, santasmā, santā	Santehi, sabbhi
<i>Loc.</i>	Sante, santamhi, santasmī	Santesu
<i>Voc.</i>	Santa	Santo, santā

There is another adjective *santa* (= existing) which has not the forms *san* and *sabbhi*, but has *sati* in the loc. sing. and is declined like *gacchanta*.

11. The forms *san*, *sāni*, *sena*, *samhi*, etc. are not to be confounded with those of *santa*. They are from the adjective *sa* (= one's own), and the neuter noun *sa* (= one's possession).

12. Declension of *Bhavanta* (= gentleman).

	SINGULAR	PLURAL
<i>Nom.</i>	Bhavan, bho	Bhavanto, bhonto, bhavantā
<i>Acc.</i>	Bhavantan	Bhavante
<i>Ins.</i>	Bhavatā, bhotā, bhavantena	Bhavantehi, —tebhi

	SINGULAR	PLURAL
Dat. } Bhavato, bhoto, Bhavataṃ, bhavantā-		
Gen. } bhavantassa naṃ		
Abl. Bhavatā, bhotā Bhavantehi, —tebhi		
Loc. Bhavati, bhavante, Bhavantesu		
	bhavantamhi,—	
	tasmiṃ	
Voc. Bho, bhante Bhonto, bhavanto		

Feminine bases of this are *bhavantī* and *bhotī*, which are to be declined like *kumārī*.

Note—(a) There is an indeclinable *bho*, used in both numbers of vocative. *Bhante* also is sometimes reckoned as an indeclinable vocative.

(b) *Bhaddante* has the same meaning as that of *bhante*. Some say that it was originally a combination of *Bhaddaṃ* + *te* (= hail to thee), and afterwards taken as a single word for addressing respectable persons. But there is the word *bhadanta* (= reverend, venerable) from which *bhaddante* may be formed.

13. The three nouns *mātugāma*, *orodha*, and *dāra* are masculine in gender and feminine in sense.

Mātugāma, woman, womankind.

Orodha, a harem-lady or the whole harem (collectively).

Dāra, wife.

These are declined like *purisa*.

Note—Adjectives connected with *mātugāma* are sometimes found in feminine, e.g.

“Sallape asihatthena, piṣācena pi sallape ;

Na t’eva eko ekāya mātugāmena sallape”. A. iii, 69.

14. Conjugation of *hū* (= to be).

This is the simplified phonetic equivalent of root *bhū*. It takes *ho* as its base in the Present and Imperative Moods and no peculiarity is found in conjugation thereof.

PRÆST. hoti, honti, hosi, hotha, homi, homa.

IMPER. hotu, hontu, hohi, hotha, homi, homa.

POTENTIAL

Parassapada.

SINGULAR**PLURAL**

3rd	Huveyya, heyya	Huveyyuṇ, heyyuṇ
2nd	Huveyyāsi, heyyāsi	Huveyyātha, heyyātha
1st	Huveyyāmi, heyyāmi	Huveyyāma, heyyāma

Attanopada.

3rd	Huvetha, hetha	Huveraṇ, herañ
2nd	Huvetho, hetho	Huveyyavho, heyyavho
1st	Huveyyaṇ, heyyaṇ	Huveyyāmhe, heyyām-he

AORIST

Parassapada.

3rd	Ahosi, ahu	Ahesuṇ, ahuṇ
2nd	Ahuvo, ahosi	Ahuvattha, ahosittha
1st	Ahosiṇ, ahuṇ, ahuvā-siṇ	Ahumhā, ahosiṃhā

Attanopada.

3rd	Ahuvā	Ahuvū
2nd	Ahuvase	Ahuvivhaṇ
1st	Ahuva, ahu	Ahuvimhe

IMPERFECT

Parassapada.

3rd	Ahuvā	Ahuvū
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SINGULAR

PLURAL

2nd Ahuvo

Ahuvattha

1st Ahuvaṇ

Ahuvamhā

Attanopada.

3rd Ahuvattha

Ahuvatthuṇ

2nd Ahuvase

Ahuvavhaṇ

1st Ahuviṇ

Ahuvamhase

FUTURE

*Parassapada.*3rd Hessati, hehiti, he-
hissati, hohissatiHessanti, hehinti, he-
hissanti, hohinti2nd Hessasi, hehisi, he-
hissasi, hohissasiHessatha, hehitha,
hehissatha, hohissa-
tha1st Hessāmi, hehāmi,
hehissāmi, hohis-
sāmiHessāma, hehāma,
hehissāma, hohis-
sāma*Attanopada.*3rd Hessate, hehissate,
hohissateHessante, hehissante,
hohissante2nd Hessase, hehissase,
hohissaseHessavhe, hehissavhe,
hohissavhe1st Hessaṇ, hehissaṇ,
hohissaṇHessāmhe, hehissām-
he, hohissāmhe

CONDITIONAL

Parassapada.

3rd Ahuvissā

Ahuvissasū

2nd Ahuvisse

Ahuvissatha

1st Ahuvissaṇ

Ahuvissamhā

Attanopada.

3rd Ahuvissatha

Ahuvissisū

2nd Ahuvissase

Ahuvissavhe

1st Ahuvissaṇ

Ahuvissāmhase

Examples. Group 2

1. "*Mātugāmesu* pana *vigatacchandatāya tassā sālāya mātugāmnān* pattin *nādaṅsu*". *Dh. A. i*, 289.

2. "Saṅgharakkhita, *mātugāmassa* pahāraṇ dātun *nāsakki*; ettha mahallakattherassa ko doṣo ti?" *Dh. A. i*, 303.

3. "Tasmā *satañ ca asatañ ca*
Nānā hoti ito gati :
Asanto nirayaṇ yanti ;
Santo sagga-parāyaṇā". *S. i*, 19.

4. "Tīhi kho, Anuruddha, dhammehi samannāgato *mātugāmo* kāyassa bhedā, param maraṇā, apāyaṇ duggatiṇ vinipātaṇ nirayaṇ uppajjati". *A. i*, 281.

5. "Tena kho pana samayena rājā Udeno uyyāne paricāreti saddhiṇ *orodhena* ; assosi kho rañño Udenassa *orodho* : amhākaṇ kira ācariyo ayyo Ānando uyyānassa avidūre aññatarasmiṇ rukkhamaññe nisinno ti". *V. ii*, 290.

6. "*Sehi dāreḥ* 'asantuṭṭho vesiyāsu padissati ;
Dissati para-dāresu ; taṇ parābhavato mukhaṇ".
S.N. v. 108.

7. "Na kho pana mayaṇ passāma *bhoto* Gotamassa yugaṇ vā naṅgalaṇ vā phālaṇ vā pājanaṇ vā ; atha ca pana *bhavañ* Gotamo evam āha". *S. i*, 172.

8. "Seyyathā pi, *bho* Gotama, nikkujjitaṇ vā ukkujjeyya, paṭicchannaṇ vā vivareyya . . . evam eva *bhotā* Gotamena anekapariyāyena dhammo pakā-sito". *D. i*, 110, etc.

9. "*Bhoti*, sace vejjā ānessāmi, bhattavetaṇaṇ dātabbaṇ bhavissati". *Dh. A. i*, 25.

10. "Ye *nāgarāje* sahasā haranti
Dibbā dijā pakkhi visuddha-cakkhū". *D. ii*, 258.
11. "Cattāro te *mahārājā* samantā caturo disā
Daddallamānā aṭṭhaṇṇsu vane Kāpilavatt-
have". *D. ii*, 258.
12. "Vutṭhamhi deve caturāṅgule tiṇe
Sampupphite meghanibhamhi kānane
Nagantare viṭapisamo sayissaṇ;
Tam me mudū *hehiti* tūlasannibhaṇ". *Theg.*
v. 1137.
13. "Kadā ahaṇ dubbacanena vutto
Tato-nimittaṇ vimano na *hessam*?" *Theg. v.*
1100.
14. "Disvā samudayaṇ vibhavañ ca sambhavaṇ
Dāyādako *hehisi* aggavādino". *Theg. v. 1142.*
15. "Pucchatha, bhikkhave, mā pacchā vippatissā-
rino *ahuvāttha* . . . na mayaṇ sakkhimha Bhagavantaṇ
paṭipucchitun ti". *D. ii*, 155.
16. "Ahuwā me sagāmeyyo;
Ahuwā me pure sakhā". *S. i*, 36.
17. "Ahaṇ, *bhadante*, *ahuvāsim* pubbe*
Sumedhanāmassa jinassa sāvako". *V.V. 75.*
18. "Pabbajjā vā *hehiti*, maranaṇ vā, na c'eva
vāreyyaṇ". *Theg. v. 465.*
19. "Katapuñño'si tvaṇ, Ānanda, padhānam anu-
yujja, khippaṇ *hohisi* anāsavo". *D. ii*, 144.
20. "Upako ājivako *huveyya* p'āvuso ti vatvā sīsaṇ
okampetvā ummaggaṇ gaṇetvā pakkāmi". *V.M. 8.*

* P.T.S. edition has : So 'ham pi bhante ahuvāsi pubbe.

21. "Sāmikā yattha yatth'eva sūni . passeyyuṇ, tattha tatth'eva sūni hareyyuṇ". *M. i*, 366.

22. "Sehi kammehi dummedho Aggidaddho 'va tappati". *Dhp.* 136.

Glossary. Group 2

1. (a) *Vigatacchandatāya*, because they had not liking (for women).

(b) *Patti*, a share of merit.

3. *Translation* : Therefore, going hence or rebirth of the righteous and the unrighteous is not the same : the wicked go to hell, and the righteous are destined to be born in heaven.

4. *Translation* : Possessed of three qualities, Anuruddha, a woman, on the dissolution of her body after death, is born in hell which is full of misery and woe, and which is a bad fall.

5. (a) *Tena samayena*, at that time. (Inst. used instead of locative).

(b) *Orodha*, harem ladies. (Here it is used as a collective noun).

(c) *Paricāreti*, causes to feast one's senses, or to be attended.

6. Not contented with one's own wives, if one is seen amongst courtesans and the wives of others, that is a cause of one's downfall.

7. (a) *Yuga*, a yoke. (b) *Pājana*, a goad.

8. Just as if a man were to set up that which has been thrown down, or were to reveal that which has

been hidden, just even so has the truth been made known to me, in many a figure, by the venerable Gotama.

10. *Dija*, twice born, i.e. a bird (once in the form of an egg and again as a young one). A brahmin also is called a "twice-born", his consecration being reckoned as a second birth.

11. "So stood those four great kings within the wood
Of Kapilavatthu, on the four climes
Shedding effulgent radiance round about".
D.B. ii, 288.

12. When the rain has fallen and the grass (has grown) four-inches high, when the cloud-like wood is in full-bloom, I will lie down (on that grass) like a fallen tree, between the mountains, and the grass will become as soft as cotton to me.

There is a different sense in the translation of this stanza by Mrs. Rhys Davids in her *Psalms of Brethren*, which I cannot accept. It is as follows:—

- "And when the god rains on the four-inch grass,
And on the cloud-like crests of budding woods,
Within the mountain's heart I'll seated be
Immobile as a lopped-off bough, and soft
As cotton down my rocky couch shall seem". *Ps.*
B. p. 380.

13. (a) *Tato-nimittam*, on that account.
(b) *Vimana*, displeased.

14. Having seen the rise and fall of every thing that has come to existence, thou shalt be the heir of the Supreme Teacher.

15. *Mā pacchā vippañāsrino ahuvattha* do not be remorseful afterwards.

20 PECULIAR FORMS OF SOME NOUNS

16. *Sagāmyya*, of the same village.
17. *Ahurāsim* = ahosiṃ, I was.
18. There should either be my renunciation or death, but not the betrothal.
19. You have acquired much merit, Ānanda ; be earnest in effort ; and you shall soon be free from intoxications.
20. Upaka, the ascetic shook his head, saying : " Perhaps it may be, Sir ", and went away taking a different path.
21. *Sāni*, one's own things.
22. By his own deeds the fool is consumed as if being burnt with fire.

PECULIAR FORMS OF SOME NOUNS AND ADJECTIVES

15. *Arahanta* (= a holy person), *mahanta* (= great), and *brahanta* (= great, big) are declined like the *pr. p.* *gacchanta*; but in the nom. sing. they have the additional form *arahā*, *mahā* and *brahā* respectively.

16. *Jantu* (= a creature) is declined like *garu* ; but its nom. and acc. plurals have two additional forms *jantuno*, *jantavo*.

17. *Ādi* is to be declined like *aggi*, but in loc. sing. it has the additional form *ādo*.

It is masculine when it stands for ' the beginning ' or ' source '. When it is in the sense of *et cetera* or " so on " it may be masculine or neuter according to its connection.

18. (a) *Brahmacārī* (= a celibate) is to be declined like *pakkhī*; its nom. pl. is *brahmacārino*; but in some places *brahmacārayo* is to be found instead of the former.

(b) *Dīpi* (= leopard) is to be declined like *aggi*; but in some places nom. pl. of it is seen as *dīpino* instead of *dīpayo*.

19. The nouns of the Mano-group are masculine and neuter; declension of which is given in §28, N.P.C.
ii. Some of the nouns of this group have an acc. singular ending in *o*, e.g. *ayo*, *ceto*, *vaco*, *sīro*.

20. Conjugation of *Asa* (= to be).

Active Forms only are given.

PRESENT TENSE

Parassapada.

	SINGULAR	PLURAL
3rd	Atthi (= it is)	Santi (= they are)
2nd	Asi (= thou art)	Attha (= you are)
1st	Amhi, asmi (= I am)	Amha, asma (= we are)

IMPERATIVE

3rd	Atthu (be it so)	Santu (be they so)
2nd	Āhi (be thou so)	Attha (be you so)
1st	Amhi, asmi (let me be so)	Amha, asma (let us be so)

POTENTIAL

3rd	Siyā, assa (it may be)	Siyuṇ, assu (they may be)
2nd	Assa	Assatha
1st	Assāmi	Assāma

PAST TENSE

3rd	Āsi (he was)	Āsiṇsu (they were)
2nd	Āsi (thou wert)	Āsittha (you were)
1st	Āsiṇ (I was)	Āsiṃha (we were)

Attanopada forms and the forms of the other moods are not found.

Examples. Group 3

1. "Ahaṇ hi *araha* loka ; ahaṇ satthā anuttaro ; Eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto". V. M. 8.
2. "Tath'eva isayo hiṇsaṇ saṃvāpate *brahmacārayo* Adhammacāri khattiyo so saggena virujjhati". *Mahābodhi Jātaka*. V. 243.
3. "Pubbe *dīpino* eḷake khādanti, aham pana eḷake *dīpino* anubandhitvā muru-murū ti khādante addasaṇ". *Mahāsupina*. J. i, 334-345.
4. "So parasattānaṇ parapuggalānaṇ *cetasā ceto* paricca pajānāti". D. i, 79, etc.
5. "Bālā kumudanāḷehi pabbataṇ abhimanthatha ; Giriṇ nakhena khaṇatha ; ayo dantehi khā-datha". S. i, 127.
6. "Pasanna-netto sumukho
Brahā uju patāpavā
Majjhe samaṇasaṅghassa
Ādicco va virocasi". SN. v. 550.
7. "Tatra ce tumhe bhikkhave *assa*tha kupitā vā anattamaṇā vā, tumhaṇ yev'*assa* tena antarāyo". D. i, 3.

8. "Passiya varapuññalakkhaṇaṇ
Cakkhu *āsi* yathā purāṇakaṇ". *Thig. v. 399.*
9. "Mahābandhana-mutto 'mhi ;
Nihato tvam *asi* antaka". *S. i, 105, V.M. 21.*
10. "Brahmajacco pure *āsi*m ;
Udicco ubhato *aḥu*". *Theg. v. 889.*
11. "Ahaṇ tava vasānugo *siya*m
Yadi viharāmaṣe kānanantare". *Thig. v. 375.*
12. "*Siya* kho pana bhikkhave ekabhikkhuṣā pi
kaṅkhā vā vimati vā . . . magge vā paṭipadāya vā".
D. ii, 155.
13. "Kalyāṇamitte bhajamāno
Api bālo paṇḍito *assa*". *Thig. v. 213.*
14. "Arunakā satta janā cakkavattī mahabbalā
Chattisatimhi *āsi*ṃsu kappamhi manuḍādhī-
pā". *Ap. 116.*
15. "Yo eṭṭa parivajjeti sappass'eva padā *sīro*,
So 'maṇ visattikaṇ loke sato samativattati".
Theg. v. 457.
16. "Seyyathā pi, mahārāja, puriso ābādhiko *assa*,
. . . so aparena samayena tamhā ābādhā mucceyya,
. . . *siya* c'assa kāye balamattā. Tassa evam *assa* :
Ahaṇ kho pubbe ābādhiko *aḥosi*m, . . . na ca me *āsi*
kāye balamattā ; so 'mhi etarahi tamhā ābādhā mutto".
D. i, 72.
17. "Tesu *assa* sagāravo ; te c'*assa* sādhu pūjitā".
S. i, 178.
18. "Namo te Buddhavīr 'atthu,
Vippamutto 'si sabbadhi". *Theg. v. 47.*

19. "Sā . . . tumhehi diṭṭha-dhammassa bhāginī
assan ti patthanaj akāsi". *Vimānavatthu Com.*
20. "Kassapassa *vaco* sutvā Alāto etad abravi
 Yathā *bhadanto* bhaṇati mayham p'etaṇ va-
 ruccati". *J. vi, 227.*
21. "So kho panāyaṇ akkhāto Vepullo pabbato
mahā". *S. ii, 185.*
22. "Evam eva manussesu daharo ce pi paññivā
 So hi tattha *mahā* hoti, n'eva bālo sariravā".
S. ii, 279.

Glossary. Group 3

1. (a) *Arahā*, one who has destroyed the cause of rebirth ; a saint.
 (b) *Anuttaro satthā*, the Supreme Teacher.
 (c) *Sītibhūto*, *nibbuto*, cooled and calmed (of all passions).
2. In the same way, an unrighteous warrior injuring the hermits who are self-controlled and celebrate, is debarred from heaven (*lit. goes against heaven*).
3. *Muru-murū ti*, making such a sound.
4. Penetrating with his own heart the hearts of other beings, of other men, he knows them.
5. "Ye fools, ye seek to cleave a mountain crest
 With lily-stalks, to dig into a cliff
 With finger-nails, to chew iron with teeth".
K.S. i, 159.
6. (a) *Pasanna-netto*, having bright eyes.
 (b) *Sumukho*, with a handsome face.
 (c) *Brahā, uju, patāpavā*, great, erect and majestic.

7. If you, O monks, on that account, should be angry and hurt, that would stand in the way of your own self-conquest.

8. Having seen the Awakened One who possessed the features of uttermost merits (her) eye was as before.

9. I am freed from a strong bondage, O Evil One, thou art beaten down.

10. (a) *Brahmajacca*, belonging to the brahman caste.

(b) *Udicca*, of high descent; *lit.* northern. Brahmans of the Northern India are deemed to be high-born.

(c) *Ubhato*, from both sides (that of the father and of the mother).

11. "I would live but to serve thee, an 'thou,
Would'st abide in the woodland". *Ps. S. 151.*

12. *Paṭipadā*, the line of conduct or means of reaching the goal.

13. *Api bālo paṇḍito assa*, even a fool may become a wise man.

14. *Chattimsatimhi* is a change of gender. *Timsati* and *timsā* are feminine.

15. "But he who shuns it all, as with the foot
The serpent's head is shunned, he, vigilant
Doth circumvent this poisoner of the world".
Ps. B. 227.

16. Then just, O king, as if a man were a prey to disease . . . and after a time he were to recover from that illness, and his strength come back to him. Then it would occur to him: "Formerly I was ill, and there

26 PECULIARITIES OF SOME FEMININE NOUNS

was no strength left in me; now I am free from that illness".

17. You must be respectful towards them and must honour them well.

18. *Sabbadhi vip̐pamutto asi*, thou art wholly free (from the bonds of passions).

19. *Tumhehi . . . assam*, may I become a sharer of the blissful state attained by you.

20. *Etad abravi* = *etaṇ abravi*, told this.

22. "So among men a puny lad, if only be he wise,
Is truly great, not so the fool though large he
be in size". K.S. ii, 189.

PECULIARITIES OF SOME FEMININE NOUNS

21. Declension of *Ratti* (= night).

	SINGULAR	PLURAL
Nom. } <i>Ratti</i>		<i>Rattī, rattiyo, ratyo</i>
Voc. }		
Acc. } <i>Rattiṇ</i>		<i>Rattī, rattiyo, ratyo</i>
Ins. }		
Abl. }	<i>Rattiyā, ratyā</i>	<i>Rattībhi, rattīhi</i>
Dat. }		
Gen. }	<i>Rattiyā, ratyā</i>	<i>Rattinaṇ</i>
Loc. }	<i>Rattiyā, ratyā, rat- tiyan, ratyaṇ, rat- taṇ, ratto</i>	<i>Rattisu</i>

22. Declension of *Nadī* (= river).

Nom. }	<i>Nadī</i>	<i>Nadī, nadiyo, najjo,</i>
Voc. }		<i>najjāyo</i>

	SINGULAR	PLURAL
Acc.	Nadiyaṇ, nadiṇ	Nadī, nadiyo, najjo, najjāyo
Ins. } Abl. }	Najjā, nadiyā	Nadībhi, nadīhi
Dat. } Gen. }	Najjā, nadiyā	Nadīnaṇ
Loc.	Najjaṇ, nadiyaṇ, nadiyā	Nadīsu

23. Declension of *Pokkharani* (=pond).

Nom. } Voc. }	Pokkharani	Pokkharani, pokkha- raniyo, pokkharaniṇṇo
Acc.	Pokkharaniṇ	Pokkharani, —niyo, pokkharaniṇṇo
Ins. } Abl. }	Pokkharaniyā, pokkharaniṇṇā	Pokkharanībhi, —ñihi
Dat. } Gen. }	Pokkharaniyā, pokkharaniṇṇā	Pokkharaniṇaṇ
Loc.	Pokkharaniyaṇ,— yā, pokkharaniṇṇaṇ, pokkharaniṇṇā	Pokkharaniṇsu

24. Feminine Nouns Ending in *ū*.*Jambū* (rose-apple tree).

Nom. } Voc. }	Jambū	Jambū, jambuyo
Acc.	Jambuṇ	Jambū, jambuyo
Ins. } Abl. }	Jambuyā	Jambūbhi, jambūhi
Dat. } Gen. }	Jambuyā	Jambūnaṇ

<i>Loc.</i>	Jambuyan, jambuyā, jambūsu	
	<i>Bhū</i> , the earth.	<i>Sarabhū</i> , the river
		Sarayū.
	<i>Vadhū</i> , a woman.	<i>Sarabhū</i> , a house lizard.
	<i>Camū</i> , an army.	<i>Vāmūrū</i> , a women with
		beautiful thighs.
	are declined like <i>Jambū</i> .	

25. Conjugation of *Vada* (= to say).*Active forms only are given.*

PRESENT

Parassapada.

	SINGULAR	PLURAL
3rd	Vadati, vadeti, vajjati	Vadanti, vadenti, vajjanti
2nd	Vadasī, vadesī, vajjasi	Vadatha, vadetha, vajjatha
1st	Vadāmi, vademi, vajjemi	Vadāma, vadema, vajjāma

IMPERATIVE

Parassapada.

3rd	Vadatu, vadetu, vajjatu	Vadantu, vadentu, vajjantu
2nd	Vada, vadāhi, vadehi, vajjāhi	Vadatha, vadetha, vajjatha
1st	Vadāmi, vademi, vajjāmi	Vadāma, vadema, vajjāma

POTENTIAL

Parassapada.

3rd	Vade, vadeyya, vajje, vajjeyya	Vadeyyuṇ, vajjeyyuṇ, vajjuṇ
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	SINGULAR	PLURAL
2nd	Vadeyyāsi, vajjāsi	Vadeyyātha, vajjātha
1st	Vadeyyāmi, vajjāmi	Vadeyyāma, vajjāma

AORIST

Parassapada.

3rd	Avadi, vadi, ava- dittha, vadittha	Avaduṇ, vaduṇ, ava- diṇsu, vadiṇsu
2nd	Avado, vado, avadi, vadi	Avadittha, vadittha
1st	Avadiṇ, vadiṇ	Avadimha, — mḥā, va- dimha, — mḥā

The causative forms of this root are to be formed with suffix *āpe* and not with *e*. If it is formed with *e* it gives a different meaning: *vādeti* means "to sound a musical instrument". But *vadāpeti* means "to cause to speak" or "to make say".

26. Conjugation of *Vaca* (to say).

Simple forms of this base in Present, Imperative and Optative Moods are not found, but causative forms such as *vāceti*, *vācenti* are found.

Active forms only are given.

IMPERFECT

Parassapada.

3rd	Avacā	Avacū
2nd	Avaco	Avacuttha
1st	Avacaṇ	Avacumhā

Attanopada.

3rd	Avacuttha	Avacatthuṇ
2nd	Avacase	Avacavhaṇ
1st	Avaciṇ	Avacāmhase

CONJUGATION OF VACA

AORIST

Parassapada.

SINGULAR	PLURAL
3rd Avaci, avacāsi	Avocuṇ, avaciṇsu
2nd Avoco	Avocuttha
1st Avociṇ	Avocumhā

Attanopada.

3rd Avoca	Avocu
2nd Avacase	Avocivhaṇ
1st Avociṇ	Avocimhe

FUTURE

Here *vaca* is changed to *vakkha* which was derived from Skt. future base *vakṣya*.

Parassapada.

3rd Vakkhati, vakkhissati	Vakkhanti, vakkhis-
	santi
2nd Vakkhasi, vakkhis-	Vakkhatha, vakkhis-
sasi	satha
1st Vakkhāmi, vakkhis-	Vakkhāma, vakkhis-
sāmi	sāma

Attanopada.

3rd Vakkhate, vakkhis-	Vakkhante, vakkhis-
sate	sante
2nd Vakkhase, vakkhis-	Vakkhavhe, vakkhis-
sase	savhe
1st Vakkhaṇ, vakkhissāṇ	Vakkhāmhe, vakkhis-
	sāmhe

Examples. Group 4

1. "So'haṇ ajja kathaṇ *vajjam* :
'Ahaṇ nicco'mhi, sassato' ". *Theg. v. 1200.*

2. "Ehi, sārathi, gacchāhi,
Rathaṃ niyātayāh'imaṃ ;
Ārogyaṃ brāhmaṇiṃ vajjā :
Pabbajito'dāni brāhmaṇo". *Thig. v. 323.*
3. (a) "Vandanaṃ dāni vajjāsi
Lokaṇāthaṃ anuttaraṃ". *Thig. v. 307.*
(b) "Vandanaṃ dāni te vajjaṃ
Lokaṇāthaṃ anuttaraṃ". *Ibid. v. 308.*
4. Na t'āhaṃ sakkomi vitthārena dhammaṃ desetuṃ ;
api ca te saṅkhittena atthaṃ vakkhāmi". *V.M. 40.*
5. (a) "Tumhe hiyo amhākaṃ gehe kiñci aladdhā
yeva labhimhā ti avocuttha". *Samp. i, 37.*
(b) "Ath'etaṃ paṭisanthāraṃ upādāya evaṃ
avocumhā ti". *Ibid. i, 37.*
6. "Tena samayena Buddho Bhagavā Uruvelāyaṃ
viharaṭi *najjā* Nerañjarāya tīre bodhirukkhamaṇi".
V.M. 1.
7. "Najjo yathā nara-gaṇa-saṅghasevitā
Puthū savantī upayanti sāgaraṃ". *A. ii, 55.*
8. "Ārāmacetyā vanacetyā,
Pokkharaṇṇo sunimmitā,
Manussa-rāmaṇeyyassa
Kalaṃ nāgghanti soḷasiṃ". *S. i, 233.*
9. "Ekaapaṇṇo ayaṃ rukkho,
Na *bhūmyā* caturaṅgulo". *J. i, 508.*
10. "Tato *ratyā* vivasāne suriyuggamaṇaṃ pati
Indo Brahmā ca āgantvā maṃ namassinsu
pañjali". *Theg. v. 517.*
11. "Atha kho Kosinārakā Mallā āyasmantaṃ Anu-
ruddhaṃ etad *avocum*". *D. ii, 163.*

12. "Upajjhāyo maṇ *avacāsi* :
Ito gacchāmi Sīvaka". *Theg. v.* 14.
13. "Papaṇ ca udapānaṇ ca ye dadanti upassayaṇ
Tesaṇ divā ca *ratto* ca sadā puññaṇ pavad-
dhati". *S. i.* 33.
14. "*Najjāyo* supatitthāyo, soṇṇavāluka-santhatā
Acchā savanti ambūni, maccha-gumba-nise-
vitā". *J. vi.* 278.
15. "Evaṇ ca *vadehi* : 'Sādhū kira *bhavaṃ* Ānando
yena Subhassa māṇavassa Todeyyaputtassa nivesanaṇ,
ten'upasaṅkamatu". *D. i.* 204.
16. "Atha kho so māṇavako . . . Subhaṇ māṇavaṇ
Todeyyaputtaṇ etad *avoca* : *Avocumha* kho mayaṇ
bhoto vacaṇena taṇ *bhavantaṃ* Ānandaṇ". *Ibid.* i, 204.
17. "Yaṇ hi kayirā taṇ hi *vade* ;
Yaṇ na kayirā na taṇ *vade*". *Theg. v.* 226.
18. "Mā maṇ āyasmanto kiñci *avacuttha* kalyāṇaṇ
vā pāpakaṇ vā ; aham p'āyasmante na kiñci *avkkhāmi*
kalyāṇaṇ vā pāpakaṇ va". *Pārājika-Pāli.*
19. "Mā āyasmā attānaṇ avacaṇiyaṇ akāsi, . . .
āyasmā pi bhikkhū *vadetu* sahadhammena ; bhikkhū pi
āyasmantaṇ *vakkhanti* sahadhammena". *Ibid.*

Glossary. Group 4

1. How I am able to say now : "I am permanent",
"I am eternal?"
2. Come here, charioteer, go and hand over this
carriage (to my wife), and inform her that I am in good
health and have become a monk.

3. (a) Now, express my homage to the Supreme Lord of the world.

4. (a) *Tāhaṃ* = te + ahaṃ.

(b) *Attahaṃ vakkhāmi*, I will explain what is essential.

5. *Ītam paṭisanthāraṃ upādaya*, on account of this friendly treatment.

7. (a) *Naragaṇa-saṅgha-sevitā*, frequented by many groups of people. (b) *Puthu savantī*, flowing separately.

The translation of these lines in the *Gradual Sayings* (ii, 64), purports a different meaning. It is as follows:—

“As rivers bearing multitudes of men
Flow broadly down to that ocean come”.

They have translated *nara . . . sevītā* as “bearing multitudes of men”, but I translate this compound word as “frequented by many groups of people”.

8. Even a great number of pleasant parks, groves, and beautifully built ponds are not worth one sixteenth part of the beauty (or amiability) of a person.

In the *Kindred Sayings* these lines are translated as follows:—

“The varied beauties of the park, the grove,
Or lakes of lotuses and lovely line

For man’s enjoyment are of little worth”. *K.S.* i, 297.

Here they have taken *manussa-rāmaṇeyyassa* as “for man’s enjoyment”. This is not in accordance with the explanation of the word in its commentary. It is explained as “manussaramaṇīya-bhāvassa”. *C.S.* i, 351.

10. (a) *Ratīyā vivasāne*, at the end of the night.

(b) *Suriyu . . . pati*, at sunrise. Indeclinable *pati* governs the accusative.

(c) *Pañjali*, having raised the hands together in salutation.

13. (a) *Papā* is a place to provide water for the thirsty pedestrians.

(b) *Upassaya*, a dwelling place.

14. (a) *Supatittha*, having safe landing or bathing places.

(b) *Soṇṇavāluka-santhatā*, strewn with golden sand.

(c) *Ambūni savanti*, carry water.

17. Let him talk of what he should do, and let not of that which he should not do.

18. *Kiñci kalyāṇaṃ vā pāpakaṃ vā*, anything good or bad.

19. (a) *Mā avacanīyaṃ akāsi*, do not make yourself unexhortable.

(b) *Sahadhammena*, in accordance with the Law or reason.

27. Declension of the neuter noun *Kamma*
(= action ; good or bad).

	SINGULAR	PLURAL
<i>Nom.</i>	Kammaṇ	Kammā, kammāni
<i>Acc.</i>	Kammaṇ	Kamme, kammāni
<i>Ins.</i>	Kammunā, kamma- nā, kammena	Kammebhi, kammehi
<i>Dat.</i>	} Kammuno, kammassa, Kammānaṇ	
<i>Gen.</i>		
<i>Abl.</i>	Kammunā, kamma- mhā, kammasmā	Kammebhi,—ehi

SINGULAR

PLURAL

Loc. Kamme, kammani, Kammesu
kammamhi,—
smiṇ

Voc. Kamma Kammā, kammāni

Camma, ghamma, vesma, bhasma and paṃsu have a loc. sing. ending in *-ni* as that of *kamma*.

28. Two nouns *ubhaya* (= both) and *ubha* (= both) are included in the Pronouns. But *ubha* has only plural forms and some of them are peculiar only to itself. The nom. plural *ubho* is derived from Skt. dual *ubhau*.

Declension of *Ubha* (= both). *Plural only*.

Nom. } Ubho	Dat. } Ubhinnaṇ
Acc. }	Gen. }

Ins. } Ubhobhi, ubhohi	Loc. Ubhosu
Abl. }	

Similar in all genders.

29. *Kati* (= how many) also have only plural forms and similarly declined in all genders.

Nom. } Kati	Dat. } Katinaṇ
Acc. }	Gen. }

Ins. } Katibhi, katīhi	Loc. Katisu
Abl. }	

Note—*Katipaya* (= some) is differently declined in different genders and numbers.

30. Conjugation of *Dā* (to give).

Active, *Parassapada* forms are given.

PRESENT

3rd Dadāti, deti

Dadanti, denti

SINGULAR	PLURAL
2nd Dadāsi, desi	Dadātha, detha
1st Dadāmi, demi, dammi	Dadāma, dema, damma

IMPERATIVE

3rd Dadātu, detu	Dadantu, dentu
2nd Dadāhi, dehi	Dadātha, detha
1st Dadāmi, demi, dammi	Dadāma, dema, damma

POTENTIAL

Parassapada.

3rd Dade, dadeyya, deyya	Dadeyyuṇ, dajjeyyuṇ, dajjā, dajjeyya
2nd Dadeyyāsi, deyyāsi, dajjāsi, dajjeyyāsi	Dadeyyātha, dajjey- yātha, deyyātha, dajjātha
1st Dadeyyāmi, dajjey- yāmi, dajjāmi	Dadeyyāma, dajjey- yāma, dajjāma

Attanopada.

3rd Dadetha, dajjetha	Daderañ, dajjeraṇ
2nd Dadetho, dajjetho	Dadeyyavho, dajjavho
1st Dadeyyañ, dajjaṇ	Dadeyyāmhe, dajjā- mhe

IMPERFECT

Parassapada.

3rd Adadā, adā	Adadu, dadu
2nd Adado, ado	Adadattha, adattha
1st Adadaṇ, adaṇ	Adadamhā, adamhā

Attanopada.

3rd Adadattha, adattha	Adadatthuṇ, adatthuṇ
2nd Adadase	Adadavhaṇ
1st Adadiṇ	Adadamhase

AORIST

SINGULAR

PLURAL

3rd Adadi, dadi, adāsi

Adadiṅsu, dadiṅsu,
adaduṅ, daduṅ,
adaṅsu.

2nd Adado, dado, adāsi

Adadattha, adattha

1st Adadiṅ, dadiṅ, adāsiṅ

Adadimha, —hā ; da-
dimha, —hā ; ad-
amha, adāsimha

FUTURE

3rd Dadiseati, dassati

Dadissanti, dassanti

2nd Dadissasi, dassasi

Dadissatha, dassatha

1st Dadissāmi, dassāmi,
dassan

Dadissāma, dassāma

CONDITIONAL

3rd Adadissā, dadissā,

Adadissanṅsu, dadis-
sanṅsu

2nd Adadissee, dadisse

Adadissatha, dadis-
satha

1st Adadissanṅ, dadissanṅ

Adadissamhā, dadis-
samhā

Examples. Group 5

1. “ *Ubho* khañjā, *ubho* kuṇī, *ubho* visamacakkhulā,
Ubhinnaṃ piḷakā jātā ; nāhaṅ passāmi Illisaṅ ”.
J. i. 353.

2. “ *Vāriṅ* yathā *ghammani* ghammatatto
Vacā’bhikaṅkhāmi, sutanṅ pavassa ”. *SN. v.*
353 ; *Theg. v.* 1273.

3. “ *Etāhaṅ*, bhante, *Veḷuvanaṅ* uyyānaṅ *Buddha-*
pamukhassa saṅghassa dammi ”. *V.M.* 39.

4. "Dehi, je Ambapāli, amhākaṇ etaṇ bhattaṇ sata-sahassenā" ti. "Sace pi me ayyaputtā Vesālīṇ sāhāraṇ dajjeyyuruṃ, n'eva dajjā'haṇ taṇ bhattaṇ" ti. *V.M.* 232. *D.* ii, 96.

5. "Kati jāgarataṇ, suttā ? Kati suttesu jāgarā ?
Katihi rajam ādeti ? Katihi parisujjhati ?"
S. i, 3.

6. "Disvāna taṇ Devadevaṇ
Tiṇamuttṭhiṇ adās'ahaṇ". *Apa.* 454.

7. "Ekanavute ito kappe yaṇ phalaṇ adadiṃ tadā,
Duggatiṇ nābhijānāmi ; phaladānassa'idan phalaṇ". *Apa.* 449.

8. "Atha brāhmaṇo : 'yaṇ nūnāhaṇ yaṇ me
tīhi māsehi dātabbaṇ siyā taṇ sabbaṇ ekadivaseṇ'eva
dadeyyaṇ' ti cintetvā 'Adhivāsetu me bhavaṇ Gotamo'
ti ādim āha". *Samp.* i, 199.

9. "So gehaṇ gantvā pucchi : 'Tassa pabba-jitassa kiñci adattiā ?' ti. 'Na kiñci adamhā' ti".
Ibid. i, 37.

10. "Yattakaṇ tulitā esā tuyhaṇ dhītā Anopamā,
Tato aṭṭhagunaṇ dassaṃ hiraññaṇ ratanāni
ca". *Thig.* 153.

11. "Dibbagandhaṇ, pavāyantaṇ
Yo me pupphagghiyaṇ adā". *Apa.* 102.

12. (a) "Kassako kammanā hoti ;
Sippiko hoti kammanā". *S.N.* v. 651

(b) "Kammunā vasalo hoti ;
Kammunā hoti brāhmaṇo". *S.N.* v. 136.

13. "Vejjo evaṃ āha : 'Mā kir' ayye pure kiñci
adāsi ; yadā arogā ahosi tadā yaṇ iccheyyāsi taṇ dajjey-yāsi". *V.M.* 271.

14. "Parisussati khippam idaṃ kalebaraṃ
Pupphaṃ yathā *paṃsuni* ātape kataṃ". J.
ii, 436-8.
15. "Buddho ca me varaṃ *dajjā*,
So ca labbhettha me varo". *Theg. v.* 468.
16. "Yaṃ tvaṃ apāyesi bahū manusse
Pipāsīte *ghammani* samparete,
Taṃ te purāṇaṃ vata sīlavattaṃ
Suttappabuddho'va anussarāmi". S. i, 143.
17. "So pi tesāṃ gatabbhāvaṃ ñatvā vaccakuṭṭiyā
padaraṇṇaṃ vivaritvā oruḃha *ubho* hatthehi ālumpakāraṇ
gūthaṃ khādi". *DhA.* ii, 55.
18. "Appamatto *ubho* atthe
Adhigaṇhāti paṇḍito". S. i, 87.
19. "Tam addasa Mahābrahmā
Nisinnaṃ *samhi vesmani*". J.V. 60.
20. "Māno hi te, brāhmaṇa, khāribhāro,
Kodho dhūmo, *bhasmani* mosavajjaṃ". S. i,
169.

Glossary. Group 5

1. Both are lame, both are crooked handed and squint-eyed, both have warts or wens ; therefore I am not able to distinguish the right person, Illisa.

2. (a) *Sutaṃ pavassa*, preach the Norm.

(b) "As for the cool waters when by heat we suffer,

Thy word we wait for :—rain that we may hear". *Ps. B.* 410.

3. (a) *Etāhaṃ* = etaṃ + ahaṃ.

(b) *Buddha* . . . *saṅghassa*, to the community of monks headed by the Buddha.

4. (a) *Bhataṁ* here means not the food but the (invitation for) the meal.

(b) *Sace pi . . .* My lords, were you to offer Vesālī together with its sources of revenue, I would not give up that feast.

(c) *Dajjāham* = *dajjaṇ* + *ahaṇ*.

5. How many are sleeping among the wake? How many are awake among the sleeping? Through how many ways does one become unclean? And through how many is one purified?

6. (a) *Devadevaṁ*, God of gods, i.e. the Exalted One.

(b) *Adāsaham* = *adāsiṇ* + *ahaṇ*.

8. *Yaṁ nūna aham*, what if I were to.

10. *Tulitā*, estimated or weighed.

“ . . . whatever she weighs,

Anopamā thy daughter, I will give

Eightfold that weight in gold and gems of price”. *Ps. S.* 86.

11. (a) *Dibbagandaṁ pavāyantaṁ*, diffusing heavenly odours.

(b) *Pupphagghiya*, a post decorated with festoons or garlands.

13. (a) *Mā pure kiñci adāsi*, do not give anything beforehand.

(b) *Yadā arogā ahoṣi*, when you will be recovered from the illness. (Here the Aorist is used in the future sense).

14. *Parisussati*, withers.

15. “ Let but the Buddha grant one boon to me,
And if that boon were mine, ”

16. "When many men, thirsty and heat-tormented,
Thou in the past gavest to drink (and saved
them):
Lo! this was thy 'rites and good works afore-
time'.
As one from sleep newly awaked I remember".
K.S. i, 181.
17. (a) *Padaraṃ vivarivā*, having opened the board
(covering the pit).
(b) *Ālumpakāraṃ*, taking in lumps.
18. A wise and diligent person wins the, twofold
advantages: (that which is good in this life and good in
life to come).
19. *Samhi vesmani*, in his own mansion.
20. (a) *Khāribhāra*, a burden carried in a pingo
(= basket).
(b) *Bhasmani mosavajjam*, speaking of untruth
is compared with ashes.

PECULIARITIES OF SOME ADJECTIVES AND PRONOUNS

31. The three adjectives *ekacca*, *ekatiya* and *ekac-
ciya*,* all having the meaning "some", are to be
declined as follows:—

MASCULINE

	SINGULAR	PLURAL
Nom. (a)	Ekacco	Ekacce
(b)	Ekacciyo	Ekacciyā
(c)	Ekatiyo	Ekatiyā

*All are phonetic variants of the same Skr. *ekatya*.

	SINGULAR	PLURAL
Acc. (a)	Ekaccaṇ	Ekacce
(b)	Ekacciyaṇ	Ekacciye
(c)	Ekatiyaṇ	Ekatiye
	and so on like <i>Nara</i> .	

FEMININE

Nom. (a)	Ekaccā	Ekaccā, ekaccāyo
(b)	Ekacciyā	Ekacciyā, ekacciyā- yo
(c)	Ekatiyā	Ekatiyā, ekatiyāyo
	and so on like <i>Vanitā</i> .	

NEUTER

Nom. } (a)	Ekaccaṇ	Ekaccāni
Acc. }	(b) Ekacciyaṇ	Ekacciyāni
	(c) Ekatiyaṇ	Ekatiyāni
	and so on like <i>Nayana</i> .	

They have no Vocative forms.

32. Declension of *Amu* (= such and such).

MASCULINE

Nom.	Asu, asuko, amu, amuko	Amū, asukā, amukā
Acc.	Asukaṇ, amukaṇ, amuṇ	Amū, asuke, amuke
Ins.	Amunā, amukena, asukena	A m ū b h i, amūhi, amukebhi, —ehi; asukebhi, —ehi
Dat. } (a)	Amuno, amussa,	Amūsāṇ, amūsāṇaṇ,
Gen. }	asukassa, amu- kassa	asukāṇaṇ, amukā- naṇ

	SINGULAR	PLURAL
<i>Abl.</i>	Amunā, amumhā, amusmā, asu- kamhā, —smā, amukamhā, — smā	Amūbhi, amūhi, asu- kebhi, —ehi ; amu- kebhi, —ehi
<i>Loc.</i>	Amumhi, amusmiṇ, amukamhi, —as- miṇ, asukamhi, —smiṇ	Amūsu, asukesu, amukesu

FEMININE

<i>Nom.</i>	Asu, asukā, amu, amukā	Amū, amuyo, asu- kāyo, amukāyo
<i>Acc.</i>	Amuṇ, asukaṇ, amukaṇ	Amū, amuyo, asu- kāyo, amukāyo
<i>Ins.</i>	} Amuyā, asukāya, amukāya	Amūbhi, amūhi, asu- kābhi, —āhi, amu- kābhi, —āhi
<i>Abl.</i>		
<i>Dat.</i>	} Amussā, amuyā, asukāya, amukāya	Amūsaṇ, amūsānaṇ, asukānaṇ, amu- kānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Amussaṇ, amuyaṇ, asukāya, —yaṇ, amukāya, —yaṇ	Amūsu, asukāsu, amukāsu

NEUTER

<i>Nom.</i>	} Aduṇ, asukaṇ, amukaṇ,	Adūni, asukāni, amukāni
<i>Acc.</i>		

The remainder is like that of Masculine.

33. Conjugation of *disa* (to see).

Disa is often changed to *passa* or *dakkha*.* The

* *Dakkha* is derived as a base from the Skt. future stem *drakṣya-*

original form of this is almost absent in the Active Voice.

Active, Parassapada forms only are given.

PRESENT

SINGULAR

- 3rd Passati, dakkhati
2nd Passasi, dakkhasi
1st Passāmi, dakkhāmi

PLURAL

- Passanti, dakkhanti
Passatha, dakkhatha
Passāma, dakkhāma

So on to be carried like *paca*.

There is no difficulty in constructing Imperative and Optative forms.

IMPERFECT

- | | |
|---|--------------------------------------|
| 3rd Addasā, addakkhā,
apassā, adissā | Addakkhu, —khuṇ,
addasun, apassun |
| 2nd Addakkho, apasso | Addakkhittha, apassittha |
| 1st Addakkhaṇ, apassaṇ | Addakkhamhā, apasamhā |

AORIST

- | | |
|---|---|
| 3rd Apassi, passi, adak-
khi, dakkhi, addak-
khi, addasāsi | Apassisu, passisu,
adakkhisu, dak-
khisu, addasaṇsu,
addasun |
| 2nd Addakkho, apassi,
passi | Apassittha, passittha,
adakkhittha, dakk-
hittha |
| 1st Apassiy, passiy, ad-
dakkhiṇ, dakkhiṇ,
addasaṇ, addasāsiṇ | Apassimha, passimha,
adakkhimha, dakk-
himha |

FUTURE

- | | |
|--|---|
| 3rd Passiessati, dakkhiti,
dakkhiessati | Passiessanti, dakkhinti,
dakkhiessanti |
|--|---|

SINGULAR

PLURAL

2nd Passissasi, dakkhisi,
dakkhissasi

Passissatha, dakkhis-
satha

1st Passissāmi, dakkhi-
ssāmi

Passissāma, dakkhi-
ssāma

Examples. Group 6

1. "Divāvihārā nikkhamma Gijjhakūṭamhi pab-
bate
Addasaṃ virajaṃ Buddhaṃ bhikkhusaṅgha-
purakkhataṃ". *Thig. v.* 108.
2. "Addasa brāhmaṇo Buddhaṃ
Vippamuttaṃ nirūpadhiṃ". *Thig. v.* 320.
3. "So addasāsi Sambuddhaṃ
Nadiṃ Nerañjaram pati". *Thig. v.* 309.
4. "Nadato parisāyaṃ te vādi-dappāpahārino
Ye te dakkhanti vadanāṃ dhaññā te narapuñ-
gava". *Apa.* 533.
5. "Na vissase ekatiyesu evaṃ
Agārīsu pabbajitesu cā pi". *Theg. v.* 1009.
6. "Saccaṃ kir'evam āhaṃsu narā ekacciyaṃ idha
Kaṭṭhaṃ uplāvitaṃ seyyo; na tv'ev'ekacciyo
naro". *J. i.* 326.
7. "Ahaṃ asuko, asukassa nītako, suhado ti ādīni
vatvā sallapante pi tena saddhiṃ kathā na kātabbā".
Abhayatthera. Rasavāhinī.
8. "Tena kho pana samayena Bhagavā parito parito
janapadesu paricārake abbhatīte kālakate uppattīsu
vyākaroti . . . asu amutra uppanno, asu amutra uppanno
ti". *D. ii.* 200.

9. "Gopālako sāyaṇhasamayaṇ sāmikānaṇ gāvo niyyādetvā iti paṭisañcikkhati: Ajja kho gāvo am-usmiṇ ca amusmiṇ ca padese carisū ti". A. i, 205.

10. "Ambho purisa, na tvaṇ addasa manussesu tatiyaṇ devadūtaṇ pātubhūtaṇ ti?" So evam āha: "Nāddasaṃ, bhante" ti. A. i, 140.

11. "Sataṇ eke sahaśśānaṇ amanussānaṃ addasum; App'eke'nantam addakkhum, . . . disā sabbā phuṭṭā ahu". D. ii, 256.

12. "Adamsu te mam'okāsaṇ sodhetuṇ añjasaṇ tadā". Bud. 13.
"Vicinanto tadā dakkhiṃ dutiyaṇ sīlapāramiṇ".
Ibid. 13.

13. "Aniccaṇ aniccato 'ddakkhum,
Dukkham addakkhu dukkhato". A. ii, 52.

14. "Idha bhikkhave ekaccassa puggalassa appakaṇ suttaṇ hoti". A. ii, 7.

15. "Yo sukhaṇ dukkhato 'ddakki,
Dukkham addakki sallato". S. iv. 207.

16. "Ye pi hi keci bhikkhave anāgatam addhānaṇ taṇ aniccato dakkhinti, dukkhato dakkhinti, . . . te taṇhaṇ pajahissanti". S. ii, 110.

17. "Sace pi dasa pajjote dhārayissasi, Kassapa,
N'eva dakkhiti rūpāni, cakkhu hi'ssa na vijjati". S. i, 199.

18. "Itthi pi hi ekacciyaṇ seyyo posā, janādhipa,
Medhāvinī sīlavatī sassudevā patibbatā".
S. i, 86.

Glossary. Group 6

1. *Divāvihārā*, from the seclusion at noon.
2. (a) *Vippamutta*, freed from the bonds (that bring about rebirth).

(b) *Nirūpadhi*, who has passed all conditions of rebirth.

3. *Nadīm . . . pati*, on the banks of the river Ner-añjarā. *Pati* governs the accusative.

4. (a) *Vāḍidappāpahārī*, one who removes the pride of the antagonists.

(b) *Narapuṇḍava*, the noblest of men. *Puṇḍava* is a bull, in compounds it gives the meaning " noble ", or " highest ".

5. " Some souls there be on whom none should rely;
Be the housefolk, or e'en among recluses ".
Ps. B. 347.

6. *Uplāvita*, floating on or carried by a stream.

8. Now at that time the Exalted One was wont to make declarations as to the rebirths of such followers (of the doctrine) as had passed away in death, in the countries round about on every side, saying : Such a one has been reborn there, and such a one there.

9. *Iti paṭisañcikkhati*, contemplates thus.

11. Some saw a hundred thousand of the spiritual beings, and some others saw an infinite number of them ; all directions were crowded (with them).

13. They saw the impermanent as being such, and misery as being misery.

14. *Suta*, here is learning.

15. Who has seen the pleasure as an ill, and the pain as a piercing dart.

17. He will not see the objects, Kassapa, even if you were to light ten lamps, because he has no eyes to see.

18. (a) *Posā seyyo*, superior to a man. Here *seyyo* is an indeclinable.

(b) *Sassudevā*, (a woman) who considers her mother-in-law as a deity.

(c) *Patibbatā*, a devoted wife.

34. Declension of the Interrogative Pronoun

Kim (what? which?).

MASCULINE

	SINGULAR	PLURAL
Nom.	Ko	Ke
Acc.	Kaṇ	Ke
Ins.	Kena	Kebhi, kehi
Dat.	Kassa, kissa, kissa- ssa	Kesaṇ, kesānaṇ
Gen.		
Abl.	Kamhā, kasmā	Kebhi, kehi
Loc.	Kamhi, kasmiṇ, kimhi, kismiṇ	Kesu

FEMININE

Nom.	Kā	Kā, kāyo
Acc.	Kaṇ	Kā, kāyo
Ins.	Kāya	Kābhi, kāhi
Abl.		
Dat.	Kassā, kissā, kāya	Kāsaṇ, kāsānaṇ
Gen.		
Loc.	Kassā, kāya, kassaṇ, kissaṇ, kāyaṇ	Kāsu

NEUTER

Nom.	Kaṇ, kiṇ	Ke, kāni
Acc.		

The rest are similar to those of the Masculine.

35. *Koci* (someone), *keci* (some persons), etc. are formed by adding the indefinite interrogative particle *ci* to *Kim* together with its case endings.

Cana, another particle of the same kind, is seen added only to the Nom. and Acc. forms of *Kim*. Both these are added sometimes to some other interrogative stems, e.g. *kadāci*, *kudācana*.

Declension of *Koci* (some one).

MASCULINE

	SINGULAR	PLURAL
Nom.	Koci	Keci, kecana
Acc.	Kaṇci, kiṇci, kiṇca- naṃ	Keci, kecana
Ins.	Kenaci	Kehici
Dat.	} Kassaci	Kesaṇci
Gen.		
Abl.	Not found	Kehici
Loc.	Kaṃhici, kaṃmiṇci, kiṃmiṇci, kiṃmiṇci	Kesuci

FEMININE

Nom.	Kāci	Kāci
Acc.	Kaṇci, kiṇci	Kāci
Ins.	} Kāyaci	Kāhici
Abl.		
Dat.	} Kāyaci, kaṣṣāci	Kāsaṇci
Gen.		
Loc.	Kāyaci, kāyaṇci kaṣṣaṇci	Kāsucī

NEUTER

Nom.	} Kiṇci	Kāni
Acc.		

and so on like those of the Masculine.

36. Conjugation of *Ñā* (to know).

Being of the 5th conjugation, Kiyādigana, this root takes the conjugational sign *nā*. The root is often changed to *jā*, sometimes to *jañ*, and seldom to *nā*.

Active, Parassapada forms only are given.

PRESENT

SINGULAR	PLURAL
3rd Jānāti	Jānanti
2nd Jānāsi	Jānātha
1st Jānāmi	Jānāma

Imperative forms *jānātu*, etc. are not difficult to be formed.

POTENTIAL

The inflection *eyya* after *ñā* is sometimes changed to *iyā* or *ñā*.

3rd Jāniyā, jaññā, jāneyya	Jāneyyuj
2nd Jāneyyāsi	Jāneyyātha
1st Jāneyyāmi	Jāneyyāma

AORIST

Here the conjugational sign *nā* is sometimes dropped.

3rd Ajāni, jāni, aññāsi	Ajāniṇsu, jāniṇsu, aññāsuṇ
2nd Ajāno, jāno	Ajānittha, jānittha
1st Ajāniṇ, jāniṇ, aññāsiṇ	Ajānimha, jānimha

FUTURE

3rd Jānissati, ñassati	Jānissanti, ñassanti
2nd Jānissasi, ñassasi	Jānissatha, ñassatha
1st Jānissāmi, ñassāmi	Jānissāma, ñassāma

37. Conjugation of *Brū* (to say).(Conjugational sign of which is *a*).*Active, Parassapada forms only are given.***PRESENT**

SINGULAR	PLURAL
3rd <i>Brūti, bravīti, bruvīti</i>	<i>Bruvanti</i>
2nd <i>Brūsi</i>	<i>Brūtha</i>
1st <i>Brūmi</i>	<i>Brūma</i>

IMPERATIVE

3rd <i>Bruvatu</i>	<i>Bruvantu</i>
2nd <i>Brūhi</i>	<i>Brūtha</i>
1st <i>Brūmi</i>	<i>Brūma</i>

POTENTIAL

3rd <i>Bruve, bruveyya</i>	<i>Bruveyyūṇ</i>
2nd <i>Bruveyyāsi</i>	<i>Bruveyyātha</i>
1st <i>Bruveyyāmi</i>	<i>Bruveyyāma</i>

INDEFINITEFor *brū* sometimes *āha* is substituted.

3rd <i>Āha</i>	<i>Āhu, āhaṇsu</i>
2nd <i>Brave</i>	<i>Bravittha</i>
1st <i>Bravaṇ</i>	<i>Bravimha</i>

IMPERFECT

3rd <i>Abravā</i>	<i>Abravū</i>
2nd <i>Abravo</i>	<i>Abravittha</i>
1st <i>Abravaṇ</i>	<i>Abravamhā</i>

AORIST

3rd <i>Abravi</i>	<i>Abravūṇ</i>
2nd <i>Abravo</i>	<i>Abravittha</i>
1st <i>Abraviṇ</i>	<i>Abravimhā</i>

FUTURE

SINGULAR	PLURAL
3rd Bravissati	Bravissanti
2nd Bravissasi	Bravissatha
1st Bravissāmi	Bravissāma

CONDITIONAL

3rd Abravissā	Abravissansu
2nd Abravisse	Abravissatha
1st Abravissan	Abravissamhā

Examples. Group 7

1. "Atthi nu kho, bhante, *kiñci* rūpaṃ . . . *kāci* vedanā . . . *kāci* saññā . . . *keci* saṅkhārā . . . *kiñci* viññāṇaṃ niccaṃ dhuvaṃ sassataṃ ?" *S.* iii, 147.

2. "Kim su chetvā sukhaṃ seti ?
Kim su chetvā na socati ?
~~Kissassa~~ ekadhammassa
Vadhaṃ rocesi Gotama ?" *S.* i, 41.

3. "Tassa mayhaṃ, bhikkhave, etad ahosi : Kim hi nu kho sati jarāmaranaṃ hoti ? Kim paccayā jarāmaranaṃ ? ti". *S.* ii, 104.

4. "Evaṃ vilapamānaṃ taṃ Ānandaṃ āha Gotami :
'Na yuttaṃ socituṃ putta, hāsakāle upaṭṭhite'.
Apa. 534.

5. "Allavatthā allasirā sabbe'va pañjalikāṭā
Buddhassa pāde nipatitvā idaṃ vacanam
abravun". *Apa.* 46.

6. "Tava ratanavarassa dhammaṃ sutvā
Karissāmi ti ca bruvittha Chatto". *V.V.* p. 52.

7. "Evañ ce taṇ jano jaññā, yathā jānāmi taṇ ahaṇ,
Ārakā parivajjeyya gūthaṭṭhānaṇ va pāvuse".
Theg. v. 1153.
8. "Yaṇ tvaṇ kāmaratiṇ brūsi,
Aratī dāni sā mama". *Thig. v. 58, 141, 234.*
9. "Vuṭṭhahitvā samādhimhā Satthā loke anuttaro
Mama kammaṇ pakittento idaṇ vacanam
abravi". *Apa. 69.*
10. "Kim etaṇ bhavaṇ Gotamo āha ? Puna bhavaṇ
Gotamo bravitū ti". *D. i, 95.*
11. "Pupphāsanaṇ paññāpetvā sādhu-cittaṇ mano-
ramaṇ
Narasārathinaṇ aggaṇ idaṇ vacanam abra-
viṇ". *Apa. 69.*
12. "Ye kho keci kāyena duccaritaṇ caranti, . . .
tesaṇ appiyo attā ; kiñcā pi te evaṇ vadeyyaṇ : ' piyo
me attā'ti ; aha kho tesaṇ appiyo attā ; taṇ kiṇca
hetu ? " *S. i, 72.*
13. "Atha kho Bhagavā imaṇ udānaṇ udānesi :
aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇ-
ḍañño'ti". *V.M. 12.*
14. "Yathā-katham pana tvaṇ bhikkhu mayā
saṅkhittena bhāsitaṇ vitthārena atthaṇ ājānāsi ti ?"
S. iii, 75.
15. "Atha Bhagavā kismiñcid eva pakaraṇe bhik-
khusaṅhaṇ paṇāmetvā pubbaṇhasamayaṇ nivāsetvā
patta-cīvaram ādāya Kapilavatthuṇ piṇḍāya pāvisi".
S. iii, 91.
16. "Eko va Bhagavā tasmiṇ samaye viharitukāmo
hoti, na Bhagavā tasmiṇ samaye kenaci anubandhitab-
bo". *S. iii, 95.*

17. Jetṭhaka-pesakārassa bhariyā kenacid eva karaniyena Bārānasiṃ gacchantī te paccaka-Buddhe disvā vanditvā : ' *Kiṃ* bhante, avelāya āgatatthā ? ' ti pucchi ". *DhA.* i, 290.

18. " Yassa *kassaci*, *Ānanda*, cattāro iddhipādā bhāvitā bahulīkatā, . . . so ākaṅkhamāno kappaj vā tiṭṭheyya, kappāvesesaṃ vā ". *D.* ii, 103.

19. " Paṇḍitā h'āvuso, manussā vīmaṇsakā : *kiṃ* *paṇ* āyasmantānaṃ chandarāga-vinayakkhāyī satthā ti ". *S.* iii, 7.

20. " Ye *keci* pupphagandhā, vassikaṃ tesāṃ aggam akkhāyati ". *S.* iii, 153.

Glossary. Group 7

1. Pray, lord, is there any material form, any feeling, any perception, any activities that are stable, unchanging and eternal ?

2. (a) *Kissassa ekadhammassa*, of what a single thing.

(b) *Vadham*, destruction.

3. Then, brethren, this came to me :—What now being, does decay and death come to be ? What conditions decay and death ?

4. *Hāsakāle upaṭṭhite*, when occasion to be joyful has come.

5. (a) *Allavatthā allasirā*, with wet clothes and hair.

(b) *Pañjalīkatā*, raising their clasped hands (in salutation).

6. *Tava ratanavarassa*, of thou who art likened to a precious gem.

7. " Did but folk know thee as thou art, as I
Do know thee, they would shun thee from afar
As they would shun a cesspool in the rains".
Ps. B. 384.
8. (a) *Kāmarati*, enjoyment of sensual pleasures.
(b) *Arati*, non-attachment.
9. (a) *Vuṭṭhahitvā samādhimhā*, having roused
himself from trance.
(b) *Pakittento*, praising or describing.
11. (a) *Sādhucittam*, well-decked.
(b) *Narasārathinam aggam*, the highest of those
who train the people.
12. They who act wrongly in deed, for them the self
is not dear ; even though they were to say : ' Dear to
us is the self ', nevertheless the self is for them not dear.
13. *Udānam udānesi*, uttered a joyful utterance.
14. *Yathā katham*, in what way? How so then?
15. Then the Exalted One, having condemned the
Order of brethren for some offence, robed himself in the
forenoon, took bowl and robe and entered Kapilavat-
thu for alms.
17. *Kenacid eva karaṇīyena*, with some business.
18. Ānanda, whosoever has developed and practised
the four paths to *Iddhi*, he, should he desire it, could
remain for an aeon or for that portion of the aeon which
had yet to run.
19. Friends, the wise men of an inquiring mind will
ask : " In what does your reverences' master teach of
the restraining of desire and lust ?"

MORE DETAILS ABOUT NUMERALS

38. (a) The numerals from *dvī* up to *aṭṭhāraśa* are of all genders and have only the plural forms.

(b) From *ekūnavīsati* (= 19) up to *nava-navutī* (= 99) they are feminine and have only the singular form. So are *koṭī* (= ten million) and *akkhohinī*.

(c) *Viśati*, *tiśeati*, *cattāṭṭeati* and *paññāseati* or *paññāseati* have other bases ending in *ā*, such as *viśā*, *tiśā*, which are to be declined like *vanitā*.

(d) The same four numerals have a nom. sing. ending in ' *m* ', such as *viśam*, *tiśeam*.

(e) When they form the first part of a compound they are reduced to the *a*-endings, e.g. "*tiśa-vassasahassāni*", "*ekatiśe ito kappe*".

39. Declension of *Viśati* (twenty).

Singular forms only.

SINGULAR		PLURAL	
<i>Nom.</i>	Viṣati	<i>Ins.</i>	} Viṣatiyā
		<i>Abl.</i>	
<i>Acc.</i>	Viṣatiṇ	<i>Dat.</i>	} Viṣatiyā
		<i>Gen.</i>	
Loc. Viṣatiyaṇ, viṣatiyā.			

The others up to *navutī*, and *koṭī* and *akkhohinī* are to be declined like *viśati*.

When the first four of these end in *ā* or *m* they are to be declined as follows :—

Nom.	Viśaṇ, viśā	} Viśāya
Acc.	Viśaṇ	} Viśāya

Loc. Visāyaṇ, visāya.

40. *Sata, sahasa, lakkha* (= 1,000,00) and the compounds ending with them are neuter singulars ; but they take the plural forms when it is required to express separate quantities.

Declension of *Sata* (= one hundred).

	SINGULAR	PLURAL
<i>Nom.</i>	Sataṇ	Satā, satāni
<i>Acc.</i>	Sataṇ	Sate, satāni
<i>Ins.</i>	Satena	Satebhi, satehi
<i>Dat.</i>	} Satassa	Satānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Satā, satamhā, satasmā	Satebhi, satehi
<i>Loc.</i>	Sate, satamhi, satasmīṇ	Satesu

Sahassa, lakkha and the higher numerals from *nahuta* up to *asaṅkheyya* are to be declined similarly except *akkhohinī* and *bindu*.

41. The higher numerals which were not given previously are :—

Pakoṭi	=	100,000,000,000,000
Koṭippakoṭi	=	1,000,000,000,000,000,000,000
Nahutaṇ*	=	29 cyphers
Ninnahutaṇ	=	36 „
Akkhohinī	=	43 „
Bindu	=	50 „
Abbudaṇ	=	57 „
Nirabbudaṇ	=	64 „
Ahahaṇ	=	71 „
Ababaṇ	=	78 „

* Ten thousand also is meant by this term.

Āṭaṇ	=	85	cyphers
Sogandhikaṇ	=	92	„
Uppalaṇ	=	99	„
Kumudaṇ	=	106	„
Puṇḍarikaṇ	=	113	„
Padumaṇ	=	120	„
Kathāṇaṇ	=	127	„
Mahākathāṇaṇ	=	134	„
Asaṅkheyyaṇ	=	141	„

Each preceding number is multiplied by ten million to give the succeeding number.

FUTURE FORMS IN THE PAST SENSE

(*Future Perfect in English*).

The 1st Person singular of the Future is often found in the Past sense. The Pali Grammar, Saddanīti, states it as a change of the Aorist inflection, and to be found in verse only. But we find it in prose too, e.g. So evam āha: *nāsakkhissm bhante, pamāḍassam bhante ti*". A. i, 141.

Examples. Group 8

1. "Kotīsatāṇaṇ, *navutīnam, asītiyā* ca kotīṇaṇ Ete āsuṇ tayo ṭhānā vimalāṇaṇ samāgame". *Bud. p. 47.*
2. "Mahā-ekasāṭako *catusaṭṭhiyā* sātaka-yugesu dve aggaheṣi; ayam pana *battimsāya* laddhakāle dve aggaheṣi". *DhA. iii, 2.*
3. "Manussāṇaṇ vārentāṇaṇ vārentāṇaṇ yeva *saṭṭhisahassā* balavagāvo *saṭṭhisahassā* ca dhenuyo nikkhantā". *DhA. i, 396.*

4. "Rājā . . . ' etth'ev'assa *dvattimsāya* puttehi saddhiṃ sīsaṃ chinditvā āharathā'ti tena saddhiṃ aññe pi samatthe yodhe pesesi". *DhA.* i, 354.

5. "Rājā . . . *cattāro* hatthī, *cattāro* asse, *cattāri* kahāpaṇa-*sahasāni*, *catasso* itthiyo, *catasso* dāsiyo, *cattāro* gāmaṇe ti evaṃ yāvatā *cattāri* *cattāri* katvā sabbacatuḅkaṃ nāma dāpesi". *DhA.* iii, 3.

6. "Atthi, deva, ito *viśaṃ*-yojana-sata-matthake Sāvatti nāma nagaraṃ, tato āgacchāma" ti. *DhA.* ii, 118.

7. "Dvenavute ito kappe yaṃ bhisāṃ adadiṃ tadā,
Duggatiṃ nābhijānāmi; bhisadānassa'idaṃ
phalaṃ". *Apa.* 287.

8. "Anekajāti-saṃsāraṃ *sandhāvissaṃ* anibbisāṃ,
Gahakārakaṃ gavesanto; dukkhā jāti puna-
punaṃ". *Dhp.* v. 153 and *Udāna*.

9. "Tuvaṇ ca, bhante, anukampaṃ viduṃ
Upecca vandiṃ, kusalaṇ ca *pucchissaṃ*". *V.V.*
p. 45, ii, *Ucchudāyikā*.

10. "Kuḍḍamūlaṇ ca nissāya ālopaṃ taṃ *abhuñ-
jissaṃ*". *Theg.* v. 1056.

11. "Ayoniso manasikārā maṇḍanaṃ *anuyuñjissaṃ*".
Theg. v. 157.

12. "Upasathaṃ *upavassissaṃ* sadā sīlesu saṃvutā".
V.V. p. 12.

13. (a) "Tattha naṃ upasaṅkamma *vandissaṃ* puri-
suttamaṃ".

(b) "*Anucaṅkamissaṃ* virajaṃ sabbasattānaṃ
uttamaṃ". *Theg.* v. 480.

14. "Yesāṃ *paññāsaṃ* piyāni, *paññāsaṃ* tesāṃ
dukkhāni; yesāṃ *cattārissaṃ* piyāni, *cattārissaṃ* tesāṃ

dukkhāni; yesaṃ *timsaṃ* piyāni, tiṃsaṃ tesāṃ dukkhāni; yesaṃ *visaṃ* piyāni; viṣaṃ tesāṃ dukkhāni". *Udāna*, 92.

15. *Tesaṃhiyā nagara-sahasseeṣu, navanavutiyā dona-mukha-sahasseeṣu, channavutiyā paṭṭana-satasahasseeṣu, chappaññāsāya ratanākareṣū ti sakala-Jambudīpe . . . devatā sannipatitā*". *D.A.* ii, 678.

16. "Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā . . . anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ? Ekam pi jātiṃ *dve* pi jātiyo, *tisso* pi jātiyo, *catasso* pi jātiyo, . . . *dasa* pi jātiyo, *viṣaṃ* pi jātiyo, *timsaṃ* pi jātiyo". *D.* i, 13, etc.

17. "Pabbajitaṃ ca pana Mahā-Govindaṃ brāhmaṇaṃ . . . satta ca nahātaka-*satāni*, *cattārisā* ca bhariyā sādisiyo, anekāni ca khattiya-*sahasani* . . . anupabbajisu". *D.* ii, 248.

18. "Anuruddhatthero pana *vassasataṃ* c'eva *paññāsaṃ* ca vassāni, Bakkulatthero *vassasataṃ* c'eva *saṃhiṇṇaṃ* ca vassāni (jīvi). *D.A.* ii, 413.

Glossary. Group 8

1. There were three congregations of holy persons; one of thousand millions, one of 900 millions, and the third of 800 millions.

3. *Manussānaṃ* . . . *yeva*, while people were preventing them.

5. *Sabbacatukkaṃ*, a set of four of every necessary thing.

6. *Ito viṣaṃ* . . . *matthake*, at a distance of 120 yojanas from here.

8. Through many a birth in saṃsāra, I wandered seeking, but not finding, the architect who built this (bodily) house. Sorrowful is repeated birth.

Anekajāti-saṃsāraṃ, the transmigration which has countless rebirths.

9. *Kusalaṃ ca pucchisaṃ*, I inquired after (your) health.

10. Having sat at the foot of a wall I partook of that lump of food.

11. I was once engaged in outward show because of heedless thought.

12. I observed the fast of the eight observances, always restrained in the precepts.

13. (a) *Vandissam purisuttamaṃ*, I bowed down to the highest of men.

(b) I followed the footsteps of the sinless and the highest of all beings.

14. *Yesam paññāsaṃ piyāni*, to those who have fifty dear things.

15. (a) *Navanavutiyā donamukhasahasassesu*, in 99000 mouths of rivers.

(b) *Channavutiyā paṭṭana-sahasahasessu*, in 9600000 landing places. Paṭṭana is a market town on the sea-shore or on the bank of a navigable river where there are landing facilities.

16. *Pubbenivāsa*, former existence.

17. (a) *Pabbajitam anupabbajimsu*, became recluses following (the brahman) who has left the world.

(b) *Nahātaka* is a brahman who has finished his studies.

(c) *Sādisiyo*, equal in position.

62 WORDS GOVERNING THE INSTRUMENTAL

42. Substitutes for Reflexive Pronouns.

There are no true reflexive pronouns in Pali; instead of them personal pronouns are used together with the Instrumental singular of *atta* (i.e. *attanā*), which does not care about the case or number of its antecedent.

The other substitutes are the indeclinables *sayam*, and *sāmaṃ*.

43. Indeclinable 'seyyo' and 'varaṇ'.

Seyya and *vara* are adjectives meaning: 'excellent' or 'superior'. But there are two indeclinables *seyyo* and *varaṇ*, meaning "better than" or "it is good". They are found only with an antecedent in the nominative, e.g. "*Sā yeva pūjanā seyyo*".

SOME WORDS THAT GOVERN THE INSTRUMENTAL OR THE AGENT

44. *Sakkā*, which is an indeclinable meaning: 'is able' or 'possible', is very often construed with the agent case, e.g. "*Amhehi imasmim̐ ṭhāne vasitum na sakkā*" (we are not able to live here).

45. *Labbhā* (= to be gained; available or allowable), likewise an indeclinable, also is construed with the same case.

46. *Vaṭṭati* (= it behoves) is an intransitive verb. It is always found in the sentences of passive construction where an infinitive takes the place of the subject, e.g. "*Imehi kathita-katham̐ amhehi kātum vaṭṭati*" (it behoves us to do what they have said).

47. The Potential or Passive Participles, ending in *-tabba* and *-anīya* are always to be construed with the agent case.

Examples. Group 9

1. "Na *sakkā* seṭṭhinā cirakālaṃ amhākaṃ bharaṇaṃ posanaṃ *kātuṃ* ; dārikāya gamanakālaṃ jānātū ti". *DhA.* i, 393.

2. "Ekaṃ gāthāpadaṃ *seyyo*,
Yaṃ sutvā upasammati". *Dhp.* v. 101.

3. "Garahā va *seyyo* viññūhi,
Yaṅ ce bālappasaṃsanā". *Theg.* v. 668.

4. "Varam assatarā dantā, ājānīyā ca sindhavā,
Kuñjarā ca mahānāgā; attadanto tato *varam*".
Dhp. v. 322.

5. "Kataññunā me bhavituṃ *vaṭṭatī* ti ekaṃ sata-sahassaṃ gāhāpetvā cullaseṭṭhissa samīpaṃ gato".
J. i, 121.

6. "Taṃ kut'ettha *labbhā* yaṃ me paro anabhiratiṃ vinodetvā abhiratiṃ uppādeyya. Yaṃ nūnāhaṃ *attanā* va attano anabhiratiṃ vinodetvā abhiratiṃ uppādeyyaṃ". *S.* i, 184.

7. "Atha kho Bhagavā ... *sāmaṃ* senāsanaṃ saṃsāmetvā patta-cīvaram ādāya ... eko adutiyo cārikaṃ pakkāmi". *S.* iii, 94.

8. "Rājā satthu vacanaṃ sutvā : 'Aho, bhante, bhāriyaṃ kammaṃ ! Ettake nāma bhoge vijjamāne n'eva *attanā* paribhuñji, na ... puññakammaṃ akāsi ti āha". *DhA.* v. 79.

9. "Taṇ kut'ettha, Ānanda, *labbhā* : yaṇ taṇ jātaṇ bhūtaṇ saṅkhatāṇ palokadhammaṇ, taṇ vata mā palujji ti". *D. ii, 144.*

10. "Attanā ca pāpātipātī hoti, parañ ca pāpātipāte samādapeti, pāpātipāte ca samanufiṇo hoti". *A. i, 297, 298.*

11. "So ākaṅkhamāno *attanā* va attānaṇ vyāka-reyya : Khīṇa-nirayo'mhi, . . . niyato sambodhiparāyapo'ti". *A. iii, 211.*

12. "Kathañ hi nāma *attanā* agaphantā mayham pi adāpetvā pakkamissanti". *Com. S. i. 217.*

13. "Amhākaṇ gehaṇ pavitṭhānaṇ ayyānaṇ vattaṇ ñatvā *nisīditum vaṭṭati* ti". *DhA. i, 437.*

14. "Āvuso, *amhehi* pamādacāraṇ carituṇ na *vaṭṭati* . . . Buddhā ca nāma padānupadikaṇ vicarantenā pi saṭhena ārādhetuṇ na *sakkā*". *DhA. i, 290.*

15. "Āpadāsu kho, mahārāja, thāmo *veditabbo* ; so ca kho dīghena *addhunā*, na ittarāṇ ; manasikarotā, na amanasikarotā ; paññāvatā, no duppaññena". *S. i, 78.*

16. "Kuddālapaṇḍito paṭhamaṇ *attanā* pabbajitvā pacchā pariyaṇ pabbājetvā assamaṇapaṇḍitaṇ bhājetvā adāsi". *J. i, 311-315.*

Glossary. Group 9

2. Better is one line of a verse that brings peace when heard.

3. "Better the censure of th' intelligent.
Than are the commendations of a fool". *Ps. B. 283.*

4. Excellent are the trained mules, so are thorough-breds of Sindh, and noble elephants the tuskers ; but better still who has trained himself.

5. *Kataññunā bhavitum vaṭṭati*, I must be grateful.

6. "How were it possible here and now that another should cause me to get rid of this disaffection and produce loyal love ? What if I were now by myself to get rid of my disaffection and cause loyal to arise ? " K.S. i, 234.

7. *Sāmañ* . . . *sañsāmetvā*, having Himself set His bed-chamber in order.

8. (a) *Bhāriyañ kammañ*, a grave action.

(b) *N'eva attanā paribhuñji*, did not enjoy himself.

9. "How then, Ānanda, can this be possible—whereas anything whatever born, brought into being, and organized, contains within itself the inherent necessity of dissolution—that such a being should not be dissolved ? " D.B. ii, 126.

10. "One is himself a taker of life, encourages another to do the same, and approves thereof". G.S. i, 275.

11. He may, should he desire, declare himself, saying : "Destroyed is hell for me, . . . sure and bound for enlightenment".

12. *Attanā agrañhantā* not taking for themselves.

13. *Vattañ* here means a regulation.

14. Brethren, it behoves us not to live the life of heedlessness ; . . . and the favour of the Buddhas cannot be won by a deceitful person, even though he walk in their very footsteps.

15. "It is in time of trouble, sire, that we learn to know a man's fortitude and then only after a long

interval, if we pay good heed and are not heedless, if we have insight and are not unintelligent".
K.S. i, 105.

48. Conjugation of Thā (to stand)

This is often changed to *tiṭṭha* ; but this change does not occur in Past and Future forms.

Active, Parassapada forms only are given.

PRESENT

	SINGULAR	PLURAL
3rd	Thāti, tiṭṭhati	Thanti, tiṭṭhanti
2nd	Thāsi, tiṭṭhasi	Thātha, tiṭṭhatha
1st	Thāmi, tiṭṭhāmi	Thāma, tiṭṭhāma

AORIST

3rd	Atṭhāsi	Atṭhaṇsu
2nd	Atṭho, atṭhāsi	Atṭhattha
1st	Atṭhāsiṇ	Atṭhamha

FUTURE

3rd	Thassati	Thassanti
2nd	Thassasi	Thassatha
1st	Thassāmi	Thassāma

OPTATIVE

3rd	Tiṭṭhe, tiṭṭheyya	Tiṭṭheyyuṇ
2nd	Tiṭṭheyyāsi	Tiṭṭheyyātha
1st	Tiṭṭheyyāmi	Tiṭṭheyyāma

49. Conjugation of Su (to hear).

Being in the fourth conjugation its conjugational signs are *ṇā* and *ṇo*.

PRESENT

	SINGULAR	PLURAL
3rd	Suṇoti, suṇāti	Suṇonti, suṇanti
2nd	Suṇosi, suṇāsi, suṇasi	Suṇotha, suṇātha, suṇatha
1st	Suṇomi, suṇāmi	Suṇoma, suṇāma

OPTATIVE

3rd	Suṇe, suṇeyya	Suṇeyyaṇ
2nd	Suṇeyyāsi	Suṇeyyātha
1st	Suṇeyyāmi	Suṇeyyāma

AORIST

3rd	Asuṇi, suṇi, assosi	Asuṇiṇsu, suṇiṇsu, assosuṇ
2nd	Asuṇo, suṇo, assosi	Asuṇittha, suṇittha, assuttha
1st	Asuṇiṇ, suṇiṇ, assosiṇ	Asuṇimha, suṇimha, assumha

FUTURE

3rd	Suṇissati	Suṇissanti
2nd	Suṇissasi	Suṇissatha
1st	Suṇissāmi	Suṇissāma

50. *Gahā* (to take) is in the fifth conjugation; conjugational sign of which is *ṇā*.

Some state this to be in a separate group, called *Gahādi*, having *ṇhā* and *ppa* as its conjugational signs. When *ṇhā* is taken as the conjugational sign the final *h* of *gaha* is to be elided; historically *ṇā* is taken as the sign and *h* and *ṇ* interchange themselves: *gaha* + *ṇā* + *ti* = *gaṇhāti*.

Active, Parassapada forms only are given.

PRESENT

	SINGULAR	PLURAL
3rd	Gaṇhāti	Gaṇhanti
2nd	Gaṇhāsi	Gaṇhātha
1st	Gaṇhāmi	Gaṇhāma

AORIST

3rd	{ Sing. Agañhi, gaṇhi, aggahi, aggahesi Plu. Agañhiṃsu, gaṇhiṃsu, aggahun, aggahesun
2nd	{ Sing. Agañho, gaṇho, aggahi, aggahesi Plu. Agañhittha, gaṇhittha, aggahittha, aggahesittha
1st	{ Sing. Agañhiṇ, gaṇhiṇ, aggahiṇ, aggahesiṇ Plu. Agañhimha, gaṇhimha, aggahimha, aggahesimha

FUTURE

3rd	Gaṇhissati	Gaṇhissanti
2nd	Gaṇhissasi	Gaṇhissatha
1st	Gaṇhissāmi	Gaṇhissāma

51. Indeclinable *Mā* (do not).

This is a prohibitive particle and very often is used with an aorist verb. When an aorist verb is connected with *mā* it may stand for any of the Tenses, e.g. *Mayham vasaṇaṭṭhānam mā kassaci ācikkhi* (do not inform any one of my dwelling place).

52. The Enclitic Forms of *tumha* and *amha*.

The Personal Pronoun *tumha* has the singular form *te* and plural form *vo* in the Ins., Dat. and Gen. cases.

Likewise *amha* has *me* and *vo* in the same numbers and cases. The Accusative plural also has the forms *vo* and *no*. None of these is to be used at the beginning of a sentence. They always follow another word, e.g. "Dhammaṃ *vo*, bhikkhave, desessāmi".

Examples. Group 10

1. "Amma, *mā* evaṃ *vadetha*, ahaṃ yāvajīvaṃ tumhe paṭijaggissāmi". *Dh.A.* i, 45.
2. "Tuṇhī Uttarīke, hohi; tuṇhī hohi Punabbasu, Yāvahaṃ Buddhasaṭṭhassa dhammaṃ sossāmi satthuno". *S.* i, 210.
3. "Hitvā satapalaṃ kaṇṇaṃ
Sovaṇṇaṃ satarājikaṃ
Aggaḥiṃ mattikāpattaṃ;
Idaṃ dutiyābhisecanaṃ". *Theg.* v. 97; 862.
4. "*Assosum* kho Pāveyyakā Mallā: Bhagavā kira Kusinārāyaṇaṃ parinibbuto ti". *D.* ii, 165.
5. "*Assuttha* no tumhe bhikkhave rattiyā pa-cūṣasamayaṃ sigālassa vassamānassa ti?" *S.* ii, 271.
6. "*Assosi* kho rājā Māgadho Senīyo Bimbisāro: Samaṇo khalu bho Gotamo ... Rājagahaṃ anuppatto ti". *V.M.* 35.
7. "Aṇaṃ āvuso; *mā* *sociṭṭha*, *mā* *paridevīṭṭha*; sumuttā mayaṃ tena mahāsamaṇena". *D.* ii, 162.
8. "*Suṇasi*, itthannāma, ayaṃ te saccakālo, bhūtakālo; yaṃ jātaṃ taṃ ... atthi ti vattabbaṃ; asantaṃ natthi ti vattabbaṃ; *mā* kho *vitthāsi*, *mā* kho maṅku *ahosi*". *V.M.* 94.

9. "Yuvā'si tvaṇ pabbajito, *tiṭṭhāhi* mama sāsane ;
Bhūñja mānusaḥ kāme, ahaṇ vittaṇ dadāmi
te ". *Theg. v.* 461.
10. "Alaṇ, Ānanda ; *mā soci, mā paridevi* ; nanu
etaṇ, Ānanda, mayā paṭigacce'eva akkhātaṇ : sabbehe'eva
piyehi manāpehi nānābhāvo vinābhāvo ti ?" *D. ii.* 144.
11. "Susaññatānaṃ hi vaco nisamma
Gajuttamo sabbagūṇesu *aṭṭhā* ". *J. i.* 185-8 ;
DhA. iv. 96.
12. "Kiṇ te aphāsukaṇ ti ? Akkhāhi na passāmi ti.
Bhesajjaṇ te karomi ti. Karohi, sāmī ti. Kiṇ me
dassasi ti ?" *DhA. i.* 20.
13. " *Tiṭṭhatu* Soṇadaṇḍo brāhmaṇo, tumhe mayā
saddhiṇ mantayavho ; . . . *tiṭṭhatha* tumhe ; Soṇa-
daṇḍo brāhmaṇo mayā saddhiṇ mantetū ti ". *D. i.* 122.
14. "Yāv'assa kāyo *ṭhassati* tāva naṇ *dakkhinti*
devamanussā ; kāyassa bhedā uddhaṇ jīvitapariyodānā
na naṇ dakkhinti devamanussā ". *D. i.* 46.

Glossary. Group 10

2. Be silent Uttarikā, be silent Punabbasu, till I finish listening to the doctrine of the Omniscient and Supreme Teacher.

3. Having left the many-streaked golden dish of 100 palas I took an earthen bowl ; and this was my second consecration.

One *pala* consists of 12 *dharaṇas* ; one *dharaṇa* is about $\frac{1}{4}$ th of an ounce.

Satarājikam, lit. having a hundred streaks. Mrs. Rhys Davids has translated this verse in two places in *Ps. B.*

Page 91: "Renouncing costly vessels wrought in bronze,
In gold and lac, I grasped this earthen bowl.
The second time was I anointed then".

Page 317: "Renouncing costly vessels wrought
In gold and lac, this earthen bowl
I grasped, and thus the second time
Anointment's consecration won".

In both cases the Pali verse is same. Nowhere in these renderings she does mention a word for *satarājikam*. And I wonder for what Pali word she has given the word *lac* in both verses. There is no word for *lac* in the Pali verse. The commentary on Theragāthā explains *satarājikam* as follows: "Vibhatta-vicittatāya, anekarūpa-rājihi vicittatāya ca anekalekhāyuttaṃ". It was divided into portions and decorated with numerous lines or streaks. I suppose that she has mistaken *anekalekhā* as *anekalākhā*. And there is no rendering of *satapala* in her translation.

In one place she has given "wrought in bronze, in gold and lac", and in the other she has dropped the word 'bronze'. It is true that *kaṁsa* means 'bronze'; but the other meaning of *kaṁsa* is "a plate (used for eating)". Here it is definitely stated that this vessel was *sovaṇṇam* = made of gold.

5. Did you, O monks, hear the cry of a howling jackal, at early morning?

Here *no* = *nu*, interrogative indeclinable.

6. *Seṇi* is a guild; *seṇiya* means a guild-master.

7. Enough, brethren! Weep not, neither lament! We are well rid of that great recluse.

8. "Do you hear, my dear (of such and such a name), this is time to speak the truth and to reveal

one's true nature. You must admit what you are and deny what you are not. Do not speak untruth or become embarrassed.

9. *Tiṭṭhāhi mama sāsane*, take my advice.

10. "Enough, Ānanda! Weep not, neither lament! Have I not already told you that it is in the very nature of all things near and dear to us that we must divide and sever ourselves from them?"

11. *Susaññatānaṃ vaco nisamma*, having heard the words of the well-trained.

13. *Tiṭṭhatu . . . brāhmaṇo*, let brahman Soṇadaṇḍa be silent.

14. "So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of this life, neither gods nor men shall see him". D.B. 54.

53. Various bases of the root I.

The root *I* (to go) has only the Present, Imperative, Potential and Future forms. When it is joined with various prefixes it gives different meanings according to the prefix joined. Some of its bases formed thus have all the moods.

ā + i + a + ti = *eti*, comes.

u + i + a + ti = *udeti*, rises up, comes into existence.

upa + i + a + ti = *upeti*, approaches.

apa + i + a + ti = *apeti*, goes away; disappears.

anu + i + a + ti = *anveti*, follows.

saṃ + i + a + ti = *sameti*, coincides or agrees with.

saṃ + upa + i + a + ti = *samupeti*, approaches or becomes endowed with.

abhi + saṃ + i + a + ti = *abhisameti*, understands or knows thoroughly.

Conjugation of base *E* (= to come).*Active, Parassapada forms only are given.***PRESENT**

	SINGULAR	PLURAL
3rd	Eti	Enti
2nd	Esi	Etha
1st	Emi	Enna

POTENTIAL

3rd	Eyya	Eyyuṇ
2nd	Eyyāsi	Eyyātha
1st	Eyyāmi	Eyyāma

FUTURE

3rd	Essati, ehiti	Essanti, ehinti
2nd	Essasi, ehisi	Essatha
1st	Essāmi	Essāma

54. *PaḍA* '(to go) expresses different meanings according to the various prefixes joined to it. This, being in the 3rd conjugation, takes the conjugational sign *ya*.

u + *pada* + *ya* + *ti* = *uppajjati*, arises or comes into existence.

ā + *pada* + *ya* + *ti* = *āpajjati*, commits ; gets into ; meets with.

paṭi + *pada* + *ya* + *ti* = *paṭipajjati*, practises ; goes along ; follows a method.

saṇ + *ā* + *pada* + *ya* + *ti* = *samāpajjati*, enters upon ; comes into ; attains ; becomes.

saṇ + *pada* + *ya* + *ti* = *sampajjati*, succeeds ; becomes ; happens.

74 CONJUGATION OF U+PADA AND LABHA

upa + pada + ya + ti = *upapajjati*, takes birth ;
is reborn.

In the Imperfect the base *upapajja* is changed as *udapajja*. An additional base *udapād* is found in the Aorist.

IMPERFECT—ACTIVE

	SINGULAR	PLURAL
3rd	Udapajjā	Udapajjū
2nd	Udapajjo	Udapajjittha
1st	Udapajjaṇ	Udapajjamhā

AORIST—ACTIVE

3rd	Upapajji, udapādi	Upapajjīṇsu, udapā- duḡ
2nd	Upapajjo, udapādo	Upapajjittha, udapā- dittha
3rd	Upapajjiṇ, udapādiṇ	Upapajjimhā, udapā- dimhā

55. *LabhA* (to gain) has some peculiar forms in the Aorist and Future.

AORIST

Active, Parassapada.

3rd	Alabhi, labhi, alattha	Alabhiṇsu, labhiṇsu, alatthuḡ
2nd	Alabhi, labhi	Alabhittha, labhittha
1st	Alabhiṇ, labhiṇ, alatthaṇ	Alabhimha, —mhā, labhimha, —mhā

FUTURE

Active, Parassapada.

3rd	Labhissati, lacchatī	Labhissanti, lacchantī
2nd	Labhissasi, lacchasi	Labhissatha, lacchatha
1st	Labhissāmi, lacchāmi	Labhissāma, lacchāma

56. (a) *Ssa* of the Future inflections after *vasa* (to dwell) is sometimes changed to *cha*, and the final *s* of the root to *c*.

Vacchati, *vacchanti*, etc. are to be constructed.

(b) *Āsa* (to sit or stay) is sometimes changed to *accha* in all the moods.

Āsati, *acchati*, etc. to be constructed.

Examples. Group 11

1. "Sammodamānā gacchanti jālam ādāya pakkhino ;
Yadā te vivadissanti, tadā *chinti* me vasaṇ ".
J. i, 208-210.
2. " 'Ehi Bhadde,' ti maṇ avaca,
Sā me ās'ūpasampadā ". *Thig. v.* 109.
3. "Tattha pāyāsam aggayha
Nerañjaram *upehiti* ". *Bud. p.* 10.
4. "Paṭiyatta-vara-maggena Bodhimūlaṇ hi *chiti* ".
Ibid. p. 10.
5. "Sace *enti* manussattaṇ, daḍidde jāyare kule ".
S. i, 34.
6. "Alatthum kho bhikkhave tāni caturāsīti-pabbajitasahassāni Vipassissa Bhagavato . . . santike pabbajjaṇ ". *D. ii*, 45.
7. "Brāhmaṇo . . . paṭipathe therajaṇ disvā : 'Bho pabbajita, amhākaṇ geham agamatthā' ti āha. 'Āma, brāhmaṇa, agamamhā' ti. 'Api kiñci *labhithā* ' ti ? 'Āma, brāhmaṇa, *labhimhā* ' ti ". *Samp. i*, 37.
8. "Rājā Sumanajaṇ upasaṅkamitvā pucchi : 'Kuto dāni, bhante, dhātuyo *lacchāmā* ? ' ti ". *Samp. i*, 83.

9. "Tvaṇ, mahārāja, vīthiyo soḍhāpetvā, . . . uposathaṇ samādiyitvā . . . sāyaṇhasamaye Mahā-nāgavanuyyānābhimukho yāhi, addhā etasmiṇ ṭhāne dhātuyo lacchasi ti". *Ibid* i, 83.

10. "Alatthaṁ paramaṇ pītiṇ
Disvā dantaṇ jutindharaṇ". *Apa.* 78.

11. "Anāgatamhi addhāne
Lacchase taṇ manorathaṇ". *Apa.* 497.

12. "Paṭisu dhammaṇ pacaritva sabbā
Lacchāmase bhāsati yaṇ ayaṇ latā".
V.V. p. 27.

13. "Atha kho bhikkhave Vipassissa Bodhisattassa
rahogatassa paṭisallīnassa evaṁ cetaso parivitaṅko
udapādi". *D.* ii, 30.

14. "Ito so, mārīsā, ekanavute kappe yaṇ Vipassī
Bhagavā arahaṇ sammāsambuddho loka udapādi".
D. ii, 50.

15. "Accayena ahorattaṇ Padumuttara-nāmaṇ
Sabbhaṇ tamaṇ vinodetvā loka uppajji
cakkhumā". *Apa.* 37.

16. "Succāru-rūpaṇ disvāna vitti me upapajjatha".
Ibid 52.

17. "Labheyyāma mayaṇ. bhante, Bhagavato santike
pabbajjaṇ, labheyyāma upasampadan ti. 'Etha
bhikkhavo'ti Bhagavā avoca. Sā va tesā āyaśman-
tānaṇ upasampadā ahosi". *V.M.* 20.

18. "Gacch'āvuso, aham pi āgacchāmi" ti.
"Eyyāsi bhante purā'haṇ haññāmi" ti. *Pārājikapāli.*

19. "Na ca me hiṇsati kiñci,
Na cā'haṇ Isidāsiyā saha vacchaṁ".
Thig. v. 416.

20. "Pakkamissañ ca Nālāto ;

Ko'dha Nālāya vacchati ?" *Thig. v. 294.*

21. "Tesañ Rājā Māgadho Ajātasattu Vedehiputto
lacchati otārañ, lacchati ārammaṇaṇ". *S. ii, 268.*

22. "Tena kho pana samayena jānapadā manussā
. . . bahārāmakotṭhake sakata-parivaṭṭaṇ katvā
acchanti, yadā paṭipāṭiṇ labhissāma tadā bhattaṇ
karissāmā ti". *V.M. 238.*

Glossary. Group 11

1. *Ehinti me vasaṃ*, they will come under my influence.

3. *Pāyāsaṃ aggayha*, having taken the milk-rice or porridge.

4. *Paṭiyatta-varamaggena*, by the excellent path which was well prepared or decorated.

6. *Caturā . . . sāni*, 84000 monks.

7. *Api kiñci labhitha ?* Did you get anything ?

9. (a) *Mahānāga . bhimuko yāhi*, go towards the Mahānāga's park.

(b) *Dhātuyo lacchasi*, you will get (bodily) relics (of the Buddha).

11. You will get your wish fulfilled in the future.

12. "Being devoted to our husbands, let us obtain what this Latā states".

13. (a) *Rahogaṭṭassa, paṭisaṇṇassa*, to him who was in privacy and retirement.

(b) *Evam . . . udapādi*, this thought occurred.

14. "Sirs, it was ninety-one aeons ago that Vipassi, the Exalted One, Arahant, Buddha Supreme, arose in the world"

15. *Accayena ahorattam*, after the elapse of (many) days and nights, i.e. after a long time.

16. "Having seen the extremely handsome person delight arose in me".

18. *Eyyāsi . . . haññāmi*, Venerable Sir, be good enough to come before I am killed.

19. Nothing troubles me, but I will not live with Isidāsī.

21. (a) *Ajātasattu*, Born-Enemy.

(b) *Vedehīputto*, son of the Princess of Videha (-country).

(c) *Lacchati otāram . . . ārammaṇam*, will get access, will get occasion.

22. (a) *Bahi . . . parivattam katvā*, having made a camp of carts outside the main gate of the monastery

(b) *Yadā paṭipāṭim labhissāma*, when we get a turn.

57. The root *hana* (to kill or hurt) has two other substitutes: *vadha* and *ghāta*. (Conjugational sign of which is a).

Active, Parassapada forms only are given.

PRESENT

3rd	{	<i>Sing.</i>	Hanati, hanti, vadhethi, ghāteti
	{	<i>Plu.</i>	Hananti, hanti, vadhenti, ghātenti
2nd	{	<i>Sing.</i>	Hanasi, vadhesi, ghātesi
	{	<i>Plu.</i>	Hanatha, vadhetha, ghāthetha
1st	{	<i>Sing.</i>	Hanāmi, vadhemi, ghātemi
	{	<i>Plu.</i>	Hanāma, vadhema, ghātema

POTENTIAL

3rd	{	<i>Sing.</i> Hane, haneyya, haññe, vadheyya, ghāteyya
	{	<i>Plu.</i> Haneyyūṇ, vadheyyaṇ, ghāteyyaṇ

and so on.

AORIST

3rd	{	<i>Sing.</i> Ahani, hani, avadhi, vadhi, aghātayi, ghātayi
	{	<i>Plu.</i> Ahañsu, hañsu, avadhīsu, vadhiṇsu, ghātayīsu
2nd	{	<i>Sing.</i> Ahano, hano, ahani, hani, avadho, aghātayo, ghātayo
	{	<i>Plu.</i> Ahanittha, hanittha, avadhittha, vadhittha, aghātayittha, ghātayittha
1st	{	<i>Sing.</i> Ahaniṇ, haniṇ, avadihiṇ, vadhiṇ, aghātayiṇ, ghātayiṇ
	{	<i>Plu.</i> Ahañimhā, hañimhā, avadhimhā, vadhimhā, aghātayimhā, ghātayimhā

58. *HarA* (to carry) has some peculiar forms in the Aorist.

AORIST

Active, Parassapada.

3rd	{	<i>Sing.</i> Ahari, hari, ahāsi
	{	<i>Plu.</i> Ahariṇsu, hariṇsu, ahaṇsu
2nd	{	<i>Sing.</i> Aharo, haro, ahari, hari, ahāsi
	{	<i>Plu.</i> Aharittha, harittha, ahāsittha
1st	{	<i>Sing.</i> Ahariṇ, hariṇ, ahāsiṇ
	{	<i>Plu.</i> Aharimha, harimha, ahāsimha, aharimhā, harimhā

HarA has a different meaning when it is joined with the prefix *vi*. *Vi + hara* (= to dwell or live).

AORIST

Active, Parassapada.

	SINGULAR	PLURAL
3rd	Vihari, vihāsi	Vihariṇsu, vihaṇsu
2nd	Viharo, vihari	Viharittha, vihāsittha
1st	Vihariṇ, vihāsiṇ	Viharimha, vihāsimha

Potential 1st per. plural, has the peculiar form
Viharemu.

FUTURE

Active, Parassapada.

3rd	Viharissati, vihassati	Viharissanti, vihas- santi
2nd	Viharissasi, vihassasi	Viharissatha, vihas- satha
1st	Viharissāmi, viharis- saṇ, vihassaṇ	Viharissāma, vihas- sāma

59. (a) *Hā* (to leave or remove), has *jahā* as its base.
This is of the 1st conjugation.

Jahāti, jahanti, ajahi, jahi, jahissati, etc. are to be constructed.

(b) Another *hā* (+ *ya*) of the 3rd conjugation has the meanings : to lose, to diminish, to miss.

It is to be conjugated as :

Hāyati, hāyanti, ahāyi hāyi, hāyissati and so on.

60. *JarA* (to decay) has two bases *jīra* and *jīya*.
MarA (to die) also has two bases : *Mara* and *mīya*.

Jirati, jīyati, decays ; becomes old.

Marati, mīyati or *miyyati*, dies.

Ajīri, jīri, decayed, etc. are to be constructed.

(a) *Jirāpeti*, (the causal form of *jirati*), has the meaning : 'to digest'. *Jirāpetum asakkonto*, being unable to digest (the food eaten).

(b) Very seldom, *jirati* has the meaning "to increase or grow", e.g.

"Appassut'āyaṇ puriso balivaddo'va *jirati*".

(= An uneducated person grows like a bull).

This meaning of *jirati* is accepted by the commentators; but this may be a misrepresentation for *jivati*. If we replace *jivati* for *jirati* the metre and the meaning are not altered. With *jivati* it means :

"An uneducated person lives like a bull".

Examples. Group 12

1. "Kāye viṣaṇ na kamati, satthāni na ca hanti maṇ;
Udake'haṇ na miyyāmi; āyāgassa idaṇ phalaṇ".
Apa. 89.
2. "Phalaṇ ve kadaliṇ hanti, phalaṇ veḷuṇ phalaṇ
naḷaṇ". *S. i.* 154; *ii.* 241.
3. "Sovaṇṇamayo pabhassaro
Uppanno rathapañjaro mama,
Tassa cakkayugaṇ na vindāmi,
Tena dukkhena jahissam jivitanti". *Dh. A.*
i. 28.
4. "Akkocchi maṇ, avadhi maṇ,
Ajini maṇ, ahāsi me,
Ye taṇ upanayhanti,
Veran tesā na sammati". *Dhp. v.* 4.
5. "Tass'āhaṇ vacanaṇ sutvā, vihāsim sāsane
rato". *Soṇa-Koḷivisa-theragāthāṭṭhakathā.*

6. "Kadā nu'haṇ pabbata-kandarāsu
Ekākiyo addutiyo *vihaṣaṃ*?" *Theg. v.* 1091.
7. "Yo imasmiṇ dhammavinaye
Appamatto *vihaṣati*,
Pahāya jātiṣaṇsāraṇ
Dukkhaṣ'antaṇ *karissati*". *S. i.*, 157; *Theg.*
v. 257.
8. "Aniccā hi calā saddhā, evaṇ diṭṭhā hi sā mayā;
Rajjanti ca virajjanti, tattha kiṇ *jīyate* muni?"
Theg. v. 247.
9. "Kālena yācaṇ yāceyya, evaṇ mittā na *jīyare*".
J. v. 233.
10. "Yā kāci najjo Gaṇgam abhissavanti
Sabbā va tā nāmagottaṇ *jahanti*". *J. vi.* 359.
11. "Badālatāya antarahitāya sannipatiṇsu, san-
nipatitvā anutthuniṇsu: 'Ahu vata no, *ahāyi* vata
no' ti". *D. iii.*, 88.
12. "Kicchaṇ vat'āyaṇ loko āpanno, *jāyati* ca *jīyati*
ca *mīyati* ca. Atha ca paṇ'imassa dukkhassa nissaraṇaṇ
nappaṇānāti". *D. ii.*, 30.
13. "Devā Tāvatiṇsā attamanā honti pamuditā
pīti-somanassajātā: 'Dibbā vata bho kāyā paripūranti,
hāyanti Asurā kāyā' ti". *D. ii.*, 208.
14. "Pañca uppala-hatthāni
Āvelatthaṇ *ahaṃsu* me". *Apa.* 97.
15. "Dvepatham agamāsiṇ coramajjhe
Te maṇ tattha *vadhiṃsu* bhogaḥetu". *V.V.*
p. 53.
16. "Te mayaṇ puna-r-eva laddha mānusattaṇ
Paṭipannā *viḥaremu* sīlavanto". *Ibid.*

17. "Evañ ce sattā jāneyyūṃ
Dukkhā'yaṃ jātisambhavo,
Na pāṇo pāpinaṃ haññe ;
Pāpaghāti hi socati". *DhA.* ii, 19.
18. "Sabbe tasanti daṇḍassa ;
Sabbesaṃ jīvitaṃ piyaṃ ;
Attānaṃ upamaṃ katvā
Na haṇeyya, na ghātaye". *Dhp.* v. 130.
19. "Sabbe p'ime gāmaṇāsino maṃ hantu vā bandhantu vā edise puññakkhette pāṇiyadānaṃ dassāmi evāti . . . vanditvā pāṇiyena nimantesi". *Tatiya-Nāvāvimāna-a-ṭhakathā.*
20. "Sabbe saddhammagaruno
Vihaṃsu viharanti ca,
Atha pi viharissanti ;
Eṣā Buddhāna dhammatā". *S.* i, 140 ; *A.* ii, 21.

Glossary. Group 12

1. (a) *Kāye . . . kamati*, poison does not spread in my body.
(b) *Sattāhāni . . . maṃ*, weapons do not hurt me.
(c) *Āyāgassa*, of the long alms-hall. (This meaning of *āyāga* is not given in the P.T.S.D. The com. on Apadāna clearly states that it was a hall).
3. (a) *Rathapañjaro*, a chariot-body.
(b) *Na vindāmi*, I do not get.
4. "He abused me, he beat me, he defeated me, he robbed me—the hatred of those who cherish such thoughts is not appeased".

6. (a) *Pabbata-kandarāsu*, in the grottoes of the mountains.

(b) *Addutiyo* = *adutiyo*, without a companion.

7. "Whoso within this Norm and discipline
Shall ever strenuous and earnest live,
Rebirth's eternal end put far away,
All pain and suffering he shall end for aye".
K.S. i, 195.

8. "Transient and wavering is the layman's faith—
So have I marked. Folk love and then grow
cold.

Why for that should a holy brother die?"
Ps. B. 168.

Here "Why for that should a holy brother die?"
for *tattha kiṃ jīyate muni* is not acceptable. My rendering
is: What is there to be missed by a monk?

9. One should beg in the proper time, then the
friends will not decrease (in numbers).

11. (a) *Badālatā* was a kind of creeper whose leaves
and the stem were sweet.

(b) *Anutthuniṃsu*, they deplored or bewailed.

12. *Kiccam āpanno*, got into difficulty.

13. (a) *Dibbā kāyā*, divine hosts.

(b) *Asuras* are the enemies of the gods, and were
the former inhabitants of *Tāvatiṃsa* region. They
are also called *Pubbadevas* (= the former deities).

14. They brought five bundles of water-lilies for my
chaplet.

15. *Dvepatham*, a road between the boundaries of
two villages.

16. (a) *Puna mānussattam laddhā*, being reborn again
as human beings.

(b) *Paṭipannā viharemu*, (we) will live practising the virtues.

17. (a) *Jāṭisambhavo*, liability for rebirth.

(b) *Na pāṇo . . . ñe*, a living being should not kill another being.

18. (a) *Daṇḍassa*, to the punishment or rod.

(b) *Attānaṃ . . . kaṭvā*, comparing others with oneself.

20. "All dwelt their dhamma honouring,
Do dwell, and shall dwell: 'tis their way".

G.S. ii, 21.

CHAPTER II

DENOMINATIVE VERBS

61. These are formed from the noun-stems by means of certain suffixes. The suffixes used to form the Denominative bases are *āya* and *īya*.

Formed with āya :

Pabbata + āya + ti = *pabbatāyati*, acts like a mountain, i.e. becomes steadfast.

Macchara + āya + ti = *maccharāyati*, becomes selfish or acts avariciously.

Dolā + āya + ti = *dolāyati*, acts like a palanquin, i.e. wavers or swings.

Mettā + āya + ti = *mettāyati*, diffuses love or becomes benevolent.

Karuṇā + āya + ti = *karuṇāyati*, becomes compassionate ; feels pity.

Dhūma + āya + ti = *dhūmāyati*, appears like smoke or emits smoke.

Timira + āya + ti = *timirāyati*, appears like darkness or darkens.

Sanj + dhūpa + āya + ti = *sandhūpāyati*, fumigates or emits smoke.

Dhūmāyitattam (clouding over or obscuration) and *Timirāyitattam* (gloom, darkness) are two nouns from these bases ; some others may be formed.

Formed with īya :

Putta + īya + ti = *puttāyati*, treats (some outsider) as one's own son.

Patta + iya + ti = *pattiyati*, likes to have a bowl.

Taṇhā + iya + ti = *taṇhīyati*, craves.

Aṭṭa + iya + ti = *aṭṭiyati*, becomes afflicted.

Hiri + iya + ti = *hirīyati*, becomes bashful.

Dukkha + iya + ti = *dukkhīyati*, becomes miserable.

Sukha + iya + ti = *sukhīyati*, becomes happy. *Aṭṭi-yanā*, *hirīyanā*, etc. are the nouns formed from these bases.

Harāyati and *harāyanā* seem to be variations of *hirīyati* and *hirīyanā*. But *harāyati* means : ' becomes depressed '.

ONOMATOPOETIC VERBS

62. These are the verbs formed from the stems that are in imitation of natural sounds, such as *hum*.

The suffix used to form these is *āya*.

Taṭa - taṭa + āya + ti = *taṭataṭāyati*, makes the sound tat-tat.

Ciṭi + ciṭi + āya + ti = *ciṭiciṭāyati*, makes the sound chit-chit.

Cic + cit + āya + ti = *cicciṭāyati*, makes the sound chit-chit.

Gaḷa + gaḷa + āya + ti = *gaḷagaḷāyati*, makes the sound gala-gala ; used to express the sound of a heavy shower.

DESIDERATIVE VERBS

63. These express the desire to do, or wish to be, that which is denoted by the simple root.

The conjugational signs of these are *sa*, *cha*, and *kha*. The first syllable of the root is reduplicated before these signs.

In reduplication :

(a) An aspirate must be reduplicated by its unaspirate : *bhuja* becomes *bubhuja*.

(b) A guttural is reduplicated by its corresponding palatal : *ghasa* becomes *jaghasa*.

(c) Initial *h* is reduplicated by *j* : *hā* becomes *jahā*.

(d) A long vowel in a reduplicated syllable is shortened, as in the above *jahā*.

Suffix ' Sa '.

(1) *Su* (to hear) + *sa* becomes *susu* + *sa* when it is reduplicated.

Su + *su* + *sa* + *ti* becomes *sussūsati* when the second *s* is doubled and *u* is lengthened. *Sussūsati*, desires to hear.

(2) *Ji* (to conquer) before *sa* is changed to *jin* ; it becomes *jijin* when the first portion is doubled ; again it becomes *jigim* when *j* is changed to *g*. Its parallel form is *jigīsati*.

Jigij + *sa* + *ti* = *jigimīsati*, desires to gain or to pursue.

(3) *Pā* (to drink) is changed to *pivā* (through *pipā*).

Pivā + *sa* + *ti* = *pivāsati*, desires to drink.

(4) *ManA* (to think) before *sa* is changed to *vīmaṇ* (through *mīmaṇ*). *Vī* + *maṇ* + *sa* + *ti* = *vīmaṇsati*, investigates.

Suffix ' Cha ' (= t + sa = ccha).

- (1) *KitA* (to cure) before *cha* becomes *cikic*.

Cikic + cha + ti = *cikicchati*, treats medically. This is very often seen as *tikicchati*, first *c* being changed to *t*.

- (2) *GupA* (to detest), before *cha*, becomes *jiguc*.

Jiguc + cha + ti = *jigucchati*, becomes disgusted with.

- (3) *GhasA* (to eat) becomes *jighac*.

Jighac + cha + ti = *jighacchati*, desires to eat, or becomes hungry.

Suffix 'Kha' (= j + sa = kkha).

- (1) *BhujA* (to eat) before *kha* becomes *bubhuk*.

Bubhuk + kha + ti = *bubhukhati*, desires to eat.

- (2) *TijA* (to endure) becomes *titik*.

Titik + kha + ti = *titikkhati*; endures or becomes patient.

Examples. Group 13

1. “Yo have balavā santo dubbalassa *titikkhati*,

**Tam āhu paramaṇ khaṇṭiṇ ; niccaṇ khamati
dubbalo". S. i, 222.**

2. "Addasā kho, bhikkhave, Vepacitti Asurindo Sakkaṃ Devānam-indaṃ dūrato va āgacchantaṃ, disvāna Sakkaṃ Devānam-indaṃ etad avoca : 'Tikiccha maṃ Devānam-indā'ti ". S. i, 238.

3. "Seyyathā pi nāma phālo divasa-santatto udaye pakkhitto *ciccitāyati*, *ciṭṭicāyati*, *sandhūpāyati*, *sam-padhūpāyati*, evam eva so pāyāso udaye pakkhitto *ciccitāyati* . . ." *S. i*, 169 ; *SN. 14*.

4. "Ath'eko lola-makkaṭo rukkhā otarivā tassa piṭṭhiṇ abhiruhitvā . . . naṅguṭṭhe gahetvā *dolāyanto kīḷi*". *J. ii*, 385.

5. "Idh'ūragānaṇ pavaro pavitṭho
Selassa vaṇṇena pamokkham icchaṇ ;
Brahmaṇ ca vaṇṇaṇ apacāyamāno
Bubhukkhitō no visahāmi bhottuṇ". *J. ii*, 14.

6. "Na taṇ yāce yassa piyaṇ *jigimse* ;
Desso hoti atiyācanāya". *J. ii*, 285.

7. "So Punnako kāmavegena giddho
Irandaṭhiṇ Nāgakaṇṇiṇaṇ *jigimsaṇ*
Gantvāna taṇ bhūtapatiṇ yasassiṇ
Icc 'abravi Vessavaṇaṇ Kuveraṇ". *J. vi*, 269.

8. "Devo ca vassati, devo ca *gaḷa-gaḷāyati*,
Ekako cāhaṇ bherave bile viharāmi". *Theg.*
v. 189.

9. "Esa vātāhata-tālapannaṇ viya *taṭa-taṭāyati*,
imassa kathāya pariyaṇto yeva natthi ti nindanti".
DhA. iii, 328.

10. "Guṇavantānaṇ hi guṇaṇ Buddhā eva pākataṇ
kātuṇ sakkonti ; avasesa jano guṇavantānaṇ guṇaṇ
kathento *maccharāyati*". *DhA. ii*, 45.

11. "Ekam pi ce paṇam aduṭṭhacitto
Mettāyati kusali tena hoti". *A. iv*, 151.

12. "Seyyathā pi nāma ekaṇ puggalaṇ duggataṇ
durupetaṇ disvā *karuṇāyeyya*, evam eva sabbasatte
karuṇāya pharati". *Vism.* 314. *Vbh.* 273.

13. "Bālo putta-taṇhāya c'eva dhanataṇhāya ca
haṇṇiati, vihaṇṇiati, *dukkhīyati*". *DhA. ii*, 28.

14. "Imaṇ kho ahaṇ, Kevaṭṭa, iddhipāṭihāriye
ādinavaṇ sampassamāno iddhi-pāṭihāriyena *aṭṭiyāmi*,
harāyāmi, jigucchāmi". *D. i*, 213.

15. “*Daddabhāyati*, bhaddante,
Yasmiṃ dese vasāmaḥaṇ ;
Ahaṃ p’etaṇ na jānāmi
Kim etaṇ *daddabhādyati* ti”. *J.* iii, 77.
16. “So gehā nikkhamitvā . . . ‘akkhīni me *dhū-māyanti* ti vatvā nalāṭe hatthaṇ paṭiṭṭhapetvā uddhaṇ oloketvā : ‘Aho, dukkhaṇ ! Ayyo no Mahā-Kassa-patthero cirassaṇ me kuṭṭidvāraṇ āgato ; atthi nu kho kiñci gehe ? ‘ti āha”. *Dh.A.* i, 425.
17. “Tena kho pana samayena *dhūmāyitattaṃ* *tīmīrāyitattaṃ* gacchat’eva purimaṇ disaṇ, gacchati pacchimaṇ disaṇ”. *S.* iii, 124.
18. “So . . . tatth’eva vasanto tāva paṇḍitaṇ *vīmaṇ-atū* ti amaccassa dūtaṇ paṭipeseṇi ; taṇ sutvā amacco atth’eva vasanto paṇḍitaṇ *vīmaṇsi*”. *J.* vi, 334.

Glossary. Group 13

1. Whosoever being powerful forgives the weaker one, this has been called the supreme forbearance. The weakling always forbears.
3. (a) *Seyyathā pi nāma*, just as.
(b) *Phālo . . . tatto*, a ploughshare heated for a whole day.
(c) *Sandhūpāyati*, *sampadhūpāyati*, sends forth smoke and steam.
4. (a) *Lola-makkaṭṭo*, a mischievous monkey.
(b) *Narī . . . dolāyanto*, holding its tail and swinging to and fro.
5. (a) *Uragānaṃ pavaro*, the Nāga-king.
(b) *Pamokkham iccham*, wishing his safety.
(c) *Selassa vaṇṇena*, having the colour of a sapphire.

(d) *Last two lines* : "Though I am hungry I dare not eat (the Nāga) because I respect the brahman's colours".

When the Nāga was chased by a Garuḍa the former hid under the cloak of a brahmin hermit. The Garuḍa dared not remove the cloak and catch it as he honoured the brahmin.

6. Do not beg of him (something) whose friendship you like to have. One becomes detestful by over-begging.

7. (a) *Jigimṣam*, being desirous to gain.

(b) *Bhūtapati*, lord of demons.

9. *Vātā . . . viya*, like a palmyra leaf agitated by the wind.

12. If, pure in heart, he befriends even a single being, he becomes a possessor of merit.

12. *Durupeta*, badly endowed.

13. *Haññati*, *vihaññati*, *ḍukkhiyati*, becomes grieved, tormented and miserable.

14. *Kevaṭṭa*, it is because I perceive this danger in the practice of mystic wonders, that I loathe, abhor, and am ashamed thereof.

15. *Daddabhāyati*, makes the sound 'dad-dad'.

16. *Akkhīni me dhūmāyanti*, my eyes are emitting smoke, i.e. my eyesight is not clear.

17. (a) *Dhūmāyitattam*, a smoky cloud.

(b) *Timirāyitattam*, a mass of darkness.

CHAPTER III

PASSIVE FORMS

64. (a) Only Transitive verbs can have passive forms. Very often the Intransitive roots become Transitive by means of the prefixes joined to them, then they also may have the passive forms.

The ways of constructing the passive forms and the rules of assimilation are stated in §§82, 83. N.P.C. ii.

(b) The conjugational signs given for the various groups of the roots are useless here. *Ya* stands as the only passive conjugational sign for every group.

(c) Two groups of Personal endings named 'Parassapada' and 'Attanopada' are given above. The later group, which may be called 'Reflexive', was at first used only for the Passive Voice; but later on the distinction disappeared and both the groups were used in either Voice.*

65. The Passive forms of *PacA* (to cook).

PRESENT TENSE

Parassapada or (Active) endings.

SINGULAR	PLURAL
3rd Paccati	Paccanti
2nd Paccasi	Paccatha
1st Paccāmi	Paccāma

*See also the definitions given in §§ 67 68. N.P.C. i.

Attanopada or (*Reflexive*) *endings.*

SINGULAR

PLURAL

3rd Paccate

Paccante

2nd Paccase

Paccavhe

1st Pacce

Paccāmhe

IMPERATIVE

Parassapada.

3rd Paccatu

Paccantu

2nd Pacca, paccāhi

Paccatha

1st Paccāmi

Paccāma

Attanopada.

3rd Paccataṇ

Paccantaṇ

2nd Paccassu

Paccavho

1st Pacce

Paccāmase

POTENTIAL

Parassapada.

3rd Pacce, pacceyya

Pacceyyuṇ

2nd Pacceyyāsi

Pacceyyātha

1st Pacceyyāmi

Pacceyyāma

Attanopada.

3rd Paccetha

Pacceraṇ

2nd Paccetho

Pacceyyvho

1st Pacceyyaṇ

Pacceyyāmhe

IMPERFECT

Parassapada.

3rd Apaccā

Apaccū

2nd Apacco

Apaccattha

1st Apacca, apaccaṇ

Apaccamhā

Attanopada.

SINGULAR	PLURAL
3rd Apaccattha	Apaccatthun
2nd Apaccase	Apaccavhaṇ
1st Apacciṇ	Apaccimhase

INDEFINITE

Parassapada.

3rd Papacca	Papaccu
2nd Papacce	Papaccattha
1st Papacca	Papaccamhā

Attanopada.

3rd Papaccattha	Papaccare
2nd Papaccattho	Papaccavho
1st Papacci	Papaccimhe

AORIST

Parassapada.

3rd Apacci, pacci	Apaccuṇ, paccuṇ, apacciṇsu, pacciṇsu
2nd Apacco, pacco, apacci, pacci	Apaccittha, paccittha
1st Apacciṇ, pacciṇ	Apaccimhā, paccimhā

Attanopada.

3rd Apaccittha, paccittha	Apaccū, paccū
2nd Apaccise, paccise	Apaccivhaṇ, paccivhaṇ
1st Apaccaṇ, paccaṇ, apacca, pacca	Apaccimhe, paccimhe

CONDITIONAL

Parassapada.

3rd Apaccissā	Apaccissaṇsu
2nd Apaccisse	Apaccissatha
1st Apaccissaṇ	Apaccissamhā

A-endings.

	SINGULAR	PLURAL
3rd	Apaccissatha	Apaccissinsu
2nd	Apaccissase	Apaccissavhe
1st	A paccissag	Apaccissāmhase

Future forms *paccissati*, etc. are to be constructed only by inserting *issa* between the base and the Personal endings of the Present forms.

66. Some more Passive Bases.

Nā (to know) + *ya* = *nāya* (to be known).

Bhida (to break) + *ya* = *bhijja* (to be broken).

Disa (to see) + *ya* = *dissa* (to be seen or to appear).

Hana (to kill or hurt) + *ya* = *hañña* (to be killed ; to be injured ; to take trouble).

Chida (to cut) + *ya* = *chijja* (to be cut or broken).

Muca (to release) + *ya* = *mucca* (to be free).

Ḍaha (to burn) + *ya* = *ḍayha* (to be burnt).

Gahā (to take) + *ya* = *gayha* (to be taken).

(a) The final *h* of the root and *y* of the sign are always interchanged. (See the last two examples).

(b) The initial *va* of some roots is changed to *vu* before the Passive sign *ya*.

Vaca (to say) + *ya* + *ti* = *vuccati*, is told or called.

Vaha (to bear) + *ya* + *ti* = *vuyhati*, is borne or floated.

Vasa (to live) + *ya* + *ti* = *vussati*, is practised.

Vasa is an intransitive having the meaning 'to live'. Its Passive form has the meaning 'to practise something'.

(c) The roots ending in *ā* change their vowel to *ī* before *ya* :

Dhā (to bear) + *ya* + *ti* = *dhīyati*, is borne.

Hā (to decrease) + *ya* + *ti* = *hīyati*, is decreased.

Upa + *mā* (to measure) + *ya* + *ti* = *upamīyati*, is compared.

Ī of the above is shortened when *y* of *ya* is doubled :
Upamiyyati (to be compared).

Dā (to give) + *ya* + *ti* = *dīyyati* or *dīyati*.

(d) The final *i* and *u* of the roots are lengthened before *ya* when *y* is not doubled :

Ni (to lead) + *ya* + *ti* = *nīyati*, *niyyati*.

Ci (to collect) + *ya* + *ti* = *cīyati*, *ciyyati*.

Su (to hear) + *ya* + *ti* = *Sūyati*, *suyyati*.

(e) To the roots ending in *ū* the sign is added without any change :—

Lū (to reap) + *ya* + *ti* = *lūyati*, is reaped.

Bhū (to be) + *ya* + *ti* = *bhūyati*, is becoming.

(f) The most common way to form Passive bases is to insert an *ī* between the root and the sign *ya*.

Kara (to do) + *ī* + *ya* + *ti* = *karīyati*, is done.

Hasa (to laugh) + *ī* + *ya* + *ti* = *hasīyati*, is laughed at.

(1) In some cases *ya* is added to the active bases by means of *ī* :

Root Base

ChidA > *chinda* + *ī* + *ya* + *ti* = *chindīyati*.

Muca > *muñca* + *ī* + *ya* + *ti* = *muñcīyati*.

Gaha > *gaṇha* + *ī* + *ya* + *ti* = *gaṇhīyati*.

Rudha > *rundha* + *ī* + *ya* + *ti* = *rundhīyati*.

(2) 'Ya' is added to the causative bases by means of 'i':

Root Base

KARA > *kārāpe* + i + ya + ti = *kārāpiyati* (to cause to be done).

PACA > *pācāpe* + i + ya + ti = *pācāpiyati* (to cause to be cooked).

HANA > *ghātāpe* + i + ya + ti = *ghātāpiyati* (to cause to be killed).

CHIDA > *chindāpe* + i + ya + ti = *chindāpiyati* (to cause to be cut).

Ni + sada > *nisīdāpe* + i + ya + ti = *nisīdāpiyati* (to cause to be seated).

(g) Some roots have more than one passive base :

GAMU : *gamīyati*, *gacchīyati*.

PACA : *pacīyati*, *paccati*.

HANA : *hanīyati*, *haññati*.

BANDHA : *bandhīyati*, *bajjhati*.

GAHA : *gaṇhīyati*, *gayhati*.

CHIDA : *chindīyati*, *chijjati*.

MUCA : *muñcīyati*, *muccati*.

KhāDA : *khādīyati*, *khajjati*, etc.

Examples. Group 14

1. "Tasmiṃ kho pana, brāhmaṇa, yaññe, n'eva gāvo haññimsu, na ajeḷakā haññimsu ... na rukkhā chijjimsu yūpatthāya, na dabbā lūyimsu barihisatthāya".
D. i, 140.

2. "Tath'ev'ime catubbannā pabbajitvā tav'antike Jahanti purimaṃ nāmaṃ, 'Buddhaputtā'ti nāyare".
Apa. 27.

3. "Ye keci gaṇino loka 'satthāro' ti pavuccare Paramparāgataṃ dhammaṃ desenti parisāya te". *Ibid.* 28.
4. "Cittena nīyati loka, cittena parikkassati". *S. i.*, 39.
5. "Ajeḷakā ca gāvo ca vividhā yattha haññare, Na taṃ sammaggatā yaññaṃ upayanti mahesino". *S. i.*, 76.
6. "Ādittasmiṃ agārasmiṃ yaṃ nīharati bhājanaṃ, Taṃ tassa hoti atthāya; no ca yaṃ tattha dayhati". *S. i.*, 31.
7. "Asso va jippo nibbhogo Khādanā apanīyati". *S. i.*, 176.
8. "Tassa mayhaṃ, bhante, catusu dvāresu dānaṃ dīyitha . . . Atha kho maṃ itthāgāraṃ upasankamitvā etad avoca: 'Devassa kho dānaṃ dīyati, amhākaṃ dānaṃ na dīyati' ti". *S. i.*, 58.
9. "Vihaññati kho ayaṃ Soṇadaṇḍo brāhmaṇo sakena cittena; yaṃ nūnāhaṃ Soṇadaṇḍaṃ brāhmaṇaṃ sake ācariyake tevijjake pañhaṃ puccheyyaṃ' ti". *D. i.*, 119.
10. "Yathā kho, mārisā, nimittā dissanti, āloko sañjāyati, obhāso pātubhavati, Brahmā pātubhavissati". *D. ii.*, 209.
11. "Cakkhūni te nassantu vā bhijjantu vā, Bud-dhasāsanam eva dhārehi, mā cakkhūni". *DhA. i.*, 11.
12. "Ath'assa majjhimayāme atikkante apubbaṃ acarimaṃ akkhini o'eva kilesā ca pabhijjimsu". *Ibid.*
13. "Na vijjati so jagatippadeso Yattha-ṭṭhito mucceyya pāpakammā". *Dhp.* v. 127.

14. " Tam enaṇ jano disvā evaṇ vadeyya: Ambho, kim ev' idaṇ *harīyati* jañña-jaññaṇ viyā ti ? " *M. i*, 30.

15. " Na-y-idaṇ, bhikkhave, brahmacariyaṇ *vussati* janakuhanatthaṇ ". *A. ii*, 26.

16. " Atha te . . . manussasaddo viya *suyyati*, jānissāma nan ti saddānusārena gantvā taṇ purisaṇ disvā 'yakkho bhavissati' ti bhītā sare sannayhiṇsu ". *J. iv*, 160.

17. " Dittḥhibandhana-baddhā te
Taṇhāsotena *vuyhare* ;
Taṇhasotena *vuyhantā*
Na te dukkhā *pamuccare* ". *Vism.* 603.

18. " Anekaśākhā ca saḥassa-maṇḍalaṇ
Chattaṇ marū dhārayum antalikkhe ;
Suvanna-daṇḍā vītipatanti cāmara
Na *dissare* cāmara-chatta-gāhakā ". *SN. v.*
688.

Glossary. Group 14

1. At that sacrifice, O Brahman, neither were any oxen slain ; neither rams nor goats were put to death. No trees were cut down to be used as sacrificial posts, no Kusa-grass was mown to strew around the posts.

Bariḥisa is another name for Kusa-grass.

2. *Catubbaṇṇā*, people of the four castes or colours. The four castes are : Khattiyā (= warriors), Brāhmaṇā (= brahmans or the priest class), Vessā (= tradesmen and husbandmen), and Suddā (= the servants of the above three classes).

3. *Paramparāgataṁ*, handed down by tradition.

4. The world is led by thought ; by thought it is dragged about.

5. "Where divers goats and sheep and kine are slain,
Never to such a rite as that repair
The noble seers who walk the perfect way".
K.S. i, 103.

6. Whatever thing is brought out and secured from a house which is on fire, it becomes useful to the owner ; but not so the things that are burnt in it.

7. *Nibbhoga*, useless ; worn out.

9. This brāhman, Sonadaṇḍa, is afflicted in his heart. I had better question him on his own doctrine concerning the threefold Vedic lore.

10. "According, friends, to the signs now seen—the light that ariseth, the radiance that appeareth—Brahmā will be manifested". *D.B. ii, 242.*

12. *Apubbam acarimaṃ*, simultaneously, (not being earlier or later).

13. *Jagatippadeso*, any spot on the earth.

14. *Jañña-jaññaṃ viya*, like an agreeable thing.

15. O monks, this holy life is not lived to cheat or cajole people.

16. *Sare sannayhimsu*, arranged the (bows and) arrows (in order to shoot).

17. "They are bound fast by chains of their own views ;

The stream of craving carries them away.

And as the stream of craving carries them,

They do not get release from suffering".

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18. (a) *Anekaśākhāṃ* . . . *chattam*, a parasol with numerous ribs (or staves) and having thousand shades.

(b) *Suvaṇṇadaṇḍā cāmarā*, chowries with golden handles.

(c) *Vitipatanti*, fly up and down.

CHAPTER IV

ANALYSIS OF SENTENCES

67. There are three kinds of sentences:—

1. *Simple*
2. *Complex* and
3. *Compound*.

1. Every sentence must contain two parts—the *subject* and the *predicate*. A *simple sentence* contains only one subject and one predicate:—

- (a) Puriso khettaṇ kasati.
- (b) “Na pupphagandho paṭivātam eti”.
- (c) “Ko na sammoham āpādi?”

2. A *complex sentence* consists of a principal sentence with one or more dependent (or subordinate) sentences:

“Sac’āhaṇ gehaṇ gamissāmi, mātāpitaro maṇ tajjessanti”.

Here the subordinate sentence is: “Sac’āhaṇ gehaṇ gamissāmi”. The other is the principal one.

3. A *compound sentence* consists of two or more simple or complex sentences joined together by means of a conjunction:—

(a) “Thero Mūlasiriṇ pakkosāpesi, *atha* mahājanakāyo saṇnipati”. Here are two simple sentences connected by *atha*; neither of these is subordinate to the other; but they have a connection in their sense.

(b) “Sac’assa gehadvāraṇ gamissāmi, imassa bhariyā maṇ daṭṭhuṇ na sakkhissati; yāv’assa bhattaṇ ādāya maggaṇ paṭipajjati tāva idh’eva bhavissāmi”.

Here two complex sentences are connected by *tasmā* (= therefore), which is understood.

N.B.—*Atha* and *tasmā* are not conjunctions like English “and”, but conjunctive adverbs.

68. It is stated above that a sentence consists of two parts—the *subject* and the *predicate*. The following simple sentence may be divided into those two parts though it contains so many words :—

“Pātubhūta-sattaratano rājā Kālīṅgo Cakkavattī ekadivasaṇ sabbālaṅkāra-patimaṇḍito mālā-vilepanadharo sabbasetāṇ Kelāsakūṭa-paṭibhāgaṇ gajaratanam āruyha mātāpitunnaṇ assama-padaṇ pāyāsi”.

Subject.

Rājā, Kālīṅgo Cakkavattī, pātubhūta-sattaratano, sabbālaṅkāra-patimaṇḍito, mālā-vilepanadharo.

Predicate.

Pāyāsi, sabbasetāṇ Kelāsakūṭa-paṭibhāgaṇ gajaratanam āruyha, mātāpitunnaṇ assamapadaṇ.

69. The *subject* must be a noun or some word or words used instead of a noun.

- (1) *A noun* : *Puriso* gāmaṇ gacchati.
- (2) *A pronoun* : *So* rukkhāṇ chindati.
- (3) *An adjective used as a noun* : *Dhanavā* gehaṇ kiṇāti.
- (4) *A gerund* : *Tattha gamanam* sukhāvahaṇ bhaviṣṣati.
- (5) *An infinitive* : *Na sakkā gantum*.

(6) *A phrase: (a) "Tīni phalāni pattena ariyasāva-
kena olokita-olokitattāhānaṃ kampi".*

(b) *"Sunakhakāle pacceka-Buddhe sine-
hena pavattitabhūṅkaraṇa-mattam eva taṇ
rakkhati".*

69. While dividing a sentence into two parts the *object* was put under the *predicate*. The object stands as a completion to the predicate.

The object may be (1) a noun, (2) a pronoun, (3) an adjective used as a noun, (4) a gerund, (5) an infinitive, or (6) a phrase, as was stated in the case of a subject.

(1) *Noun* : Puriso *rukkaṃ* chindati.

(2) *Pronoun* : Te *maṃ* pahariṃsu.

(3) *Adjective* : Corā *dhanavantam* haniṃsu.

(4) *Gerund* : Thero tassa *āgamanam* paccāsiṃsati.

(5) *Infinitive* : Na visahati *bhottum*.

(6) *Phrase* : Ahaṇ *Jetavane vasantam Bhagavantam* paṇṇiṇ.

Enlargement.

70. Both the *subject* and the *object* may be enlarged by attributive adjuncts. The attributive may be :

(1) An adjective,

(2) A noun in apposition,

(3) A noun or pronoun in the possessive case,

- (4) A phrase,
- (5) A compound noun, or
- (6) A clause connected by a relative pronoun.

Examples in order :—

- (1) *Balavā puriso mahantaṃ rukkhaṃ āruhati.*
- (2) *Rājā Ajātasattu Vedehiṇputto attano pitarāṃ Seniyāṃ Bimbisāraṃ jīvitaṃ voropesi.*
- (3) *Gahapatiṇo putto tassa goṇe pahari.*
- (4) *Vihāraṃ gato rājā Pasendi Kosalo dhammaṃ desentaṃ Bhagavantaṃ passi.*
- (5) *Sabbālaṅkāra-patimaṇḍito Kālīṅgo Cakkavattī Kelāsakūṭa-paṭibhāgaṃ gajaratanam āruhya agamāsi.*
- (6) (a) Attributive to the subject:
 *"Sukhaṃ supanti munayo
 Ye itthiṃ na bajjhare".*
- (b) to the object :
 *"Yo me āṇaṃ pakittesi paṇṇo sēna
 cetasā,
 Tam ahaṃ kittayissāmi".*

The Predicate and its Extension.

71. The Predicate is always a verb. It may be enlarged, extended, or modified by an adverb or any word or words equivalent to an adverb. Such extensions are called *Adverbial Adjuncts*.

The Adverbial Adjunct may be :—

- (1) An adverb : *"Sukhaṃ supanti munayo"*, or
- (2) An adverbial phrase : *Bhagavati Jetavane viharante bahū deva-manussā taṃ namassinsu.*

72. There are many kinds of adverbs and adverbial phrases. They are classified according to their meanings :

Adverbs.

- (1) Of time : *yadā, tadā, idāni, ajja, pāto, divā*, etc.
- (2) Of place : *tattha, yahiṃ, kutra, tamhā, uddham, adho, heṭṭhā, dūrato*, etc.
- (3) Of degree or quantity : *thokam, bahukam, yāvatā, tāvatā, yāva, tāva, kittāvatā*, etc.
- (4) Of manner : *siḡham, sanikam, sahasā, sukham*.
- (5) Of certainty : *addhā, vata, kāmam, jātu, ve*, etc.
- (6) Of reason and consequence : *tasmā, tena, yato, yaṃ, tato, kasmā*, etc.

Adverbial Phrases also are classified like the adverbs :

- (1) *Tasmiṃ jīvante yeva tassa parisā vipulā ahoṣi*.
- (2) *Mahārañṇā kārīte vihāre bahavo therā vasanti*.
- (4) “*Dānaveyyāvaṭiko pi paṇṇe āropita-niyāmen 'eva tesañ tesañ gehāni bhikkhū paṇiṇi*”.
- (4) “*Yathā me dhanacchedo na hoti, tathā karissāmi*”.
- (6) “*Atha te devī pucchi: Kim kāraṇā āgatattihāti?*”

Examples. Group 15

Define the various clauses and phrases of the following :—

1. “*Ajātasattu-kumāro Devadattassa Gayāsīse vihāraṃ karetvā . . . divase divase pañcathālīpāka-satāni abhihari*”. (*Mahilāmukha*) *J. i*, 185-8.

2. “*Na, bhikkhave, Tathāgato idān'eva lokassa atthaṃ carati, pubbe pi cari yeva*”. *J. i*, 259-261.

3. " *Ajja kho pan 'Ānanda, rattiyā pacchime yāme, Kusinārāyaṇ Upavattane Mallānaṃ sālavana, antarena yamaka-sālānaṃ, Tathāgatassa parinibbānaṃ bhavissati*". *D. ii, 134.*

4. " *Satthari hi paṭhama-gamanena Kapilapuraṃ gantvā kaṇiṭṭha-bhātikaṃ Nandakumāraṃ pabbājetvā Kapilapurā nikkhamma anupubbena Sāvattiṃ gantvā viharante āyasmā Nando . . . anabhirato . . . ahosi*". *J. ii, 92.*

5. " *Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, tatra kho Bhagavā bhikkhū āmantesi 'bhikkhavo' ti*". *S. i, 218, etc.*

6. " *Atha kho rājā Māgadho Ajātasattu Vedehiputto . . . āroḥaniyaṃ nāgaṃ abhiruhitvā ukkāsu dhāriyamāṇesu Rājagahamhā niyyāsi*". *D. i, 49.*

7. " *Na h'evaṃ vandiyā Buddhā yathā vandasi, Gotamī*".

" *Kathaṃ carahi sabbaññū vanditabbā Tathāgatā ?*" *Apa. 535.*

8. " *Anupubbena medhāvi thoka-thokaṃ khaṇe khaṇe Kammāro rajatass'eva niddhame malam attano*". *Dhp. v. 239.*

9. " *Sabbaṃ Tissakumārassa vatthumhi vuttanayaṃ 'eva veditabbaṃ*". *DhA. ii, 139.*

10. " *Sāvattiyaṃ kira eko upāsako dhammena samena agāraṃ ajjhāvasati*". *Ibid. ii, 157.*

11. " *Evāṃ sante pi ahaṃ pubbe kiñci akatattā kiñci na labhāmi ti na jānāsi*". *Ibid. ii, 127.*

12. " *Attano sāmike . . . disvā cittaṃ ekaggaṃ na bhaveyya, tena magga-phalāni pattuṃ na sakkuneyyaṃ ; tasmā acalasaddhāya patitṭhitakāle tesaṃ te bhikkhū arahattaṃ patte dassesi*". *Ibid. ii, 125.*

13. "Appakā te manussesu ye janā pāragāmino ;
Athā'yaṇ itarā pajā tīram evānudhāvati".
Dhp. v. 85.

14. "Sā vejje'āgantvā 'Kīdisaṃ, bhadde', ti
putṭhā : 'Pubbe me akkhīni thokaṃ rujiṃsu, idāni
atirekataraṃ rujanti' ti āha". *DhA. i, 21.*

15. "Yena yena subhikkhāni, sivāni abhayāni ca,
Tena, puttaka, gacchassu ; mā sokāpahato
bhava". *Theg. v. 82.*

16. "Yatth'eko labhate babbu, dutiyo tattha jāyati".
J. i, 477-480. (Babbu).

17. "Yadā balākā suci-paṇḍaracchadā
Kālassa meghassa bhayena tajjitā
Palehiti ālayam ālayesinī,
Tadānadi Ajakaraṇi rameti maṇ". *Theg. v. 307.*

18. "Asantaṇ yo paganhāti, asantaṇ c'upasevati,
Tam eva ghāsaṇ kurute, vyaggho Saṇḍivakaṇ
yathā". (*Saṇḍiva*). *J. i, 508-511.*

19. "Saccaṇ kira tvaṇ, Nanda, sambahulānaṇ bhik-
khūnaṇ evaṃ ārocesi?" *DhA. i, 118.*

20. "Tathāgatassa tattha hatthināgena upaṭṭhi-
yamānassa vasanabhāvo sakala-jambudīpe pākaṇ
ahosi". *Ibid. i, 60.*

Glossary. Group 15

1. *Pañca . . . abhihari*, he brought 500 pots of rice.
(One *thālīpāka* contains food enough for ten persons).

2. *Lokassa atthaṃ carati*, acts for the welfare of the
public.

3. " And now this day, Ānanda, at the third watch of the night, in the Upavattana of Kusinārā, in the Sāla Grove of Mallians, between the twin Sāla trees, the utter passing away of the Tathāgata will take place". *D.B.* ii, 146.

4. At that time, when the Master went to Kapilavattthu for the first time, ordained His younger brother, Prince Nanda, and then left Kapilavattthu for Savatthi, and was dwelling there, the venerable Nanda became discontented.

6. (a) *Ārohanīyaṃ nāgaṃ*, an elephant suitable for riding.

(b) *Ukkāsu dhāriyamānāsu*, while torches were borne, i.e. by the light of the torches.

7. " The Buddhas, Gotamī, are not to be honoured in the way that you honour them ". " How, then, My Lord, the Omniscient Ones should be adored ? "

8. Just as a smith removes the dross of silver by degrees, little by little, from time to time, in the same way a wise man should remove his own impurities.

9. *Vuttanayena*, as it was related.

10. *Dhammena samena*, righteously and peacefully.

11. *Pubbe* here means " previous births ".

12. (a) *Ēkagga*, one-pointed ; concentrated.

(b) *Acala-saddhā*, unshakable faith.

13. There are only few persons amongst men who go to the thither shore ; the rest of the mankind run about on the hither shore.

15. " To any place where alms are easily got, wherever it is safe and free from danger, go thou, my boy ; vex not thy life with care ".

16. Wherever a cat gets its prey a second one comes thither.

17. Whenever the crane with bright white wings flees, seeking a shelter and towards it, in fear of the black stormcloud, the river Ajakarāṇī gives joy to me.

18. Whosoever helps a wicked person and keeps company with him, that person will eat up or ruin him just as the tiger ate up its reviver.

19. "Is it true, Nanda, that you have informed many monks in this way?"

20. The news that the Buddha was dwelling there attended by the noble elephant was widespread in whole Jambudīpa.

DEFINITION OF CLAUSES

73. A clause is a part of a sentence containing a finite verb of its own. (A complex sentence must contain at least two clauses, one main, and the other subordinate).

The clauses are of three kinds :—

1. *Noun Clause*, which stands in the place of a noun and becomes the subject or the object.

2. *Adjectival Clause*, which takes the place of an adjective and enlarges the subject or the object.

3. *Adverbial Clause*, which takes the place of an adverb and becomes the extension of Predicate.

Examples.

1. *Noun Clause*.

(a) "Saccarā kira tvaṃ, Nanda, sambahulānaṃ bhikkhūnaṃ evaṃ ārocesi?" (= Is it true, Nanda, that you thus informed many monks?).

Here the predicate is : *saccaṃ (hoti)*. The subject is : “*ivaṃ sambahulānaṃ bhikkūnaṃ evaṃ ārocesi*”. It is a noun clause because it stands in the place of the subject.

(b) “*Satthā tato pi Jivakambavanaṃ gantukāmo : Tattha maṃ nethā*’ ti āha”.

If we put the question “What did He say?” the answer is : ‘*Tattha maṃ nethā*’ (= carry me there). The whole clause stands as the object to *āha*.

2. Adjectival Clause.

“*Yaṃ nissitā jagatiruhaṃ vihaṅgamā, Svāyaṃ aggaṇṇaṃ pamuṇṇati*”. *Sakuṇa-Jātaka*). (= This tree, which the birds frequent, (now) emits fire).

Here the subject is *Svāyaṃ* = so + *ayaṃ*.

The whole of the first line, (with its verb *honti* understood), stands as an attributive to the subject.

3. Adverbial Clause.

(a) “*Yadā te vivadiṣanti, tadā ehinti me vasaṇ*”. (= They will come under my influence *when they shall dispute with each other*).

(b) “*Kiḍiso nirayo āsi, yattha Dūsī apaccatha*?” (= What-like was the hell *where Dūsī suffered*?).

VARIOUS ADVERBIAL CLAUSES

74. Just as there are many groups of adverbs and adverbial phrases so there are various groups of *adverbial clauses* too :—

(a) Adverbial Clause of Time :

“*Purā agacchate etaṃ anāgataṃ mahabbhayaṃ Subbacā hotha sakhilā aññamaññaṃ sagāravā*”
Theg. v. 978.

(Before this great danger will come to pass in future ; be ye of gentle and docile hearts, and be filled with a mutual regard).

(b) Of Place :

“ *Maññe sovaṇṇapayo rāsi, soṇṇamālā ca, Nandako*
Yattha dāso āmajāto ṭhito thullāni gajjati”. J. i, 226.

(I suppose that there is a heap of gold and some golden wreaths in the place standing where Nandaka, the born slave, speaks rough words).

(c) Of Manner :

“ *Yathā sārādikam bijam khetto vuttam virūhati,*
Evam rūhatu te nāsā”. J. ii, 322.

Just as a seed of the spring-time, sown in a field, would germinate (quickly), so may your nose (which was mutilated) grow.

(d) Of Reason :

“ *Yato ca so bahutaram bhojanam ajjhupāhari,*
Tato tatth'eva saṇṇsīdi, amattaññū hi so ahu ”
J. ii, 293.

Because he had taken much food (or as he was overfed) he sank at the spot. He was intemperate—in food.

(e) Of Degree :

“ *Yāva so mattam aññāsi bhojanasmim vihaṅgamo*
Tāva addhānam āpādi; mātarañ ca aposayī”.
Ibid.

(When that bird knew the measure of the food or when it was temperate in food it could fly the long distance and support its mother).

(f) Of Consequence :

“ *Sace yujjhītukāmo'si, jayaṇ samma dadāmi te* ”.
J. ii, 11.

NOTE.

(a) The Locative Absolute or a phrase or a clause including the same must be classified in the adverbial group of time.

(b) A word in the instrumental case or a phrase or clause in that sense are to be included in the group of manner.

(c) The phrases with an Absolutive, such as *gantvā* should be included in the group of time, as they denote something done before the final action takes place.

75. It becomes clear by the examples given above : that—

- (i) *a noun clause* is introduced by *iti* (which is often understood).
- (ii) *an adjectival clause* is introduced by the Relative Pronoun *ya*.
- (iii) *an adverbial clause* is introduced by :

(a) <i>yathā</i> , (<i>tathā</i>)	(f) <i>yāva</i> , (<i>tāva</i>)
(b) <i>yadā</i> , (<i>tadā</i>)	(g) <i>yāvatā</i> , (<i>tāvatā</i>)
(c) <i>yattha</i> , (<i>tattha</i>)	(h) <i>ce</i> , <i>sace</i> , <i>yadi</i>
(d) <i>yena</i> , (<i>tena</i>)	(i) <i>iva</i> , <i>viya</i>
(e) <i>yato</i> , (<i>tato</i>)	(j) <i>yadā</i> , <i>atha</i>
(k) <i>seyyathā pi</i> (<i>evam eva</i>).	

Examples. Group 16

Define the various clauses.

1. "Yo Vejayanta-pāsāḍaṇ
Pādaṇṭṭhena kampayi,

Tādisaṇ bhikkhum āsajja,

Kaṇha, dukkhaṇ nigacchasi". *Theg. v.* 1194,

2. "Evam etam, Mahāvīra, yathā samana, bhāsasi;
Ettha c'eke visidanti paṅkamh'iva jaraggavo".

Ibid. v. 1154.

3. "Seyyathā pi nāma suddhaṇ vatthaṇ apagatakā-
lakaṇ sammad-eva rajanaṇ paṭiggaṇheyya, evam eva
tesaṇ caturāsīti-pāpasahassānaṇ tasmiṇ yeva āsane
virajaṇ vitamalaṇ dhammacakkuṇ udapādi". *D. ii,*
43.

4. "Sare hatthehi bhañjitvā katvāna kuṭim acchi
saṇ;

Tena me Sarabhaṇgo ti nāmaṇ sammutiyā
ahu". *Theg. v.* 487.

5. "Labheyya nu kho so coro coraghātesu:
'āgamentu tāva bhavanto coraghātā, amukasmiṇ me
gāme vā nigame vā mittāmaccā nātisālohitā, yāvāhaṇ
tesaṇ uddassetvā āgacchāmi' ti?" *D. ii,* 321.

6. "No ce labhetha nipakaṇ sahāyaṇ
Saddhiṇ-carāṇ sādhuviḥārī dhīraṇ,
Rājā'va raṭṭhaṇ vijitaṇ pahāya

Eko care mātāṅga'raññe va nāgo". *DhA. i,* 62.

7. "Evaṇ mahāsatto khuddaka-makkhikāya pivana-
mattam pi lohitaṇ anuppādetvā, sattarājāno palāpetvā,
kaṇiṭṭha-bhātaraṇ oloketvā, kāme pahāya, isipabbajjaṇ
pabbajitvā, abhiññā ca samāpattiyo ca nibbattetvā,
jīvitapariyosāne brahmalokūpago ahosi". *J. ii,* 90.

8. "Kosalarājā mahantena balena āgantvā Bārā-
naṇ gaḥetvā taṇ rājānaṇ māretvā tass'eva aggamaheṣiṇ
attano aggamaheṣiṇ akāsi". *J. i,* 407-410. (*Asālarūpa*).

9. "Eko kuṭumbiko ekassa therassa vihāraṃ katvā taṃ tattha viharantaṃ catūhi paccayehi upaṭṭhahi". *DhA.* ii, 52.

10. "Caratha, bhikkhave, cārikaṃ bahujana-hitāya, bahujanasukhāya, lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ". *V.M.* 21.

11. "Na arahati bhavaṃ Kūṭadanto Samaṇaṃ Gotamaṃ dassanāya upasaṅkमितuṃ, Samaṇo tv'eva Gotamo arahati bhavantaṃ Kūṭadantaṃ dassanāya upasaṅkमितuṃ". *D.* i, 129.

12. "Atha kho Pāyāsi Rājāñño Uttaraṃ māvaṇaṃ āmantāpetvā etad avoca: Saccaṃ kira tvaṃ, tāta Uttara, evaṃ anuddisasi: 'Iminā'haṃ dānena Pāyāsiṃ Rājāññaṃ imasmiṃ yeva loke samāgacchiṃ, mā parasmin' ti". *D.* ii, 355.

13. "Abhijānāsi no tvaṃ, rājāñña, divāseyyaṃ upagato supinaṃ passitā ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ?" *D.* ii, 333.

14. "So vata, Cunda, attanā palipa-palipanno paraṃ palipa-palipannaṃ uddharissati ti n'etaṃ ṭhānaṃ vijjati". *M.* i, 45.

15. "Tassa ce, bhikkhave, kulaputtassa evaṃ utṭhahato ghaṭato vāyamato te bhogā nābhiniṃphajjanti, so socati, kilamati, paridevati". *M.* i, 86.

16. "Addhā kho, bhante, evaṃ sante tassa purisassa sappāṭihirakataṃ bhāsitaṃ sampajjati". *D.* i, 198.

17. "Yagge, bhavaṃ jāneyya: Samaṇo Mahā-Kaccāno brāhmaṇānaṃ mante ekaṃsena apavadati paṭikkosati ti". *S.* iv, 118.

Glossary. Group 16

1. "Having assailed such a monk, as caused Indra's palace to be shaken with his great-toe, O Black-hearted One, thou wilt get into trouble".

2. "It is just as you say, O great hero, O friar; here (in the mire of sensual pleasures) some sink, just as an aged ox is sunk in a swamp".

3. Just as a clean clothe from which all stain has been washed away, will readily take the dye, just even so did the 84000 beings obtain, even while sitting there, the pure and stainless Eye of the Truth.

4. *Sara*, here means a kind of reed.

5. Now would the culprit gain permission of this sort from his executioners: "Let my masters, the executioners, wait till I come back after having showed myself to my friends and acquaintances, my kinsmen and blood relations in such and such a village or town?"

6. "Should one not find a prudent companion to walk with, an upright man and steadfast,
Then like a king renouncing the kingdom he
has conquered, let one walk alone,
Like an elephant roaming at will in an
elephant forest". *B.L.* i, 181.

7. (a) *Abhiññā ca samāpattiyo ca*, the psychic powers and the higher stages of concentration.

(b) *Brahmalokūpago ahoṣi*, took rebirth in the Brahma-world.

9. *Catūhi . . . upatthahi*, supported him with the four requisities, viz. food, lodgings, raiment, and medicine.

10. "O monks, wander ye for the gain of the many, for the welfare of the many, out of compassion for the

world, for the good, for the gain, and for the welfare of gods and men ”.

11. “It is not fitting that venerable Kūṭadanta should call upon the recluse Gotama, but rather that the recluse Gotama should call upon you ”.

12. Then Prince Pāyāsi sent for the youngman Uttara and asked him as follows : “Is it true, dear Uttara, that you say thus : By this largesse, let me meet Prince Pāyāsi in this world only, and not in the next ?”

13. “Do you admit, Prince, that when you are taking your siesta, you see dreams of pleasant gardens and groves ?”

14. “It is an impossibility, Cunda, that a man being engulfed in a mire should drag out another person who is engulfed in the same mire ”.

15. If those riches, O monks, would not come to the clansman who is rousing himself, striving and exerting, he would feel grief and worry, and would lament.

16. “That being so, Rev. Sir, surely the talk of that man turns to be well grounded ”.

17. “May it please your reverence to know that the recluse, Kaccāna the Great, is attacking and abusing the sacred lore of the brahmins ”.

76. THE PARTS OF ANALYSIS

According to the explanations given above the parts of the analysis are :

1. The Subject,
2. The Enlargement of the Subject,
3. The Object,
4. The Enlargement of the Object,
5. The Predicate,
6. The Extension of the Predicate, and
7. The Completion of the Predicate (where there is an incomplete predicate).

Now let us analyse the following simple sentence :

“ Pātubhūta-sattaratano Rājā Kāliṅgo cakkavattī ekadivasaṃ sabbālaṅkāra-patimaṇḍito mālā-vilepana-dharo sabbasetaṃ Kelāsakūṭa-paṭibhāgaṃ gajaratanaṃ āruya mātāpitunnaṃ assamaṇapadaṃ pāyāsi ”. (See p. 120).

77. Analysis of a Complex Sentence.

“ Sā tesaṃ kathaṃ sutvā : ‘ Ime nillajjā mayā saddhiṃ abhiramitvā idāni maṃ māretukāmā ; jānissāmaṃ nesaṃ kattabbayuttakaṃ ’ ti tehi māriyamānā : ‘ Ahaṃ yakkhiṇī hutvā yathā maṃ ete mārenti evaṃ ev’ete māretuṃ samatthā bhavēyyaṃ ’ ti patthanāṃ akāsi ”. *Dh.A.* ii, 35. (See p. 121).

78. Analysis of a Compound Sentence.

“ Bhavaṃ hi Ānando tassa Bhoto Gotamassa dīgharattaṃ upaṭṭhāko santikāvācaro samīpacāri, Bhavam etaṃ Ānando jāneyya : yesaṃ so Bhavaṃ Gotamo dhammānaṃ vannaṇvādī ahoṣi, yattha ca imaṃ janataṃ samādāpesi, nivesesi, paṭiṭṭhāpesi ”. *D. i.* 206. (See p. 122).

<i>Subject</i>	<i>Enl. of Subject</i>	<i>Object</i>	<i>Enl. of Obj.</i>	<i>Predicate</i>	<i>Extension of Predicate</i>
Rājā Kāliṅgo	(1) Cakravattī (2) pātubhūtasattar- atano (3) sabbālaṅkara- patimaṇḍito (4) mālāvilēpana- dharo	assama- padaṇ	mātāpītun- naṇ	pāyāsi	(1) ekadivasaṇ (2) sabbasetaṇ Kelā- sakūṭa-paṭibhā- gaṇ gajarata- nam āruyha

Subject	Enl. of Sub.	Object	Enl. of Obj.	Predicate	Ext. of Predicate	Completion of Predicate
Sā	māriyamā-nā	patthanag	Ahaṇ yak-khinī hutvā yathā maṇ ete mārenti evam ev' etamāretuṇ samatthā bhavēyyan ti	akāsi	(1) tesag kathaṇ sutvā (2) Ime nillajjā mayā saddhiṇ ab- hiramitvā idāni maṇ māretukāmā jānissāmi nesag kattabbayutta- kan ti (cintetvā) (3) tehi	
Ime	nillajjā	maṇ		honti (understood)	(1) mayā saddhiṇ abhiramitvā (2) idāni	māretukāmā
Ahaṇ (understood)		kattabbayuttakaṇ		jānissāmi		
Ahaṇ		ete		bhavēyyag	(1) yakkhini hutvā (2) evam eva	māretuṇ samatthā
Ete		maṇ		mārenti	yathā	

Principal Sentence.

4th cl. 3rd cl. 2nd cl. 1st cl.

122 ANALYSIS OF A COMPOUND SENTENCE

Connecting Word (Tasmā)	Subject	Enl. Sub.	Object	Enl. of Object	Predicate	Ext. Pre.	Comp. Predicate
1st Sentence : Bhavaṇ hi Ānando ... samiṇocāri (ahosi)	Ānando	Bhavaṇ			ahosi (under- stood)	digha- rattaṇ	tassa Bhoto Gotamassa up- aṭṭhāko santi- kāvacaro sami- pacāri
-nd Sentence : Bhavam etaṇ Ānando jāneyya yesaṇ ... pa- tiṭṭhāpesi	Ānando	Bhavaṇ	etaṇ	yesaṇ so ... yattha ca im- eṇ janataṇ ... pat iṭṭhāpesi	jāneyya		
1st Clause : Yesaṇ so Bhavaṇ Gotamo dham- mānaṇ vāṇavādi ahosi	Gotamo	Bhavaṇ, so			ahosi		yesaṇ dham- mānaṇ vāṇavādi
2nd Clause : Yattha ca imaṇ janataṇ samā- dāpesi	(Gotamo)	(Bhavaṇ)	janataṇ	imaṇ	samāda- pesi	yattha	
3rd Clause : Yattha imaṇ janataṇ nivesesi	(Gotamo)	(Bhavaṇ)	(janataṇ)	(imaṇ)	nivesesi	(yattha)	
4th Clause : Yattha imaṇ janataṇ patiṭṭhā- pesi	(Gotamo)	(Bhavaṇ)	(janataṇ)	(imaṇ)	patiṭṭhā- pesi	(yattha)	

79. Analysis of a long Complex Sentence.

“Ath'assa bhariyā andhabālā evarūpe pāṭihāriye pasādaṇaṇa ajanetvā taṇa akkositvā paribhāsivā : ‘Rājāno nāma caṇḍā, sakiṇa kuddhā hattha-pādādi-chedanena bahum pi anattaṇa karonti ti putte ādāya rājakulaṇa gantvā raññā pakkositvā ‘Kiṇa etan'ti pucchitā āha : Ayaṇa mama sāmiko tumhākaṇa upaṭṭhāna-pupphēhi satthāraṇa pūjetvā tuccha-hattho gharāṇa āgantvā ‘Kahaṇa pupphāni’ ti puṭṭho idaṇa nāma vadeti ; mayā tassa chaḍḍitabhāvaṇa jānāhi ”. *Dh.A.* ii, 43. (See the next page).

124 ANALYSIS OF A LONG COMPLEX SENTENCE

Subject	Enl. Sub.	Object	Enl. Obj.	Predicate	Extension of Predicate
Bhariyā	(1) assa (2) andhabālā (3) Raññā pakko- sivā 'Kiṇ etan 'ti pucchitā	Ayaṇ mama sāmi- ko . . . tucchahat- tho gharañ āga- ntvā . . . vadeti ; mayā tassa chaḍ- ḍita bhāvaṇ jānāhi		āha	(1) Atha. (2) evarūpe pāṭihāriye pasādāṇ ajanet- vā, (3) taṇ akkosivā, (4) (taṇ) paribhāsivā, (5) Rā- jāno nāma . . . karonti ti (vatvā), (6) putte ādāya rājakuḷaṇ gantvā
Rājāno	(1) caṇḍā (2) sakiṇ kuddhā	anatthaṇ	bahuṇ	karonti	hattha-pādādi-chedanena
Sāmiko	(1) ayaṇ (2) mama (3) Kahaṇ pup- phāni ti puṭṭho	idaṇ		vadeti	tumhākaṇ upaṭṭhānapup- phehi satthāraṇ pūjetvā tuccha-hattho gharañ āg- antvā
(Tvaṇ)		mayā tassa chaḍ- ḍita-bhāvaṇ		jānāhi	

3rd cl. 2nd cl. 1st cl. The whole sentence

XVII. Analyse the following sentences.

1. "Punno theraja disvā va kasiṇa ṭhapetvā pañca-paṭiṭṭhitaṇa theraja vanditvā dantakaṭṭhaṇa kappiyaṇa katvā adāsi". *DhA.* iii, 303.

2. "Sattā Mūlasiriṇa āmantetvā : 'Jānāsi etan' ti pucchitvā, 'na jānāmi' ti vutte : 'Pitā te, Ānandasettḥi' ti vatvā asaddahantaṇa : 'Ānandasettḥi, puttassa te pañca-mahānidhiṇa ācikkhāhi' ti vatvā ācikkhāpetvā saddahāpesi". *DhA.* ii, 27.

3. "Appakā te manussesu ye janā pāragāmino ; Athāyaṇa itarā pajā tīraṇa evānuddhāvati". *Dhp.* v. 85.

4. "Anuddhato acapalo nipako saṇvutindriyo Sobhati paṇsukūlena siho va girigabbhare". *Theg.* v. 1081.

5. "Yo ca koci manussesu parapāṇāni hiṇṣati, Asmā lokā paramhā ca ubhayā dhaṇṣate nara". *Theg.* v. 237.

6. "Yāvajīvaṇa pi ce bālo paṇḍitaṇa payirupāsati, Na so dhammaṇa vijānāti dabbī sūparaṇa yathā". *Dhp.* v. 64.

7. "Atha naṇa piṇḍāya caritvā jīvitunā samatthakāle kapālaṇa hatthe ṭhapetvā : 'Tāta, mayaṇa taṇa nissāya mahādukkhaṇa pattā ; idāni na sakkoma taṇa posetunā ; imasmiṇa nagare kapaṇadakkhikādinaṇa paṭiyatta-bhattāni atthi, tattha bhikkhāya caritvā jīvāhi' ti taṇa vissajjesi". *DhA.* ii, 27.

8. "Tasmiṇa samaye Bārāṇasīvāsino devatāmaṇḍalikā honti ; bahū ajeḷaka-kukkuṭa-sūkarādayo vadhitvā nānappaḷārehi puppha-gandhehi c'eva maṇṣa-lohitehi ca balikammaṇa karonti". *J.* i, 259-261.

9. "Selo yathā ekaghano vātena na samīrati,
Evaṃ nindā-pasaṃsāsu na samīñjanti paṇḍitā".
Dhp. v. 81.
10. "Imehi lakkhaṇehi samannāgato nāma agāra-
majjhe vasanto rājā hoti cakkavatti; pabbajanto loka
vivatacchaddo sabbaññū Buddhho hoti". *Jātaka-nidāna.*

Glossary. Group 17

1. As soon as Puṇṇa saw the Elder, he left his
plough, saluted the Elder with the Five Rests, and
preparing a tooth-stick, he gave it to him.
Kappiyam katvā, having made suitable or lawful.
2. *Asaddahantaṃ*, (to him) who was not believing.
4. "But who, with uninflated, steadfast mind,
Is prudent, with his senses well controlled,
He shineth glorious in a patchwork robe,
As lion in the sombre mountain cave".
Ps.B. 366.
5. Whosoever among men causes pain to his fellow
creatures, this man will fall down from the welfare
both of this world and the other.
6. "Even if a fool, all his life long, associate
with a wise man,
He will no more perceive the law than a spoon
the taste of broth". *B.L. II, 118.*
7. *Kapaṇaddhikādīnaṃ paṭiyatta-bhattāni*, meals
provided for poor folk, travellers, etc.
8. *Devatāmaṅgalikā*, expecting welfare through the
deities.
9. As a solid rock is not shaken by the wind, even
so the wise are not ruffled by praise or blame.

10. If a man having such marks should remain a householder, he will become a universal monarch ; if he goes forth into the homeless state he will become a Buddha, the omniscient, rolling back the veil from the world.

CHAPTER V

SYNTAX OF NOUNS

80. Syntax deals with the relations of words when they are arranged so as to form sentences. Most of these relations come under the heading of 'Concord'.

The Syntax of Nouns may be grouped under the different cases.

NOMINATIVE

81. The Nominative is used :

- (1) When a noun stands as the *subject* of a sentence.
- (2) When a noun is *in apposition* with another noun in the Nominative.
- (3) When a noun stands alone and expresses only the meaning of its stem.

1. The subject is of three kinds :—

(a) *Simple* : (b) *Causative*, and (c) *Reflexive*.

(a) *Simple* : Dāso rukkhaj chindati.

(b) *Causative* : Setṭhi dāsaṃ rukkhaj chindāpeti.

(c) *Reflexive* : Rukkho patati. Ghaṭo bhijjati.

Most of the causative verbs take two objects, of which one is *direct* and the other *indirect*. Here *rukkham* is the direct one ; *dāsaṃ* is indirect. (Note that the subject *dāso* in (a) has become an object in (b)).

In (c) as the tree falls of itself, without any attempt of another to fell it, the tree is called the *Reflexive Subject*. The action reflects on the subject itself. So is *Ghaṭo bhijjati*.

2. Nouns in Apposition :—

- (a) Rājā Māgadho Senīyo Bimbisāro.
- (b) Sakko Devānam-Indo.
- (c) Visākhā Migāramātā.

3. Nouns expressing only the meanings of their stems :—

Puriso, Rukkho, Pabbato.

ACCUSATIVE

82. The Accusative is generally used to denote an object (in a sentence).

The object is of three kinds :—

- (a) *Nibbatti-kamma*, Generative Object,
- (b) *Vikati-kamma*, Transformative Object and
- (c) *Pattikamma*, Attainable Object.

(a) Generative Object :

- (1) *Mātā puttāṃ vijāyati.*
- (2) *Āhāro sukhaṃ janeti.*
- (3) *Vaḍḍhaki rathaṃ karoti.*

(b) Transformative Object :

Kaṭṭham aṅgāraṃ karoti.

(c) Attainable Object :

- (1) *Puriso gehaṃ pavisati.*
- (2) *Cakkhumā rūpāni passati.*
- (3) *Upāsako Buddhaṃ namassati.*

1. Extension in time and space is denoted by the Accusative :—

(a) "Atha kho Bhagavā bodhirukkhamūle *sattāhaṃ* ekapallaṅkena nisīdi". *V.M.* 1.

(b) "Sace ayyā *imam temāsam* idha vaseyyuṇ".
Dh.A. i, 8.

(c) "Vīsamyojanasatam maggam gantvā . . . piṇḍāya pāvisi". Dh.A. i, 8.

2. The ordinals denoting for which time, are put in this case :—

So *dutiyam* pi *tatiyam* pi tath'eva yāci.

3. Most of the adverbs are in this case :—

"Tumhe imasmiṇ mate yeva *sukham* jīvissatha, jīvante tu *dukkham* jīvatha". Dh.A. i, 216.

4. All verbs implying motion govern the Accusative :—

(a) Puriso *gāmaṁ* gacchati.

(b) Rājā *Bhagavantam* upasaṅkami.

5. The prefixes *anu*, *abhi*, *adhi*, *pati* and *upa* govern the Accusative :—

Anu : "Caturāsiti-pāṇasahassāni . . . Vipassin Bodhisattaṇ . . . *pabbajitam* anupabbajisū". D. ii, 30.

Abhi : "Taṇ kho pana *bhavantam* Gotamaṁ evaṇ kalyāṇo kittisaddo abbhuggato". D. i, 87.

Pati : "So aham pi gamissāmi *nagaraṁ Mithilam* pati". Thig. v. 319.

Adhi : "Adhi *brahmānaṁ* mayaṇ, bhante, *Bhagvantaṇ* apucchimhā". M. ii, 132.

Upa : "Ekaṇ yeva catudonikaṇ *pitakam* upanisiḍitvā dāsa-kammakara-porisassa chammāsikaṇ bhattaṇ deti". V.M. 240. She having sat near a basket, which holds only four measures, distributes corn, enough for six months, to the slaves and workers (from that basket).

6. The indeclinables *dhī*, *antarā* and *samantā* govern the Accusative :

Dhī : "Dhī brāhmaṇassa *hantāram*". Dh.p. 389.

Antarā: “*Antarā ca Nālandam antarā ca Rājagaham addhānamagga-paṭipanno hoti*”. *D. i, 1.*

Samantā: “*Etha tumhe, bhikkhave, samantā Vesālim yathāmittaṃ . . . vassaṃ upetha*”. *D. ii, 98.*

83. INSTRUMENTAL

1. The agent by whom an action is performed is put in the Instrumental :—

Vaḍḍhakinā geha kariyati.

It should be noted here that in Pali *vaḍḍhakinā* is called *anutta-kattā* (= subject which is not expressed by the verb), and *geha* ‘*utta-kammaṃ*’ (= object expressed by the verb). Such is the case in all Passive Sentences. This definition however is unknown in English.

2. The Instrument with which an action is performed is put in this case :—

So *pharasunā rukkhaṃ ohindati.*

3. The Instrument shows cause or reason :—

(a) *Rukkho vātena kampati.*

(b) “*Kammunā vasalo hoti*”.

4. The conveyance in or on which one goes :—

“*Sā yāvatikā yānassa bhūmi, yānena gantvā yānā-paccorohitvā*”. *DhA. i, 385.*

5. The price at which a thing is bought :—

“*Satasahassena me kītaṃ*”. *Apa.*

6. The way by which one goes :—

Iminā maggena yāhi.

7. The words expressing birth, lineage, origin, or nature govern the Instrumental :—

(a) “*Vipassī, bhikkhave, Bhagavā . . . khattiyo jātiyā ahosi . . . Koṇḍañño gottena ahosi*”. *D. ii, 6-7*

(b) *Akkhinā kāṇo*, blind of one eye.

8. It expresses the time 'in' or 'at':—

(a) *Dvīhi māsehi* niṭṭhāsi.

(b) "Tena samayena Buddhho Bhagavā Uruvelāyaṇ viharati": *M.V.* 1.

9. It expresses the companionship or possession:—

(a) "Tena kho pana samayena Nigrodho paribbājako mahatiyā paribbājaka-parisāya saddhiṇ nisinno hoti". *D.* iii, 36.

(b) "Imehi kho ayaṇ, deva, kumāro dvattiṇsa-mahā-purisa-lakkhaṇehi samannāgato". *D.* ii, 19. This babe, my lord, is endowed with the thirty-two marks of the Great Man.

10. In the expression "What is the use of?" the thing is expressed by the Inst. and the person by the Dative:—

(a) "Ko attho jīvitena me?" *Theg.* v. 407.

(b) Kiṇ te jaṭāhi dummedha? *Dhp.* v. 394.

11. The indeclinables *saha*, *saddhiṃ*, *samaṃ*, *vinā* and sometimes *alam* govern the Inst.:—

Saha: "Saha bhaṇḍakena coraṇ cūlāya gaṇhanti viya maṇ vippakāraṇ pāpeyya". *DhA.* i, 294. She would take me into account as one would take hold of a thief by his knot of hair.

Saddhiṃ: "Pañcasatā bhikkhū tena saddhiṇ maggaṇ paṭipajjisu". *DhA.* iii, 21.

Samaṃ: "Yaṇ karomase Brahmuno samaṇ devehi, mārisa, tad ajja tuyhaṇ kassāma". *D.* ii, 288. What honour we, together with the gods, were used to pay to the Brahma, that honour now we shall pay to you.

Vinā : “Na mayaṇ vinā bhikkhusaṅghena vattāma”. *DhA.* i, 405. We are not used to live without (associating) the monkhood.

Alaṇ : “Pakkamat’ āyasmā imamahā āvāsā ; alaṇ te idha vāsena”. (*Pātimokkha*). Let the venerable one leave this monastery ; enough of your living here.

12. Some adverbs also are in the Inst. :—

(a) “Idāni pana me cittaṇ nibbutaṇ bhavissati ; sukkena ca sayituṇ labhissāmi”. *DhA.* i, 223. Now my mind will be calmed and I will be able to sleep comfortably.

(b) *Sammāsambuddhassa santike mayhaṇ pabbajjā, sā ca pana me dukkheṇa laddhā*. (*Nigrodhamiga*). *J.* i, 145-153.

13. In comparison the thing compared is in the Inst. :—

“Etena hi agginā sadiso aggi nāma natthi”. *DhA.* i, 403.

14. The thing with which something is mixed is put in the Inst. :—

“*Kalīra-panasādīhi* missetvā maṇsaṇ pacanti”. (*Samp.*). They cook flesh having mixed with edible top sprouts and jack-fruit, etc.

15. The state, in which something is done, is expressed by the Inst. :—

“Tvaṇ devasikaṇ sedehi muccamānehi piṇḍāya carasi”. (*Mahilāmukha J.*). Daily you wonder, with sweat dripping, for alms.

16. The expression “less by” takes the Inst. :—

“Imaṇ dvīhi ūnaṇ purisa-sahassaṇ vināsaṇ pattaṇ”. (*Vedabbha*) *J.* i, 253-256.

17. The Potential and the Past Passive Participle take the instrument for their original subject. :—

(a) “*Amhehi ca aññamaññaṃ katikā katā*”. *DhA. i, 93.*

(b) “*Yassa rañño cakkavattissa dibbaṃ cakkaratanāṃ osakkati . . . na dāni tena raññā ciraṃ jīvitabbaṃ hoti*”. *D. ii, 59.*

Examples. Group 18

For the Nominative, Accusative and Instrumental.

1. “*Pubbe tvaṃ olambakaṃ otārento viya ujukam eva phalāni pātesi*”. (*Kurugamiga*). *J. i, 173-4.*

2. “*Upakaṭṭhāya pavāraṇāya sabbe’va saha paṭisambhidāhi arahattaṃ pāpuṇṇisu*”. *DhA. i, 13.*

3. “*So taṃ ādāya Sāvatthiṃ ekarattivāsena gacchanto ekaṃ phāsukaṭṭhānaṃ gantvā nivāsaṃ gaṇhi*”. *DhA. i, 386.*

4. “*Rājā kira Pasenadi Kosalo ekasmiṃ chaṇḍivase . . . hatthim abhiruyha mahantena rājānubhāvena nagaraṃ padakkhiṇaṃ karoti*”. *DhA. ii, 1.*

5. “*So : bhariyam me nissāya bhayena uppannena bhavitabban ti cintetvā . . . gantvā rājānaṃ vanditvā aṭṭhāsi*”. *DhA. ii, 2.*

6. “*So . . . yathāladdhena vyañjanena saddhiṃ allam eva bhattaṃ pacchiyaṃ opīletvā ādāya yojanikaṃ maggaṃ pakkanto*”. *DhA. ii, 3.*

7. “*Sabbhi-r-eva samāsetha Paṇḍiteh’ atthadassihi*”. *Theg. v. 4.*

8. "Sā udakabindūhi paggharanteh'eva aḍḍhul-likhitehi kesehi vegen 'āgantvā : 'Tuvaṭaṇ kho, ayyaputta, āgaccheyyāsi'ti āha". *DhA.* i, 116.

9. "Tasmiṇ pana nagare anusaṇvaccharaṇ vivaṭanakkhattaṇ nāma hoti, tadā bahi anikkhamana-kulāni pi parivārena saddhiṇ gehā nikkhamitvā apaṭicchannena sarīrena padasā va nadītiraṇ gacchanti". *DhA.* i, 388.

10. "Suppabuddha, . . . ahaṇ te aparimitaṇ dhaṇaṇ dassāmi, 'alam me Buddena, alam me dhammena, alam me saṅghenā'ti vadehī ti". *Udānaṭṭhakathā.*

11. "Āyasmā Aṅgulimālo bhinnena sīsena, lohiteṇa galantena, bhinnena pattena, vipphālītāya saṅghāṭiyā yena Bhagavā ten'upasāṅkami". *M.* ii, 104.

12. "Vipassī, bhikkhave, arahaṇ sammāsambuddho khattiyo jāṭiyā ahosi . . . Koṇḍañño gottena ahosi". *D.* ii, 11.

13. "Satthā navahi māsehi cārikaṇ caritvā puna Sāvatthiṇ agamāsi; Visākhāya pi pāsāde kammaṇ navahi eva māsehi niṭṭhitaṇ". *DhA.* i, 414.

14. "Bhante, imaṇ catumāsaṇ bhikkhusaṅghaṇ gaheṭvā idh'eva vasatha, pāsādamahaṇ karissāmi ti". *DhA.* i, 415.

15. "Amatamhi vijjamāne
Kiṇ tava pañcakaṭukena pītena ?" *Thig.* v.
503.

16. "Kin te jaṭāhi dummedha ?
Kin te ajinasāṭiyā ?" *J.* i, 134.

17. "Sace te ūnaṇ kāmehi, ahaṇ paripūrayāmi te ;
Yo naṇ hiṇṣati vāremi ; bhūmi-senāpatī ahaṇ".
D. ii, 243.

18. "Digharattaṃ kho maṃ tvaṃ devī iṭṭhehi kantehi piyehi maṇāpehi samudācarittha; atha ca pana maṃ tvaṃ pacchime kāle aniṭṭhehi akantehi amanāpehi samudācarasī ti". *D.* ii, 192.

Glossary. Group 18

1. *Olambakaṃ*, a plumb.
2. (a) *Upakaṭṭhāya pavāraṇāya*, when the Pavāraṇā ceremony was near by. Pavāraṇā is held at the end of the rainy retreat.
(b) *Saha paṭisambhidāhi*, together with the four-fold analytic insight.
3. *Ekaraṭṭivāsena*, by spending only one night (on the way).
4. *Nagaraṃ padakkhiṇaṃ karoti*, circumambulates the city.
5. *Bhariyaṃ . . . bhavitabbaṃ*, it must be a danger arisen on account of my wife.
6. (a) *Yathāladdhena vyañjanena*, with whatever curry he could get.
(b) *Pacchiyaṃ opīletvā*, having crammed in a hand-basket.
7. Associate only with the good, who are wise and understand the good.
8. *Aḍḍhullikkhitehi kesehi*, with the hair half-combed.
9. *Vivaṭanaḍḍhattaṃ*, a festival in which every kind of veil is removed.
10. *Alam me Buddhena*, I have no use of the Buddha, or enough of the Buddha.
11. *Vipphālītāya saṅghāṭṭiyā*, with the over-robe torn.

14. *Pāsādamaham*, ceremony of consecrating the mansion.

15. When the nectar is there, what is the use of your drinking a decoction made of five kinds of astringent things ?

16. *Kin te jaṭāhi*, what is the use of your matted hair ?

17. " If for thy pleasures aught there lacketh yet
I'll make it good. If any injure thee,
Them I'll restrain, warlord and landlord I".

D.B. i, 275.

18. " Long hast thou addressed me, O Queen, in pleasant words, much to be desired, and sweet. Yet now in this last time you speak in words unpleasant, disagreeable, not to be desired ". *D.B. ii, 225.*

DATIVE

84. The person to whom something is given, the person or object for whom or which something is done, is put in the Dative.

Consequently it is sometimes used as indirect object with transitive verbs having an accusative as direct object.

1. When something is given to someone :—

" *Mama ayye upasaṅkamtivā tesam dānaṃ dehi* ".

DhA. i, 434.

2. When something is done for someone :—

" *Jātassa kho Vipassissa kumārassa setacchattan dhārayittha* ". *D. ii, 19.*

3. When liking or disliking for someone or something is expressed :—

(a) “Devā pi *tesaṃ* pihayanti
Sambuddhānaṃ satimataṃ”. *Dhp.* 181.
Even the devas hold dear those who are
mindful and enlightened.

(b) “Gehe *iṭṭhinaṃ* pi putta-*dhītānaṃ* pi amacca-
brāhmaṇa-*gahapatiādinaṃ* pi appiyo amanāpo . . .
ahosi”. *J.* ii, 240.

4. When someone is informed of something :—

“Te attanā laddhagunaṃ *Tathāgatassa* āro-
cesuṃ”.

5. When the sense of purpose is expressed :—

“Tiṭṭhatu Sugato kappan bahujanahitāya, bahujan-
asukhāya, lokānukampāya, atthāya hitāya sukhāya
devamanussānaṃ”. *D.* ii, 104.

6. Suitability or fitness is denoted by the Dative :—

“Na-y-idaṃ *Devadattassa* anucchavikaṃ, *Sāriputta-*
therassa anucchavikaṃ”. *DhA.* i, 79.

7. In such expressions as : “What is the use of”, etc., the person is expressed by the Dative :—

“Kim *me* gharāvāsena ?”

8. When something is refused, the person is put in the Dative :—

“*Mayham* evarūpāya jaṭāya kiccaṃ natthi”.

9. The indeclinables *namo*, *sotthi*, *svāgatam*, *lābhā* and the words expressing their meanings govern the Dative :—

(a) “*Namo te* purisājañña, *namo te* purisuttama”.
Theg. v. 629.

(b) "Sotthi bhadante hotu rañño, sotthi janapa-
dassa". D. i, 96.

(c) "Tassā te svāgataṃ bhadde ;
Atho te adurāgataṃ".* *Thig. v. 337.*

(d) Lābhā vata me, . . . yassa me satthā arahāṇaṃ".
S. i, 119.

10. The following roots govern the Dative :—

(a) *Su* (to hear) preceded by *pati* or *pati* + *ā*.

(b) *Thā* (to stand) preceded by *upa*.

(c) *DubhA* (to be hostile to).

(d) *Khā* (to be clear) preceded by *pa* or not.

(e) *KudhA* (to be angry).

(a) "Bhadante ti te bhikkhū *Bhagavato* paccas-
sosuṇa". D. ii, 290.

(b) "Appamattā *ayyassa* upaṭṭhānaṃ karohi".

(c) "Yaso-kittiṇi ca pappoti, yo *mittānaṃ* na
dūbhati". *Mittānisamsa Sutta*.

(d). "Disā pi me na pakkhāyanti". D. ii, 99.

(e). "Mā me kujjha, Mahāvīra". *Thig. v. 293.*

11. When something is sent to someone the
receiver is put in the Dative :—

"Pitarā me *tumhākaṃ* paṇṇaṃ pesitaṃ". *DhA. i, 182.*

12. When something is told or preached to
someone the person who listens is put in the
Dative :—

(a) "*Mayhaṃ* akathetvā *kassa* kathesi tāta?"

(b) "Bodhisatto *brāhmaṇassa* dhammaṃ desesi".

* The translation given in the *Ps.S.* is :—

"Welcome to thee, thou gracious maiden ! thence

For thee 'twas but a little way to come".

The translator has taken the last word as *adūrāgataṃ*. This is
a mistake ; *durāgataṃ* is the opposite of *svāgataṃ* (=welcome),
so *adūrāgataṃ*, means 'not unwelcome' or 'not a-bad coming'.

13. The indeclinable *alam* sometimes govern the Dative :—

“Dessā ca me, alam me ; āpuccā 'haṇ gamissāmi ”. *Thig. v.* 416. She is detestable to me ; enough of her ; I will ask for leave to go away.

14. When a thought has occurred to someone the person is put in the Dative :—

“Atha kho Sālavatīyā gaṇikāya etad ahosi ”. *V.M.* 269.

15. The words prefixed with ‘ *pātu* ’ and ‘ *āvi* ’ govern the Dative :—

“ *Raṇṇo* Mahāsudassanassa . . . dibbaṇ cakkaratanāṇ pāturahosi ”. *D.* ii, 172.

ABLATIVE

85. The primary meaning of the Ablative is separation or that which is expressed by “from”, but it expresses many other relations too.

1. Separation :—

(a) *Puriso gehā nikkhamati.* (b). *Rukkhamhā phalaṇ patati.* (c) *So assapiṭṭhito otari.*

2. The measure of length, breadth, or distance is denoted by the Ablative :—

(a) “So kira *Sāvattitho* avidūre khettaṇ kasati ”. *Dh.A.* ii, 37.

(b) “*Rājagahato* pañca-cattālīsa-yojana-matthake *Sāvattthi* ”.

(c) “*Gambhīrato* gāvutaṇ, *puṭhulato* dve gāvutā, deva ”. *Dh.A.* ii, 120.

3. When some direction is expressed :—

“*Dakkhiṇato* nagarassa *Bhagavato* sarīraṇ jhāpesāma ”. *D.* ii, 160.

4. When some cause or reason is expressed :—

(a). “ *Kāmato jayatī soko, kāmato jāyatī bhayaṇ* ”.
Dhp. 215.

(b). “ *Kasmā nu tumhaṇ daharā na miyare?* ”
J. iv. 52.

5. When release from something is expressed :—

“ *Mutto’haṇ sabbapāsehi, ye dibbā ye ca mānusa* ”.
S. i, 106.

I am freed from all snares, terrestrial or divine.

6. The verbs having the meaning “ *to avoid, to abstain, to fear, or to abhor* ” govern the Ablative :—

(a) “ *Pāṇātipātā viramāmi khippaṇ* ”. *DhA.* i, 32.

(b) “ *Pāpā cittaṇ nivāraye* ”. *Dhp.* v. 116.

(c) “ *Bhāyāmi paccāgamanāya tassa* ”. *J.* ii, 242.

(d) “ *Pāpakehi akusalehi dhammehi aṭṭiyati harāyati jigucchati* ”.

7. The indeclinables *ārakā, aññatra, yāva, uddham,* *adho* govern the Ablative :—

Ārakā : *Ārakā hoti saddhammā,*

Nabhaso paṭhavī yathā ”. *Theg.* v. 1078.

He is far from the good norm as firmament is far from the earth.

Aññatra : “ *So . . . aññatra uccāra-passāvakammā aññatra niddā-kilamatha-paṭivīnodanā . . . vassasataṇ gantvā . . . kālaṅkato* ” (*S.* i, 62). And I, leaving aside the time for needs of nature and sleeping for the rest, travelled for hundred years and died (without reaching my destination).

See Chapter VI for the examples with remaining indeclinables.

8. *Thā* (to stand) preceded by *u* governs the Ablative :—

- (a) “*Vuṭṭhāhi ca Bhagavā tamhā ābādha*”. *M.* 81.
 (b) “*Sāyaṇhasamayaṇ paṭisallānā vuṭṭhito*”.
S.V. 79.

9. The comparative “*tara*” and those words which express its meaning govern the Ablative :—

- (a) “*Te paṇ’ete asappurisā tiracchānagatehi pi guṇahinā*”. *Rasavāhinī*.
 (b) “*Malā ve pāpakā dhammā, asmiṇ loke paramhi ca* ;

Tato malā malatarāṇ, avijjā paramaṇ malarā”.
 (*Dhp.* 242-3). Taints, indeed, are all evil things both in this world and in the next. A worse taint than these is ignorance, the greatest taint.

10. The expressions “*since*”, “*beginning from*”, or “*from that time*” are denoted by the Ablative :—

“*Aruṇuggamanato paṭṭhāya yāva majjhantikasamayā*”.

11. The adverbs *pubbe*, *pure*, *puretaram*, *param*, *oram*, etc. govern the Ablative :—

- (a) “*Na me diṭṭho ito pubbe*”. *Dh.A.* iii, 226.
 (b) “*Therehi puretaram eva ekapassena gantvā*”.
Dh.A. i, 111.
 (c) “*Tato paraṇ paccantimā janapadā*”. *J. nidāna*.
 (d) “*Orāṇ me chahi māsehi kālakiriya bhavissati*”.
Nandaka-petaravathu.

12. The idea “*in terms of*” is expressed by the Ablative :—

“*Yo sukhaṇ dukkhato’ ddakkhi*”,
Dukkham addakkhi sallato”. *S.* iv. 207.

“*Who sees that pleasure is an ill and pain a piercing barb*”.

Examples. Group 19.

For the Dative and Ablative.

1. "Bodhisatto : 'idān' esa hatthipittḥā pativā marissati'ti hatthito apatanatthaṇ Bhīmasenaṇ yottena parikkhipitvā gaṇhi". *Bhīmasena. J. i, 355-359.*

2. "Dīghato tiṇsayojaṇ, vitthārato paṇṇarasa-
yojanaṇ assamaṇ māpehi".

3. (a) "Laddhāna vitthaṇ na dadanti moḥā".
Theg. v. 776.

(b) "Tasmā hi paññā va dhanena seyyo".
Theg. v. 784.

4. "Kuṭumbikassa te gehe bhattaṇ bhuñjanato
varatarāṇ mīlhaṇ khādituṇ ; . . . kuṭumbikena dinna-
sātakānaṇ nivāsanato varatarāṇ naggena carituṇ".
DhA. ii, 53.

5. "Atha kho āyasmā Mahā-Kassapo tassa
sattāhaassa accayena tamhā samādhimhā vuṭṭhāsi".
DhA. i, 427.

6. "Dasahi ca lokadhātūhi devatā yebhuyyena
sannipatitā honti". *D. ii, 253.*

7. "Tvam pana Mahābrahmunā pi uttaritaro ti?"
"Āma, Jambuka, ahañ hi Brahmunā pi atibrahmā
ti". *DhA. ii, 60.*

8. "Tathāgato atīte Buddhe . . . jātito pi anussarati,
nāmato pi, . . . gottato pi . . . āyuppamānato pi".
D. ii, 10.

9. "Anañṇassa posassa niccaṇ sucigavesino
Vāḷaggamattaṇ pāpassa abbhāmattaṇ va
khāyati". *Theg. v. 1001.*

10. "Catunnaṇ, bhikkhave, dhammānaṇ ananubodhā
appaṭivedhā evaṃ idaṇ dīgham addhānaṇ sandhāvitaṇ
saṇsaritaṇ mamañ o'eva tumhākañ ca". *A. ii, 1,
D. ii, 122.*

11. "Vipassī kumāro bahuno janassa piyo āsi manāpo". *D. ii, 20.*

12. "Bandhumā rājā Vipassissa kumārassa tayo pāsāde kārāpesi". *D. ii, 21.*

13. "Vipassissa Bodhisattassa rahogatassa paṭi-sallīnassa evaṇ cetaso parivitakko udapādi". *D. ii, 30.*

14. "Alābhā vata *me*, na vata *me* lābhā, dulladdhaṇ vata *me*, na vata *me* suladdhaṇ yassa *me* anabhirati uppannā". *S. i, 185.*

15. "Siyā kho pana bhoto rañño mahāyaññaṇ yajamānassa kocid eva vippaṭisāro". *D. i, 136.*

16. "Ajjatagge dānā'haṇ, āvuso Ānanda, aññaṭr'eva *Bhagavatā*, aññaṭra *bhikkhusaṅghā* uposathaṇ karissāmi". *DhA. i, 142.*

17. "Evaṇ, Devā ti kho'so mahāmatto rañño Māgadhasa Seniyassa Bimbisārassa paṭissutvā āyaamato Piṇdivacchassa pañca ārāmikasatāni pādāsi". *V.M. 207.*

18. "Svāgataṇ, bhante, Bhagavato; cirassaṇ kho, bhante, Bhagavā imaṇ pariyāyam akāsi yad idaṇ idh'āgamanāya". *D. iii, 1.*

Glossary. Group 19

1. *Yottena . . . gaṇhi*, put a rope around him and took hold of it.

2. Make ready a hermitage, 30 leagues in length and 15 leagues in breadth.

3. (a) Having acquired wealth they do not give on account of their ignorance.

(b) Therefore wisdom is far better than riches.

4. It is better for you to eat excrement than to take food at the householder's ; it is better to go naked than to wear the clothes given by him.

6. *Dasahi lokadhātūhi*, from ten world-systems each containing 10000 worlds.

7. *Tvaṃ . . . uttaritaro*, are you superior even to the Great Brahma ?

8. (a) *Jātito*, by birth. (b) *Āyupparamāṇato*, by age

9. "The man of blameless life, who ever seeks
For what is pure, doth deem some trifling fault,
That is no heavier than the tip of the hair,
Weighty as (burden of the gravid) cloud".
(Ps.B. 280).

10. Monks, it is through not understanding, through not penetrating four things that we have gone on faring, thus gone on running this long time, both you and I.

13. Now this thought arose in the mind of Vipassī, the Buddha-to-be, who was alone and in seclusion.

14. "Alas ! it is a loss to me ! Alas ! it is no gain to me ! Alas ! it is a ill gain, and is not a pleasant gain to me in whom disaffection has arisen.

16. (a) *Ajġatagge*, beginning from today.

(b) *Aññātra Bhagavatā*, without the Buddha.

17. (a) *Paṭissutvā*, having assented to the words.

(b) *Pañca-ārāmika-satāni*, 500 workers for the monastery.

18. Hail to thee, Rev. Sir, after a long time your reverence has thought of coming here.

GENITIVE

86. The Genitive expresses possession ; it has the limiting force of an adjective :—

(a) Purisassa hattho. (b) Seṭṭhino putto.

1. It also expresses the connection or relation of something or someone with some action :—

(a) Hatthassa sammījanāṇ.

(b) Khandhānaṇ pātubhāvo.

(c) Assassa dhāvanaṇ.

2. The thing with which something is composed, or of which something is consisting, is put in the Genitive :—

(a) Suvāṇṇassa rāsi. (b) Tilānaṇ muṭṭhi.

(c) Yodhānaṇ samūho. (d) Sippikānaṇ sataṇ.

3. The state of things expressed by the Genitive :—

(a) Rūpassa lahutā, (lightness of matter).

(b) Tesaṇ anotarāṇabhāvaṇ disvā, (having seen that they would not get into the water).

4. The group or heap, from which one person or a thing is distinguished or selected, is put in the Genitive :—

(a) “Aññātaro kho pan ’āyasmā Subhaddo arahataṃ ahosi”. *D.* ii, 153. So the venerable Subhadda became yet another among the arahants.

(b) “So tesaṃ sabbapacchato gacchantāṇ sattiyā paharivā māretvā”. *DhA.* i, 80.

5. The words of “skill, proficiency”, etc., and their opposites govern the Genitive :—

(a) “Kusalo kho ahaṇ diṭṭhadhammikānaṇ atthānaṇ”. *D.* ii, 241. I am an expert regarding what is profitable for this life.

6. The words denoting "time, locality, direction and distance" are put in the Genitive :—

(a) "Ito *tiṇṇaṃ māsānaṃ accayena* Tathāgato parinibbāyissati". D. ii, 106.

(b) "Iṅha me tvaṇ, Ānanda, antarena *yamakasālānaṃ* uttarasāsakaṇ mañcaṇ paññapehi". D. ii, 137. Spread over for me, Ānanda, the couch with its head to the north, between the twin sāla-trees.

(c) "Uttarena uttaraṇ *nagarassa* haritvā". D. ii, 161. Having carried (the body) by the north to the north of the city.

(d) *Catunnaṃ yojanānaṃ* matthake.

7. When a portion of a whole is mentioned the whole is put in the Genitive :—

(a) Kappassa tatiyo bhāgo.

(b) Gehassa majjhe.

(c) Rattiyā paṭhame yāme.

8. When a word in Genitive, with a participle in agreement, denotes some attendant circumstance it is called "Genitive Absolute" :—

"*Sākuṇikassa* gumbato jālaṇ *mocentass'eva* vikālo jāto". (*Sammodamāna J.*). It became dark while the fowler was disentangling his net from the bush.

LOCATIVE

87. The Locative shows the place in or on which a thing or person is, or an action is performed. In English it is expressed by the prepositions *in, on, upon, at* and the adverbs *when* and *while*.

The Pali Grammarians divide the Locative into four groups, viz.

(1) *Opasilesikādhāra*, which stands touched with the connected object :

(a) *Mañce sayati*, (sleeps on a bed).

(b) *Cāṭiyam odanaṃ pacati*, (she cooks rice in a pot).

(2) *Sāṃpikādhāra*, which expresses the neighbourhood, (but not the exact spot) :

“*Sāvattiyaṃ viharati Jetavane*”. Here the monastery was not within the city, but near by.

(3) *Vesayikādhāra*, which expresses the locality or thing in which something is taking place :

(a) *Gāme manussā vasānti*.

(b) *Sakuṇā ākāse caranti*.

(4) *Vyāpikādhāra* is where the location and the located are mixed together :

(a) *Tilesu telaṃ*. (b) *Khīre jalaṃ*.

The oil in sesamum is spread throughout the seed ; likewise water in the milk is mixed with it.

1. The Locative denotes the time when an action takes place :—

(a) “*Aparabhāge Mahākāḷo upasampadaṃ labhitvā*”. *Dh.A.* i, 68.

(b) *Ath'ekā kuladhītā . . . sāyaṇhasamaye amilātā akilantā kalam akāsi*”. *Ibid.* i, 70.

2. When an individual or a thing is selected from a whole class or group, the latter is put in the Locative :—

(a) “*Tesu chasu khattiyesu . . . Anuruddho pūvena parājito pūvatthāya paṇiṇi*”. *Dh.A.* i, 133.

(b) *Tāvatakesu puttanaṭṭa-sahasṣesu eko pi antarā maraṇaṃ patto nāma nāhosi*". DhA. i, 409.

3. The Locative shows the cause or motive of an action :—

(a) "*Sampajānamusāvāde pācittiyaṃ*". Pācittiya offence is incurred on account of intentional lying.

(b) "*Ajinaṃhi haññate dīpi*". J. vi, 61. The panther is killed on account of its hide.

4. The words denoting overlordship or ownership govern the Locative :—

"*Andhabālo'si, mahārāja, . . . dvīsu raṭṭhesu rajjaṃ kāresi, paññā pana te mandā*". DhA. ii, 8.

5. The Locative is used absolutely with a participle in the same case as itself :—

"*Atīte Bārāṇasīyaṃ Brahmaḍatte rajjaṃ kārente Bodhisatto . . . tassa vinicchayāmacco ahoṣi*". (*Kūṭavāṇija J.*).

6. When someone is careful in doing something, the action is put in the Locative :—

"*Abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti*". D. ii, 292.

7. The words signifying reverence, respect, love, delighting in, saluting, seizing, kissing, fond of, and striking govern the Locative.

(See below for Examples).

8. It denotes the circumstances in spite of or under which an action is done :—

"*So . . . tāya pāde sammiñjite nikkhamitvā vegena vihāraṃ gantvā . . . pabbaji*". DhA. iii, 273.

Examples. Group 20

For the Genitive and Locative.

1. Signifying seizing :—

"Gahapatiko otarivā *kesesu* gahetvā nāmetvā kapparappahārehi koṭṭetvā *gale* gahetvā āgataṃaggābhimukhaṃ khipitvā pakkāmi". (Illisa) *J.* i, 345-354.

2. Signifying striking :—

"Gahapatiko . . . asaniṃ pātentō viya *khandhe* paharivā rathaṃ ādāya agamāsi". *Ibid.*

3. Respect :—

"*Tesu* assa sagāravo; te c'assu sādhu pūjitā". *S.* i, 178.

4. Delighting in :—

"Dandhaṃ hi karoto puṇṇaṃ, *pāpasmim* ramatī mano". *Dhp.* v. 116.

5. Kissing :—

"Atha naṃ seṭṭhi . . . *sīse* cumbitvā parivāratthāya tassā pañca-itthisatāni datvā taṃ attano jeṭṭhadhītuṭṭhāne ṭhapesi". *DhA.* i, 190.

6. "Paccekabuddhassa jātassaraṃ oruṃha nahāy-antassa tīre ṭhapitesu kāsāvesu cīvaraṃ thenetvā tesāṃ haṭṭhīnaṃ gamanāgamanamagge sasīsaṃ pārupitvā nisīdi". *DhA.* i, 80.

7. "Ahaṃ mātāpitunnaṃ apassantānaṃ yeva bahi gantvā pabbajissāmi". *DhA.* iii, 273.

8. "Uppātesu nimittesu lakkhaṇesu ca kovidaṃ Ajjhāyakaṃ mantadharāṃ porohicce ṭhapesi so". *Ap.* 43.

9. "Samaṇo khalu bho Gotamo akāmakānaṃ mātāpitunnaṃ assumukhānaṃ rodantānaṃ agārasmā anagāriyaṃ pabbajito". *D.* i, 115.

10. "Atha kho Bhagavā acirapakkantesu Pāṭali-gāmikesu upāsakesu suññāgāraṇ paṇṇasi". *D.* ii, 86.

11. "Gate t̥hite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti". *D.* ii, 292.

12. "Ajīnamhi haññate dīpi ; nāgo dantehi haññati ;
Dhanamhi dhanino hanti, aniketāṇ asantha-
vaṇ". *J.* vi, 61.

13. "Idāni, bhante, deve vassante, deve galagalā-
yante, vijjūtāsu niccharantīsu, asaniyā phalantiyā
dve kassakā bhātaro hatā, cattāro ca balivaddā ti".
D. ii, 132.

14. "Addasa kho so, bhikkhave, puriso bahunnaṇ
vassānaṇ, bahunnaṇ vassasatānaṇ . . . accayena dibbaṇ
cakkarātanaṇ osakkitaṇ, t̥hānā cutaṇ". *D.* iii, 59.

15. "Khattiyo seṭṭho jane tasmiṇ
Ye gottapatisārino ;
Vijjācaraṇasampanno
So seṭṭho deva-mānuse". *D.* iii, 97.

16. "Kusalā naccagītassa Sakkassa paricārīkā". *J.*
vi, 238.

Glossary. Group 20

1. (a) *Kesesu gahetvā*, having caught him by his hair.
(b) *Kappara . . . koṭṭetvā*, having hit him with the
elbows.

(c) *Gale gahetvā*, holding him by the neck.

2. *Asaniṃ . . . paharivā*, having hit him on his back
as if causing a thunder-bolt to strike.

3. Be respectful towards them ; and they should be
honoured well.

4. The mind of him who is slow in doing good delights in evil.

7. *Mātā . . . tānam*, while my parents are not aware.

8. He appointed as his prime minister a person who was clever in (explaining) omens, portents and the signs of the body, and, who was a teacher of Vedas and a knower of the (Vedic) charms.

9. *Akūmakānam . . . rodantānam*, while his unwilling parents were weeping with their cheeks wet with tears.

10. *Acirapakkantesu*, before long after their departure.

11. He acts mindfully in walking, in standing still, in sleeping, in the waking state, in speaking and in being silent.

12. The panther is killed on account of its hide ; the elephant is killed on account of its tusks ; and (the robbers) kill wealthy persons, on account of their wealth, not leaving a dwelling or an attendance for them.

13. (a) *Vijjutāsu . . . tisu*, when lightnings were flashing.

(b) *Aṣaniyā phalantiyā*, while a thunder-bolt is crashing.

14. *Osakkitaṁ, thānā cutaṁ*, displaced and shifted from its original position.

15. The warrior is the noblest among those who follow the lineage ; but the person endowed with higher wisdom and conduct is the noblest among gods and men.

SOME CASES SOMETIMES EXPRESS THE SENSE OF SOME OTHER CASES

88. The *Accusative* sometimes expresses the sense of the *Instrumental* and the *Locative*.

(a) Used instead of the *Instrumental* :

"Sace *mañ* samaño Gotamo n'ālapissati, aham pi *tañ* n'ālapissāmi". *S. i*, 177. If the recluse Gotama will not speak to me I also will not speak with him.

(b) Instead of the *Locative* :

Ekam samayañ Bhagavā Rājagahe viharati.

89. The *Instrumental* is sometimes used instead of the *Accusative*, *Ablative* and the *Locative*.

(a) Instead of the *Accusative* :

"Sace bhavañ Reṇu rajjañ labhetha, saṇvibhajetha no *rajjena*". *D. ii*, 233. If Lord Reṇu should succeed to the throne he should share the kingdom with us.

Such constructions are very rare.

(b) Instead of the *Ablative* :

"Sumuttā mayaṇ tena *Mahāsamaṇe na*". *D. ii*, 162. We are well rid of the great recluse.

(c) Instead of the *Locative* :

"Tena *samayena* Buddhho Bhagavā Uruvelāyaṇ viharati najjā Nerañjarāya tīre". *V. M. i*.

90. The *Genitive* is sometimes used instead of the *Accusative*, *Instrumental*, *Ablative* and *Locative*.

(a) Instead of the *Accusative* :

(1) "Natthi candimasuriyānaṇ dassāvī". *D. ii*, 328. There is no person who sees the sun and the moon.

(2) "Bahunnaṃ vata no Bhagavā dukkhadhammānaṃ apahattā". *M.* i, 447. Remover of many troubles.

This construction is extensively used with the Primary Derivatives such as *lābhī*, *dātā*, *kattā*, *akkhātā*, *kārako*, *pālako*, etc.

Rarely it is seen in some constructions without a Primary Derivative :—

"Na tvaṃ, tāta Raṭṭhapāla, *kassaci dukkhasa jānāsi*". *M.* ii, 57. Dear Raṭṭhapāla, you do not understand any hardships of the life.

(b) Instead of the Instrumental :

"Pūراتi bālo *pāpassa* thoka-thokam pi ācinaṃ". *Dhp.* 121. The fool, gathering little by little, fills himself with evil.

(c) Instead of the Ablative :

"Sabbe tasanti *daṇḍassa* ; sabbe bhāyanti *maccuno*". *Dhp.* 129. All tremble at punishment ; to all life is dear.

(d) Instead of the Locative :

"*Tesaṃ passantānaṃ* yeva uttarisākhato ekaṃ phalaṃ paccitvā sākhatō mucci". *Samp.* i, 100. While they were looking at, a fruit on the northern bough became ripe and fell down.

91. The *Locative* is sometimes used instead of the *Accusative* and *Dative*.

(a) Instead of the Accusative :

"Nārado rattiṃ nikkhamanto tassa *jaṭāsu* akkami". *DhA.* i, 40. Nārada, going out in the night, trod down his matted hair.

(b) Instead of the Dative :

"*Saṅghe*, Gotamī, dehi ; *saṅghe* te dinne ahaṃ c'eva pūjito bhavissāmi". *M.* iii, 253. Gotami, offer it to

the community; I also will be honoured when it is offered to the Saṅgha.

92. The Dative is rarely used instead of the Accusative :

“ Appo *saggāya* gacchati ”. *Dhp.* v. 174. Few persons go to heaven.

Examples. Group 21

1. “ Tatv 'assa dovāriko paṇḍito vyatto medhāvi aññātānaṃ nivāretā, ñātānaṃ pavesetā ”. *D.* ii, 83.

2. “ Tena kho pana samayena āyasmā Mahā-Kassapo Pāvāya Kusināraṃ addhānamagga-paṭipanno hoti mahatā bhikkhusaṅghena ”. *D.* ii, 162.

3. “ Pathavyā ekarajjena, *saggassa* gamanena vā, Sabbalokādhīpacena, sotāpatti-phalaṃ varaṃ ”.
Dhp. v. 178.

4. “ Ko nu kho, bho, pahoti imaṃ mahāpaṭhaviṃ uttarena āyataṃ dakkhiṇena sakaṭamukhaṃ sattadhā samaṃ suvivhattaṃ vibhajituṃ ? ” *D.* ii, 234.

5. “ Dvinnāṃ gehānam antare ubhato dighaṃ āvāṇa khaṇāpetvā *gūthakalalassa* pūrāpesi ”. *DhA.* i, 436.

6. “ Rañño imaṃ pāṭihāriyaṃ passantassa pītiyā nirantaṃ phuṭa-sarīrassa añjaliṃ paggaheṭvā ṭhitass 'eva mahābodhi mūlasatena suvaṇṇakaṭāhe paṭiṭṭhāsi ”.
Samp. i, 95.

7. “ Cattār 'imāni, Ānanda, saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni ”. *D.* ii, 140.

8. “ Atha kho Thūṇeyyakā brāhmaṇa-gahapatikā udapānaṃ *tiṇassa* ca *bhusassa* ca yāva mukhato pūresuṃ ”. *Udāna.*

9. " Rājā Disampati bhoto Jotipālassa māṇavassa dassanakāmo ". *D.* ii, 232.

10. " Amataṇ tesam, bhikkhave, paribhuttaṇ yesam kāyagatā sati paribhuttā ". *A.* i, 45.

11. " Dātā ca ahosi sukhumāṇaṇ mudukāṇaṇ attharaṇāṇaṇ pāvuraṇāṇaṇ ". *D.* iii, 159.

12. " Seyyathā pi, bhikkhave, ubhato-mukhā puṭoli pūrā nānāvihitassa dhaññassa, seyyathidaṇ : sālīnaṇ, vīhīnaṇ, muggānaṇ māsānaṇ ". *D.* ii, 293.

13. " So ca hoti na lābhī annassa, pānassa, vatthassa, yānassa, mālā-gandha-vilepanassa ". *A.* i, 107.

14. " Idha, bhikkhave, bhikkhu khamo hoti sītassa, uṇhassa, jighacchāya, pipāsāya ". *M.* i, 10.

15. " Samaṇo khalu bho Gotamo Rañño Pasenadissa Kosalassa sakkato garukato mānito pūjito ". *D.* i, 133.

16. " Eso, mahārāja, maṇ jaṭāsu ca gīvāyaṇ ca akkami; nāhaṇ etaṇ kūṭajaṭilaṇ khamāpemi ". *DhA.* i, 42.

Glossary. Group 21

2. There might be a watchman, clever, expert and wise, who stops the strangers and admits the persons known to him.

3. Better is the fruit of Entering the Stream than sole sovereignty over the earth, than going to heaven, than rule supreme over the entire universe.

4. Who is able successfully to divide this earth, so broad on the north and narrow like a bullock-cart's fore-part on the south, into seven equal portions ?

Professor Rhys Davids, in his *Dialogues of the Buddha*, leaves this *dakkhiṇena sakaṭamukhaṃ* untranslated and gives some explanation about it in a note. Here by the word *mahāpaṭhavi* only the sub-continent of India is meant. India is extensively broad to the north and very narrow to the south, like the front part of a single bullock-cart, which gradually becomes narrow.

5. (a) *Ubhato dīghaṃ*, long on both sides.

(b) *Gūṭha . . . pūrāpesi*, made it filled with filth.

6. (a) *Rañño . . . tithass'eva*, while the king was standing there.

(b) *Mūlasatena*, with its hundred roots.

7. There are these four places, Ānanda, which the believing clansman should visit with feelings of remorse.

8. (a) *Tiṇassa ca bhusassa ca*, with grass and chaff.

(b) *Yāva mukhato*, up to the brim.

10. They have partaken, O monks, of the embrosia, who have partaken of the mindfulness centred on the body.

11. He was a giver of fine and soft bed-sheets and wrappings.

12. As if there were a double-mouthed bag, monks, full of various sorts of grain, such as sāli-paddy, common paddy, beans, and vetches.

14. *Khamo hoti sītassa*, becomes able to sustain cold.

15. The recluse Gotama is honoured, held of weight, esteemed and venerated by the king Prasenajit of Kosala.

16. *Jaṭāsu ca givāyaṇi ca akkami*, trod me at my matted hair and neck.

CHAPTER VI

HOW TO SHORTEN A SENTENCE

93. It is always advisable in constructing a sentence to use as few words as possible to express the idea desired by it. (This however may not be possible for the beginners whose stock of words is limited).

The compound sentence :—

(a) *Ekadā Bhagavā Sāvattiyaṃ vihari, tadā devatā āgantvā dhammaṃ suṇiṃsu*, may be shortened and changed to a simple sentence as follows :—

“*Bhagavati Sāvattiyaṃ viharante devatā' gantvā dhammaṃ suṇiṃsu*”.

(b) “*Yattha manussā vasanti, tattha soṇā ca goṇā ca vasanti*”, may be shortened to :—

“*Manussānaṃ vasanaṭṭhāne soṇā goṇā ca vasanti*”.

(c) “*Yo tena saddhiṃ idh'āgami; so amhehi saddhiṃ vāpiṃ gamissati*”, may be shortened to :—

“*Tena saddhiṃ idhāgato amhehi vāpiṃ gamissati*”.

(d) “*Yadā kukkuṭā ravissanti, tadā so āgamissati*”, may be shortened as :—

“*Kukkuṭānaṃ ravanakāle so āgamissati*”.

(e) “*Te yathā kathenti, tathā na karonti*”, may be changed as :—

“*Te yathākathitaṃ na karonti*”.

(f) “*Yadā vassati, tadā devo nadiyo vāpiyo ca pūreti*”, may be shortened to :—

“*Devo vassanto nadī-vāpiyo pūreti*”.

(g) “Yadā tvaṃ nahāyissasi tadā ahaṃ api nahāyissāmi”, may be changed to:—

“Tvaṃ nahāyante (or tava nahānakāle) ahaṃ pi nahāyissāmi”.

The following passages are taken from the Commentary on Dīgha:—

(a) “Nanu idān’eva divasakaro atthaṅgato? So kathaṃ imaṃ puṇṇacandaṃ anubandhamāno uggacchissati?”

When shortened: Idān’eva atthaṅgato divasakaro kathaṃ puṇṇacandaṃ anubandhamāno uggacchissati?

(b) “Yassa yassa hi raññā saddhiṃ gantukāmatā uppajjati so so ākāśagato va hoti”.

When shortened: Raññā saddhiṃ gantukāmā sabbe ākāśagatā honti.

(c) “Yasmiṃ padese cakkaratanāṃ paṭiṭṭhāsi, tattha rājā vasaṃ upagacchi saddhiṃ parisāya”.

When shortened: Cakkaratanassa paṭiṭṭhitatṭhāne sapaṇiso rājā vāsam upagacchi.

(d) “Natthi so satto nāma yo paccatthika-saññāya taṃ rājānaṃ ārabba āvudhaṃ ukkhipituṃ visaheyya”.

Shortened: Tasmiṃ rājini paccatthika-saññāya āvudhaṃ ukkhipituṃ samattho koci satto nāma natthi.

(e) “Bhagavā pi setacchattaṃ pahāya hatthagataṃ . . . rajjaṃ nissajjitvā pabbajito, te pi setacchattāni pahāya hatthagatāni rajjāni nissajjitvā pabbajitā”.

Shortened: Bhagavā pi te pi setacchattāni pahāya hatthagata-rajjāni nissajjitvā pabbajitā.

(f) “Tumhe Kapilavatthu-vāsike gahetvā gajjatha, ye soṇa-sigālādayo viya attano bhaginihi saddhiṃ saṃvasiṃsu”.

Shortened : Soṇa-sigālādayo viya sakabhaginihi saha
vutthe Kapilavatthu-vāsike gahetvā tumhe gajjatha.

(g) "Rājānaṃ passitun āgacchantā affhassa rajjan
apiḷetvā attano attano rājapādesen'eva āgamissanti
e'eva gamissanti cāti".

Shortened : Rājadassanaṃ āgacchantā pararajjan
apiḷetvā saka-saka-rajjappadeseh'eva gamanāgamaṇaṃ
karissanti ti.

(h) "Sā pattaṃ gahetvā ākāse khipi, patto ākāse
aṭṭhāsi".

Shortened : Tāya gahetvā ākāsaṃ khitto patto
tattha aṭṭhāsi.

(i) "Bhagavā mahā-bhikkhusaṅgha-parivuto Rāja-
gahaṃ agamāsi, tattha gatakāle Mahā-Moggallānatthero
parinibbāyi".

Shortened : Mahābhikkhusaṅgha-parivute Bhagavati
Rājagahaṃ gate Mahā-Moggallānatthero parinibbāyi

CHAPTER VII

DEFINITION OF THE
INDECLINABLES

The *indeclinables* are those words which are incapable of any grammatical declension. In Pali these are called *avyayas* ; they are mainly of two kinds : (1) *upasaggas* and (2) *nipātas*.

(1) *Upasaggas* are the prefixes, an explanation of which is given in § 79, 80, 81, *N.P.C.* ii.

(2) *Nipātas* consist of adverbs, prepositions, conjunctions, interjections, the infinitives ending in *-tum* and *-tave*, and all absolutives such as *katvā*, *kātūna*, *āgamma*.

94. The *nipātas* also are of two kinds :

1. Derivative, 2. Pure or Simple.

1. The Derivative Indeclinables are formed by adding some suffixes to the stems of some nouns, pronouns or adjectives :

(a) *Derived from nouns* :—

Atthaso, hetuso, gehato, mukhato.

(b) *Derived from pronouns* :—

Yadā, tadā, yena, kattha, kadā, kuto.

(c) *Derived from adjectives* :—

Lahuso, dīghato, puthulato, sabbadā.

(d) *From numericals* :—

Dvidhā, tidhā, catukkhattuj, pañca-pañcaso.

Note.—Suffix *to* in the ablative sense is sometimes affixed to some prefixes in order to form some indeclinables :—

Abhito, parito (= all around)

2. The Pure Indeclinables are : *kira, khalu, kho, tu, hi, mā, nanu*, etc., etc., including the conjunctions : *ca, vā, atha, atha vā, uda, udāhu, tathā pi*; the interjections : *aho, hā, akaha, dhī*, etc., and the conditionals : *ce, sace, yadi*.

For further description of the Derivative Indeclinables see *III Avyaya-Taddhita, N.P.C. II*.

95. *Although the indeclinables do not undergo any declension some of them express the sense of particular cases.*

For instance :

(a) *Sakkā, labbhā, sayam, sāmam* and *namo* are used in the Nominative sense.

(b) *Abhiñham, punappunam, muhum, sakim, ciram, oram*, etc. are in the sense of the Accusative.

(c) *Sayam, sāmam, micchā, vāhasā*, etc. have the sense of the Instrumental.

(d) *Uddham, adho, tiriyaṃ, heṭṭhā, upari*, etc. have the sense of the Locative.

(e) *Ārā, āmkā, yāva, tāva*, etc. have the sense of the Ablative.

(f) *Bho, are, he, bhane, je, āvuso*, etc., have the sense of the Vocative.

Meanings of these indeclinables will be clear in the following list of examples given in the alphabetical order.

1. *A* and *an* are in the negative sense. *A* is seen in *akusala, amanussa, abhāva*, etc., and *an* in *anavajja*,

anāsava, etc. The *Abhidhānappadīpikā* and the *Sadda-nīti* state that there is an indeclinable *a*, but the other grammarians state it to be another form of indeclinable *na*. According to their definition *na* is changed to *a* before a consonant, and to *an* before a vowel. Both are used only as prefixes.

2. *Aciram*, shortly ; before long.

"*Aciram vat'ayaṇ kāyo paṭhaviṇ adhiśeṣati*".
Dhp. v. 41.

Before long, alas ! this body will lie upon the earth.

3. *Ajja*, today ; at present.

"*Atthi me ajja bhesajjamattā pītā*". *D. i, 205.*

I have taken a dose of medicine today.

4. *Ajjaṭagge*, from this day forth.

"*Upāsakaṇ maṇ Bhagavā dhāretu ajjaṭagge pānupetaṇ saraṇaṇ gataṇ*". *D. i, 85*, etc. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in Him.

5. *Ajjuṇho*, this night ; (this day).

"*Sace te Kassapa agaru,*

Viharemu ajjuṇho aggisālamhi". *V. M. 25.*

"If it is not inconvenient to you, Kassapa, I shall spend this night in this heated hall".

6. *Aññadatthu*, certainly ; on the other hand ; only.

(a) "*Aññadatthu sissaṇ Mūsilaṇ, ācariya, tvam eva jessasi*". (*Com. Guttīla-vimānavatthu*). Certainly, master, you will defeat your pupil Mūsila.

(b) "*Āyasmā Raṭṭhapālo sakapitunivesane n'eva dānaṇ alattha, na paccakkhānaṇ, aññadatthu akkosanam eva alattha*". *M. ii, 62.* In his own father's house,

Venerable Raṭṭhapāla, got neither alms nor a refusal, but only abuse.

7. *Atippageva*, very early.

"Kin nu kho, mahārāja, *atippageva* āgato'si"
Mahāsupina-Jātaka.

8. *Atippago*, very early.

"Atha kho Bhagavato etad ahosi: *Atippago* kho tāva Anupiyāya pindāya carituṇ". *D. iii, 1*. It is very early to go for alms in the town of Anupiya.

9. *Ativiya*, extremely; excessively; too much.

(a) "Pañcannaṇ māṇavaka-satānaṇ antare *ativiya* ācariyassa upakārako ahosi". *Dh.A. i, 250*.

(b) "Dasavassāyukesu, bhikkhave, manussesu dasa-kusalakammāpathā sabbena sabbāṇ antaradhāyissanti, dasa akusala-kammāpathā *ativiya* dippissanti". *D. iii, 71*. When the life-span of human beings will be ten years, the ten moral courses of conduct will altogether disappear, and the ten immoral courses of action will flourish *excessively*.

10. *Atīva*, too much; exceedingly.

"*Atīva* parihīna-gatto'smi; rattandhakāre gamis-sāmi ti". *Rasavāhinī*. My body is too much emaciated, therefore I will depart in the darkness at night.

11. *Atthi* is the Present 3rd singular of *as*, (its plural is *santi*). But when *atthi* is used in the plural sense it is to be taken as an indeclinable:—

(a) "Kim pana vo manussā sabbe'va kukkure mārenti, udāhu maraṇaṇ alabhantā pi *atthi* ti?" *J. i, 176*.

(b) "Iti pi *n'atthi* paro loko; *n'atthi* sattā opapā-tikā". *D. ii, 316*.

12. *Atha*, and then ; after that ; and ; or ; now.

(a) “*Atha* pāpāni kammāni karaṇ bālo na bujjhati”.
Dhp. v. 136. A fool does not realise their nature when
he does wicked deeds.

(b) “*Atha kho* (= after that) Devadatto uposatha-
divase attano parisāya saddhiṇ ekamantaṇ nisīditvā
...”. *Dh.A.* i, 142.

13. *Atho*, and then ; also ; and further.

“Hatthe pi chindanti, *atho* pi pāde,
Kaṇṇe pi chindanti, *atho* pi nāsaṇ”. *V.V.* p. 50.

14. *Atha vā*, or.

“Yo Buddhaṇ paribhāsati,
Atha vā tassa sāvakaṇ”. *SN.* v. 134.

15. *Addhā*, certainly ; surely.

“*Addhā* tvaṇ Buddha bhavissasi ; Buddhabhūtena
pana te paṭhamaṇ mama vijitaṇ āgantabbaṇ”. *Jātaka-*
nidāna.

16. *Adho*, below ; under.

“Uddhaṇ *adho* ca tiriyaṇ, disāsv’anudisāsv’ahaṇ
Anvesaṇ nādhigacchāmi : Godhiko so kuhiṇ gato”.
S. i, 122.

“Aloft, below, and back and forth I seek

The quarters four and in between in vain.

I find not : whither gone is Godhika”. *K.S.* i, 152.

17. *Antarā*, in between ; midway.

“Suppiyo pi kho paribbājako *antarā* ca Rājagahaṇ
antarā ca Nālandaṇ addhānamagga-paṭipanno hoti”.
D. i, 1. Suppiya the mendicant too was going along
the high road between Rājagaha and Nālandā.

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In compounds this becomes an adjective :—

- (a) *Antarākathā*, in between talk.
- (b) *Antarāmaraṇa*, premature death.

18. *Antarena*, in between ; midway.

(a) “*Antarena yamakasālānaṃ uttarasīsakaṃ mañcaṃ paññāpehi*”. *D. ii*, 137. Prepare a bed with its head to the north, between the twin Sāla trees.

(b) “*Tato tvaṃ, mālunkyaputta, n'ev'idha, na huraṇ, na ubhayam antarena*”. *S. iv*, 73. Then you, Mālunkya's son, are not here, not beyond, and not midway between.

19. *Anto*, in ; inside ; within.

“*Evaṃ pāsādassa anto ca bahi ca gālhārakkhā ahoṣi*”. *DhA. iv*, 209.

In compounds it has the meaning “inner”.

- (a) *Antonagara*, inner city.
- (b) *Antogāma*, inner village.

20. *Aparajju*, on the following day.

“*Tena kho pana samayena āyasmā Nigrodhakappo pacchābhattaṃ piṇḍapāta-paṭikkanto vihāraṃ pavisati, sāyaṃ vā nikkhamati, aparajju vā kāle*”. *S. i*, 186. At that time the venerable Nigrodha-Kappa enters his cell on returning from his alms-round and does not leave it again till evening or the forenoon (of the) next day.

21. *Api*, also ; and ; even ; if ; but.

(a) “*Sā pi Takkasilā-maggaṃ paṭipajji ; sahāyako pi*” *ssā ito c'ito ca vicaritvā pi nāddasa*”. *DhA. i*, 326.

(b) *Even* : (1) “*Api dibbesu kāmesu ratiṃ so nādhigacchati*”. *Dhp. v*. 187.

(2) “ *Ap* ’āhaṇ marissāmi, nāhaṇ sakkomi pkena passena sattamāse sayituṇ ”. *V.M.* 274. I am not able to lie down on one side for seven months, even if I were to die.

(c) It is sometimes used as an interrogative :—

“ *Api* samaṇa, balivadde addasa ? ” (= have you, venerable monk, seen some oxen ?)

(d) *But* : “ *Api*, Udāyi, Ānando diṭṭh’eva dhamme parinibbāyissati ”. *A.* i, 228. But, Udāyi, in this very life Ānanda shall attain the final passing away.

22. *Apissu*, and then.

“ *Apissu*, bhikkhave, Vipassiṇ Bhagavantaṇ . . . imā anacchariyā gāthā paṭiphaṇsu ”. *D.* ii, 36. And then, brethren, to Vipassī the Exalted One, were revealed, on the spur of the moment, these simple verses.

23. *Apissudam*, so much so.

(a) “ *Apissudam* parito gāmesu manussā evam āhaṇsu . . . ”. *D.* ii, 264. So much so, that in the villages round about, folk were saying . . .

(b) “ Āyasmato Samiddhissa avidūre mahantaṇ bhaya-bherava-saddam akāsi, *apissudam* paṭhavi maññe udriyati ti ”. *S.* i, 119. He made a tremendous noise, appalling and terrible, so that you would think the very earth were splitting open.

24. *Api ca*, moreover ; and yet ; nevertheless.

“ *Api ca* m’ettha puggala-vemattatā vidiṭā ”. *D.* ii, 152. Nevertheless in this case I acknowledge the difference in persons.

25. *Api nu* is used as an interrogative.

"Āsādiya* edisaṇ janaṇ,
Aggiṇ pajjalitaṇ va līṅgiya,
Gaṇhiya-m†-āsivisaṇ viya,
Api nu sotthi siyā ? Khamehi no ". *Thig. v. 398.*

Will there be safety for a man who has offended such a person, has clasped blazing fire to his bosom, and has handled a poisonous snake ? Forgive me.

Mrs. Rhys Davids has translated this stanza as follows :—

"Sore hast thou smitten my sin ; blazing flames have
I clasped to my bosom ;
Poisonous snake have I handled—but O ! be thou
heal'd and forgive me !"

26. *Appeva*, it is likely that ; perhaps.

"*Appeva* maṇ so Bhagavā sabbadukkhā pamocaye ".
Thig. v. 319. It is likely that the Exalted One may release me from every ill.

27. *Appeva nāma*, I reckon ; perhaps ; it is better if.

"*Appeva nāma* Bhagavā Avanti-Dakkhiṇāpathe
ammāni attharaṇāni anujāneyya ". *V.M. 196.* It
is better if the Exalted One would permit the use of
rugs made of skins, in the Southern Avanti.

28. *Abbhumme*, alas ! it is terrible !

(a) "Sā . . . sappassa nikkhamanokāsaṇ katvā :
"*Abbhumme !!* Anto sappo"ti vīṇaṇ chaḍḍetvā
palāyi". *Com. A. 442:*

(b) "*Abbhumme !!* Kathaṇ nu bhaṇasi ?

Sallaṇ me, deva, urasi kampesi ? *J.V. 179*

Alas ! How are you talking, my Lord, are you
piercing my heart with a dart ?

* P. T. S. Edition : *āhaniya*.

† Ibid : *gaṇhissam*.

29. *Abhikkhaṇaṃ*, constantly ; repeatedly ; often.

"Tassa Jetavane viharantassa *abhikkhaṇaṃ* ñāti-dāraḥā santikam āgantvā kathāsallāpaṃ karonti". *Dh.A.* ii, 91.

30. *Abhiṇhaṃ*, same as the above.

"Itthaṃ sudaṃ Bhagavā āyasmantaṃ Rāhulaṃ imāhi gāthāhi *abhiṇhaṃ* ovadati". *SN.* 60. It was in this wise that, in these stanzas, the Lord again and again exhorted the reverend Rāhula.

31. *Ambho*, hey ! hello !

"*Ambho*, duṭṭha-brāhmaṇa, aññesaṃ idān'eva dhaṇaṃ vassāpetvā amhe aññaṃ saṃvaccharaṃ adhiyāsāpesi". *J.* i, 253-256. Hey, rascal brāhmaṇ, having caused to rain treasures just now for others, you make us wait another year.

32. *Are*, hey ! I say ! (Implying an imprecation).

"*Are*, duṭṭha-cetaka, Illisamahāsetṭhi sakalanagarassa dānaṃ deti ; tvaṃ kiṃ ahosi ?" *J.* i, 345-354. (*Tvaṃ kiṃ ahosi ?* what are you ?)

33. *Alaṃ*, enough ; stop ; able ; fit for ; proper.

(a) "*Alaṃ*, āvuso, mā socittha ; mā paridevittha". *D.* ii, 162.

(b) "*Evam* etaṃ, Sumane, *alaṃ* eva dānāni dātuṃ ; *alaṃ* puññāni kātuṃ". *A.* iii, 34. It is so, Sumanā, it is proper to bestow alms ; it is proper to do meritorious acts.

(c) "*Satthā* : *Alaṃ* ettakaṃ imassā ti pakkāmi". *Dh.A.* i, 27. The Teacher went away thinking that this much is enough for him.

In compounds :

Alamariya-ñāṇadassana, truly genuine intuition.

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Alaṃkammaniya, suitable for action.

Alaṃpateyyā, (a damsel) grown enough to be married.

Alaṃvacanīyā, (a girl) who understands what others say.

Alaṃvacanīyaṃ katvā, having divorced one's wife.

34. *Avassaṃ*, inevitably.

Avassaṃ mayā maritabbaṃ. I shall die inevitably.

35. *Su*, is a pleonastic particle.

(a) "Āditta 'ssu nāṃ'ajja Vēdiyako pabbato, jalita 'ssu nāṃ'ajja Vēdiyako pabbato". *D.* ii, 264.

For sure the Vēdiyaka mountain is on fire today !

For sure the Vēdiyaka mountain is burning today !

(b) "Kena 'ssu nīyati loko ?" *S.* i, 39.

What is that whereby the world is led ?

36. *Ahe*, is used in addressing equals. (Very rare).

"Sakko ca me varaṇ dajjā Tavatiṇṣānam issaro,

Tā'haṇ bhadde, vareyyā 'he . . .". *D.* ii, 267.

"And if perchance a boon were granted me

By Sakka, lord of Three-and-Thirty gods,

'Tis three I'd ask of him, lady . . .". *D.B.* ii, 304.

P.T.S. Dictionary states this to be an exclamation of surprise or bewilderment ; but the Com. on *Dīgha* has :
"Ahe ti āmantanaṇ".

37. *Aho*, alas ; yea ; indeed. (Exclamation of surprise or consternation).

(a) "Aho ! Buddhānaṇ buddhānubhāvo nāma".
Vaṭṭaka J. i, 212-215.

(b) "Aho ! Imasmiṇ loke ayuttaṇ vattati".
J. i, 175-8.

(c) “*Aho! Mayā udarahetu ayuttaṇ kattaṇ*”.
J. i, 234.

38. *Aho vata*, expresses a wish or contempt.

(a) “*Aho vatā*’yaṇ brāhmaṇo maṇiṇ upasaṅkamitvā na gaṇheyya”. *DhA.* iv. 206. I hope this Brahman will not take this jewel when he approaches !

(b) “*Aho vat*’ are amhākaṇ paṇḍitakā”. *D.* i, 107. Shame to our wiseacres !

39. *Ādu*, or

“Devatā nu’si ? Gandhabbo ?

Ādu Sakko Purindado ?” *DhA.* i, 32.

“Are you a deity or a musician god ? or Sakka, the king of gods ?”

40. *Āma*, yes.

“*Āma*, bhante ; na sakkā tattha vasiṭuṇ”. *DhA.* i, 294.

41. *Āyati*, *Āyatim*, future ; in future.

(a) “Tathāgataṣṣa kho, Sīha, *āyatim* gabbhaseyyā pahīṇā”. *V. M.* 236. Rebirth in future, Sīha, was exhausted by the Tathāgata.

(b) *Āyatibhavo*, future existence.

42. *Ārakā*, away from, from afar.

(a) “*Ārakā* te anuttarāya vijjācaraṇa-sampadāya”. *D.* ii, 99. They are away from the supreme wisdom and conduct.

(b) “*Ārakā* parivajjeyya, gūthaṭṭhānaṇ va pāvuse”. *Theg.* v. 1153. People would shun thee from afar as a cesspool in the rains.

43. *Ārā*, from afar ; far from.

(a) “Na harāmi na bhañjāmi,
Ārā siṅghāmi vārijaṇ”. *S.* i, 204.

I do neither take away nor break the lotus ; only
I smell it from afar.

(b) "*Ārā so āsavakkhayā*". *Dhp.* v. 253. He is far away from the extinction of passions.

44. *Avi*, openly. *In cpds.* clear, manifest.

(a) “Mā’kāsi pāpakaṇ kamman
Avī vā yadi vā *raho*”. *Thig. v. 247.*

(b) *Āvibhāva*, manifestation.

(c) *Āvikaroti*, makes clear.

45. *Avuso*, my dear ; brethren.

“*Avuso*, imaṇ temāsaṇ katīhi iriyāpathehi vīti-nāmessatha? *DhA.* i, 9. “Brethren, in how many postures will you spend these three months?”

46. Ingha, look here! (a hortative particle).

*"Ingha passa, nataputta, Uggasena, mahabbala,
Karoḥi raṅgaṃ parisāya, hāsayaṃ mahājanaṃ".*
DhA. iv. 62.

“Pray look, Uggasena, tumbler of mighty strength.
Perform for the crowd ; make the people laugh”.
B.L. iii, 229.

47. *Iti*, thus. In many places this is used to show that a sentence is closed.

“*Iti kho, mānava, appāyuka-saṇvattanikā paṭipadā appāyukattaṃ upaneti*”. *M.* iii, 206. Thus, O youth, the mode of practice conducive of short life makes one's life short.

48. *Ittham*, thus. See the example for No. 30.

49. Iva, like. (In comparison).

“Añjani va navā cittā pūtikāyo alaṅkato”. *Theg. v.*
773. The foul body is decked like a new and embossed
 collyrium-box.

50. *Uttarasve*, day after tomorrow. (This word is not found in the P.T.S. Dictionary).

“Natthi sã iddhi vã ānubhāvo vã ajj’eva me dhaffñāni jāyantu, sve gabbhīni hontu, *uttarasve* paccantū ti”. A. i, 240. There is no such magic power or authority as to say : Let my crops spring up today, let them ear tomorrow, and let them ripen on the following day.

51. *Uttari*, *Uttarim*, further ; over ; beyond.

(a) “Atha ca pana bhavaṇ Æando evam āha : Atthi c’ettha *uttari* karaṇīyan ti”. D. i, 206. Yet, the venerable Ānanda says : “There is something further, still to be done”.

(b) “*Uttarin* appaṭivijjhanto brahmalokūpago hoti”. A.V. 342. Not attaining the higher stages he will be reborn in the Brahma World.

(c) *Uttaribhaṅga*, extra bits ; a salad.

(d) *Uttarimanussa-dhamma*, an extraordinary condition.

(e) *Uttarisāṭaka*, an upper garment.

52. *Uda*, *Udāhu*, or (*Uda* is seen only in verse).

(a) “Carāṇ vā yadi vā tiṭṭhaṇ

Nisinno *uda* vā sayāṇ,

Sammiñjēti pasāreti,

Esā kāyassa iñjanā”. SN. v. 193.

If walking, standing, sitting or lying-down, a man draws in a limb or stretches it forth, it is but a movement of his body.

(b) “Kin nām’etaṇ Satthārā kataṇ ? Æatvā nu kho kataṇ, *udāhu* ajānitvā ti ?” DhA. i, 73.

53. *Uddham*, above ; high up ; hence ; after ; ago.

(a) "So tattha phenuddehakaṇ paccamāno sakim pi *uddham* gacchati". *A.* i, 141 ; *M.* iii, 183. Being boiled there and throwing up foam, he once goes upwards (or comes to the surface with the scum).

(b) "*Uddham* catuhi māsehi kālakiriyaṃ bhavissati". After four months will come my death. *Dhanapāla-Petavatthu*.

In compounds :

Uddhammukha, facing upwards.

Uddhamvirecana, action of an emetic.

Uddhambhāgiya, belonging to the upper part.

54. *Upari*, upon ; above ; on the top of ; on ; after.
In cpds. upper ; higher.

(a) "Yassa doso atthi tass'eva *upari* sāpo patatu". *Dh.A.* i, 42. Let the curse fall upon him who is guilty.

(b) "Hetthā acci utthahitvā *upari* paṭihaññati". *M.* iii, 184. The flame arisen from (the floor) below touches the top (or the upper lid).

(c) "Ito vassa-satassa *upari* atthārasame vasse . . . sāsaṇe mahantaṇ abbudaṇ uppajjissati". *Samp.* i, 35. There will arise a great calamity in this religious Order 118 years hence.

55. *Ekajjham*, together ; in the same place.

"Tāni sabbāni *ekajjham* āropentehisaṅgahaṇ Jātakaṇ nāma saṅgitaṇ". *Jātaka-nidāna*. Gathering all of them in one place they rehearsed the collection named *Jātaka*.

56. *Ekato*, together ; on one side.

"Aññatitthiyā . . . nippabhā hutvā *ekato* sannipatitvā mantayisū". *J.* ii, 415. The heretics having

declined in their glory gathered together to consult (their future).

57. *Ekamantaṃ*, aside ; on one side.

“ Vanditvā Satthuno pāde *ekamantaṃ* t̥hito tadā Pabbajjam aham āyāciṇ sabbasattānam uttamaṇ ”.
Theg. v. 624.

58. *Etto*, hence ; this way.

“ Mātula, ayaṇ saro *etto* ; tvam pana ito nesī ti ”.
J. i, 223. “ Uncle, the lake is lying that way ; but you carry me this way ”.

59. *Ettāvatā*, by this much ; so far.

“ *Ettāvatā* kho, Mahānāma, upāsako hoti ”. *S. V. 395.*
 By this much, Mahānāma, one becomes a devotee.

60. *Eva* is an emphatic particle.

“ Yaṇ so vadati taṇ tath 'eva hoti ”. *DhA. iii, 45.*

61. *Evam*, thus ; in this way ; yes. *In cpds.* such.

(a) “ Evaṇ kho, Ānanda, dakkhiṇā dāyakato visuj-jhati ”. *M. iii, 256.* In this way, Ānanda, a donation is purified on the side of a donor.

(b) “ *Evam* bho ti kho so māṇavo Subhassa māṇavassa Todeyyaputtassa paṭissutvā yen'āyasmā Ānando ten' upasaṅkami ”. *D. i, 204.* “ Yes, Sir ”, said that young man to Subha, Todeyya's son, in reply, and went to the place where the venerable Ānanda was.

(c) *Evamdiṭṭhī*, having such a view.

(d) *Evamvādī*, preaching such a doctrine.

62. *Evam eva*, just in the same way.

“ *Evam eva* tuvaṇ, Māra, āsajja naṇ Tathāgataṇ Sayāṇ dahissas'āttānaṇ bālo aggiṇ va samphusaṇ ”.
Theg. v. 1205.

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Having attacked such a person, Māra, thou wilt burn thyself just like a child playing with fire.

63. *Oraṃ*, below ; under ; within ; (on) this side. *Orena*, less than.

(a) "*Oraṃ samuddassa atittarūpo*

Pāraṃ samuddassa pi patthayetha". *Theg. v. 777.*

Not being satisfied with the land on this side of the sea, one may hanker after the further side also.

(b) "*Oraṃ vassa-satā pi mīyati*". *SN. v. 804.*

One might die within a hundred years or in less than that period.

(c) "*Yo pana bhikkhu oren 'addhamāsaṃ nahāyeyya, pācittiyaṃ*". (*Pācittiya-Pāli*). A monk who takes a bath within a period less than a fortnight will commit a Pācittiya offence. (This regulation is only for the Middle Country).

64. *Kacci*, I doubt whether ; I hope. This is an interrogative expressing doubt.

(a) "*Kacci maṃ, samma Jivaka, na vañcesi ?*" *D. i, 50.* I hope, friend Jivaka, that you do not deceive me.

(b) "*Kacci te, Vakkali, khamaniyaṃ ? Kacci yāpaniyaṃ ?*" *S. iii, 120.* "Well, Vakkali, I hope you are bearing well and enduring (in your disease) ?

65. *Katham*, how ? In what way ?

(a) "*Vātarogābhinito tvaṃ viharaṃ kānane vane Paviddha-gocare lūkhe kathaṃ, bhikkhu, karissasi ?*" *Theg. v. 350.*

"Thou who fordone with cramping pains,
Dwell 'st in the jungle, in the woods,
Thy range confined, in hardship dire—
Tell me, bhikkhu, how wilt thou live ?" *Ps. B. 199.*

- (b) *Kathan̄kara*, how acting.
- (c) *Kathan̄vidha*, what sort of ?
- (d) *Katham̄bhūta*, of what sort ?
- (e) *Kathan̄jīvi*, leading what kind of life ?

66. *Kadā*, when ?

Kadā ci, sometimes ; seldom.

Kadā ci kadā ci, from time to time.

Na kadā ci, never.

"Na kotthuko sihasamo *kadā ci*". *S. i*, 66.

A jackal is never the lion's equal.

67. *Karahaci*, at some time.

Kadāci karahaci, at some time or other ; very seldom.

"Hoti so, bhikkhave, samayo yaṇ *kadāci karahaci* diḡhassa addhuno accayena dutiyo suriyo pāṭubhavati". *A. iv*, 100. "Monks, there comes a time, when in some age, at the end of some vast period, a second sun appears".

68. *Kāmaṇ*, indeed, certainly.

"*Kāmaṇ cajāma* Asuresu pāṇaṇ ;

Mā me dijā vikulāvā ahesuṇ". *J. i*, 198-206.

Certainly we must leave our lives in the hands of the Asuras, and let these birds not go without their nests.

69. *Kiñca*, rather ; why not.

"*Aññe pi devo poseti, kiñca devo sakaṇ pajaṇ ?*"

Kaṭṭhahārī-Jātaka.

Why should the king not bring up his own progeny, while he brings up many others ?

70. *Kiñcāpi*, whatever ; although.

"*Kiñcāpi* pacchimo kālo, phuseyya amataṇ padaṇ".

Theg. v. 947.

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Even though it is the last period (of life), he may yet attain the Deathless State.

71. *Kiñci*, something. (See No. 5 A of the Examples Group 4).

72. *Kinti*, how then ; whether.

“So tesañ bhogānañ ārakkhādhikarānañ dukkhañ domanassañ paṭisaṇvedeti : *Kinti* me bhoge n'eva rājāno hareyyuṇ . . . ti”. *M. i*, 86. On account of protecting those possessions he becomes troubled in his mind (with the thought) : “Whether these my things would not be taken forcibly by kings . . .”.

73. *Kimāṅga*, far more ; far less.

“Mahallakassa hi attano hattha-pādā pi anassavā honti . . . *kimāṅga* pana ñātakā”. *DhA. i*, 7. Even his own limbs are not to be controlled by an old man, far less his relations.

74. *Kittāvatā*, how far ? to what extent ? in what respect ?

“*Kittāvatā* nu kho bhante upāsako hoti ti ?” *S. V.* 395. Pray, Lord, in what respect does one become a disciple ?

75. *Kira*, really ; truly ; I should think. (It connects new points in a narrative and refers to a report by hearsay).

“Jaṭilassa *kira* gehe bhūmiṃ bhinditvā suvaṇṇapabbato utṭhito ti sutvā”. *DhA. iv.* 216. (The king) having heard that a mountain of gold had arisen, rending the earth asunder, in the Jaṭila's house.

76. *Kim* what. *Kim su*, what ; which.

(a) “Atha nañ Saṭthā : *Kim*, bhikkhu, nālattha tvaṇ tattha vāsan ti pucchi”. *DhA. i*, 294. The

Teacher asked him : What, O monk, were you not allowed to live there ?

(b) "*Kim su nārāṇaṃ ratanaṃ ?*" S. i, 36.

"What is the most precious jewel to mankind ?"

77. *Kiṃ*, how much ? how long ?

"*Kiṃ ciraṃ vimānasmī*

Idha vassas' Uposathe ?" V.V.p. 21.

"How long will you, Uposathā, live in this heavenly mansion ?"

78. *Kudācanaṃ*, at any time. *Na kudācanaṃ*, never.

"*Gamanena na pattabbo lokass'anto kudācanaṃ*".

S. i, 62.

The end of the world can never be reached by walking.

79. *Kva, kuvaṃ*, where ?

(a) "*Kva naccaṃ ? Kva gītaṃ ? Kva vāḍitaṃ*".

D. iii, 183.

Where is dancing ? Where is singing ? Where is music ?

(b) "*Kiṃ su asissāmi ? Kuvaṃ vā asissaṃ ?*

Dukkhaṃ vāta settha, kuv'ajja sessaṃ ?"

SN. v. 970.

(He ponders over as follows) :— "What shall I eat ? and where ? (Last night) I had to sleep uncomfortably, and where shall I sleep today ?

80. *Kvaci*, anywhere. *Na kvaci*, nowhere.

"*Tato adinnaṃ parivajjayeyya*

Kiñci kvaci sāvako bujhamāno". SN. v. 395.

Then the understanding disciple should avoid taking anything not given to him, anywhere.

81. *Khalu*, indeed ; surely.

"*Samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito*". D. i, 87, etc.

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82. *Khippam*, soon ; quickly.

"So imaṃ dhammaṃ *khippam* ājānissati." *Jātaka-Nidāna*.

83. *Khu*, surely.

"Kāhinti *khu* taṃ kāmā

Chātā sunakhaṃ va caṇḍālā". *Thig. v. 509*.

See No. 4 of the Glossary Group 1.

84. *Kho*, indeed ; really. This is an enclitic particle of affirmation and emphasis.

"Ārocemi *kho* te, mahārāja . . . adhivattati *kho* taṃ mahārāja jarāmaraṇaṃ". *S. i, 101*. "I tell you, sire, old age and death are really rolling in upon you".

85. *Carahi*, now ; then ; therefore.

(a) "Atha ke *carahi*, devate, lōke arahanto?" (*Udāna, Dārucīriya*). "O deity, who are the saints now in the world?"

(b). "Nanu tvaṃ, āvuso, Bhagavatā anāgāmi vyākato ; atha kiṃ *carahi* idh'āgato?" *S. i, 149*. "Were you not, friend, declared by the Exalted One to be a Non-Returner? Why then have you come here?"

86. *Ciram*, for a long time. (Examples for this are not rare).

In compounds :

Cirattitika, lasting long.

Ciranivāsi, dwelling for a long time.

Cirapabbajita, having long since become a monk.

Cirappavāsi, long absent.

87. *Cirapaṭikā*, long since.

"*Cirapaṭikā*" ham, bhante, Bhagavantaṃ dassanāya upasaṅkamitukāmo". *S. iii, 120*. "For a long time,

lord, I have been longing to set eyes on the Exalted One ”.

88. *Cirarattam*, for a long time.

“ *Cirarattam* vat’ātāpī dhammaṇ anuvicintayaṇ
Samaṇ cittaṣṣa nālatthaṇ pucchaṇ samaṇa-
brāhmaṇe ”. *Theg. v.* 747.

“ Oh the long days I cast about in thought,
Ardent to find truth (that could set me free) !
No peace of mind I won . . . ”. *Ps. B.* 298.

89. *Cirassam*, after a long time.

“ Aho dukkhaṇ ! Ayyo no Mahā-Kassapaṭṭhero
cirassam me kuṭṭidvāraṇ āgato ”. *DhA. i.* 425. “ Alas !
alas ! it is a long, long time since our Elder Kassapa the
Great has come to the door of my hut ”. *B.L. ii.* 87.

90. *Cirāya*, *cirarattāya*, for long.

“ Saṇyojana-saṅga-sattā

Dukkham upenti punappunaṇ *cirāya* ”. *Dhp. v.* 342.

“ Held fast by fetters and bonds, they undergo suffering
repeatedly and long ”.

91. *Cirena*, after a long time.

“ Athāparabhāge : Kiṇ iminā vuttan ti kaṅkhanto
cirena jānāti ”. *Samp. i.* 250.

92. *Ce*, (conditional) if. This is never placed at
the beginning of a sentence.

“ Pāpaṇ *ce* puriso kayirā, na taṇ kayirā punap-
punaṇ ”. *Dhp. v.* 118.

93. *Jātu*, indeed ; certainly.

“ Idaṇ hi *jātu* me diṭṭhaṇ ;

Na-y-idaṇ itihītihaṇ ”. *S. i.* 154.

Surely I have seen this ; this is not hearsay.

94. *Je*, used for addressing inferiors.

"He *je* Kāli!" "Kiṇ ayye?" "Kiṇ *je* divā utthāsīti?"
M. i, 126. "Hey slave girl, Kāli!" "Yes mistress".
 "Why do you rise very late from bed?"

95. *Taggha*, surely; truly.

"*Taggha* taṇ, ambho purisa, tathā karissanti yathā taṇ pamattaṇ". *A. i*, 140. Verily they shall do unto you according to your negligence.

96. *Tāva*, so long; so much; at first.

Yāva-tāva, until; till; so long as.

(a) "Tena hi tumhe āyasmanto muhuttaṇ idh'eva *tāva* hotha, *yāvā*'haṇ Bhagavantaṇ paṭivedemi".
V.M. 180. If it is so, gentlemen, stay here for a moment till I may inform the Exalted One.

(b) "Na *tāva* kālaṅkaroti *yāva* taṇ pāpakammaṇ vyantīhoti". *A. i*, 141. He does not die until his evil karma is exhausted.

(c) "*Tāvabahuṇ* suvaṇṇaṇ". *V.M.* 209. So much gold.

97. *Tāvatā*, so long.

"*Tāvatā* tiṭṭhamāno so tāresi janataṇ bahuṇ".
Bud. p. 20.

98. *Tāvade*, at that time.

"Saṭṭhivassa-sahassāni āyu vijjati *tāvade*". *Ibid. p.* 26.

99. *Tāvad eva*, instantly; at that moment.

"*Tāvad'eva* asītihaṭṭha-gambhīrāya aṅgārakāsuyā talato . . . ekaṇ Mahāpadumaṇ uggantvā". *J. i*, 226-234. *Khadiraṇṇāra*. Instantly a big lotus rose up from the surface of the pit of living cinders, which was 80 cubits deep.

100. *Tiriyam*, across ; horizontally.

"So pana Devalo nipajjamāno attano nisinnatṭhāne anipajjitvā dvāramajjhe *tiriyam* nipajji". *DhA.* i, 40.

101. *Tiro*, across ; through ; beyond.

"*Tiro* kuḍḍaṇ *tiro* pākāraṇ *tiro* pabbataṇ asaḍḍamāno gacchati, seyyathā pi ākāse". *D.* i, 78. He goes through a wall, rampart or hill, feeling no obstruction and as if through the air.

102. *Tu*, indeed.

"Tathā *tu* kassāmi yathā pi issaro". *Theg.* v. 1138. Thus will I do even as a master should do.

103. *Tuṇhī*, silent.

(a) "Tatīyam pi kho te bhikkhū *tuṇhī* ahesuṇ". *D.* ii, 155.

(b) "Nindanti *tuṇhī*-m-āsīnaṇ". *Dhp.* v. 227. They blame him who sits silent.

104. *Tuvaṭṭam*, quickly.

"*Tuvaṭṭam* kho, ayyaputta, āgaccheyyāsi". *DhA.* i, 116.

105. *Divā*, day-time ; by day.

(a) "Eke samaṇa-brāhmaṇā rattiṇ yeva samānaṇ *divā* ti sañjānanti". *M.* i, 125. When it is truly night, some recluses and brahmans imagine it is day-time.

(b) "Idha me, bho Gotama, yaṇ *divā* pāpakammaṇ kataṇ hoti taṇ sāyaṇ nahānena pavāhemi". *S.* i, 183. Venerable Gotama, the sins that I have committed during the day-time I wash off by bathing in the evening.

106. *Dīgharattam*, for a long time.

"Tad assa Uttiyassa paribbājakassa *dīgharattam* ahitāya dukkhāya". *A.* V, 194. It may bring, for a

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long time, harm and misery to the wandering ascetic Uttiya.

107. *Duṭṭhu*, badly ; wrongly.

"Dubbhaṇitaṇ ti bhaṇantena pi *duṭṭhu* bhaṇitaṇ".
SN. A, 396. 'Dubbhaṇitaṇ' means that which was ill-spoken by the speaker.

108. *Dhi*, Fie ! Shame ! Woe !

"So . . . Satthu purato naggo aṭṭhāsi ; manussā 'dhi, dhi' ti āhaṇsu". *Nacca-Jātaka*. J. i, 206-8.
He stood naked before the Teacher ; the people began to shout : Fie ! Fie !

109. *Dhiratthu* (dhi + atthu), Shame !

"*Dhiratthu* taṇ janapadaṇ

Yatth'itthi parināyikā". *Kaṇḍina-Jātaka*. Shame be unto that country where the leader is a woman.

110. *Dhuvam*, certainly ; constantly.

"Te p'ajja sabbe santuṭṭhā ;

Dhuvam Buddhō bhavissasi". *Bud.* p. 11.

They are all joyful today ; surely you will become a Buddha.

111. *Na*, *No*, (negative and adversative particles) no ; not.

(a) "*Na* tassaṇ parisāyaṇ koci devo abhivādeti vā paccuṭṭheti vā". *D.* ii, 210. There is no god in that assembly that salutes him, or rises up.

(b) "*Alaṇ* bālassa mohāya ; *no* ca pāragavesino".
Theg. v. 771, 772.

"All good enough for dull wit of a fool, \

But not for him who seeketh the Beyond". *Ps. B.*

112. *Neva* (= *na* + *eva*), indeed not.

"*Taṃ kho paṇ'etaṃ pāpakammaṃ n'eva mātaraṃ kataṃ, na pitarā kataṃ*". *A. i*, 139.

113. *Nanu* (*na* + *nu*), is it not? This is in affirmation and interrogation.

"*Nanu te puttena Maṭṭakundalinā mayi manañ pasādetvā sagge nibbatta-bhāvo kathito?*" *Dh.A. i*, 33.
"Was it not told by your son, Maṭṭakundali, that he was born in heaven on account of the faith in me?"

114. *Nu* expresses uncertainty and interrogation.

"*Gato nu Cittakūṭaṃ vā Kelāsaṃ vā Yugandharaṃ?*" *Dh.A. iii*, 217.

Has he gone to (the mountain) Cittakūṭa, or to Kelāsa or Yugandhara?

115. *Namo*, homage; veneration.

"*Namo te purisājaṇṇa; Namō to purisuttama*".
Theg. v. 629.

"Hail unto thee, thou nobly born of men!

Hail unto thee, thou highest among men! *Ps. B.*
274.

116. *Naha*, is adversative and negative.

"*Naha nūna so orako dhammavinayo, na sā orakā pabbajjā yattha . . . Vipassī kumāro . . . pabbajito*".
D. ii, 30. Surely this is not ordinary religious rule, this is no common going forth in which prince Vipassī has become a monk.

117. *Nāma*, just; indeed; for sure.

"*Pamattassa ca nāma cattāro apāyā sakagehasa-disā*". *Dh.A. i*, 9. Surely the four states of misery are like his own home to a negligent person.

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118. *Nāna*, certainly ; is it then ?

“*Etāsaṇ nāna bhante samādhi-bhāvanānaṇ sacchikiriyāhetu bhikkhū Bhagavati brahmacariyaṇ caranti ti ?*” *D. i*, 155. “Then, Sir, is it for the sake of attaining to the practice of such self-concentration that the brethren lead the religious life under the Blessed One ?”

119. *Niccaṃ*, always ; constantly.

“*Niccaṃ āradhaviyehi paṇḍitehi sahā vase*”. *Theg. v*. 148.

Always live with the wise who are strenuous.

120. *Pageva*, beforehand ; early ; not to speak of.

(a) *Seṭṭhidhītā pi'ssa pageva saññaṇ adāsi*”. *A. A.* 429. The millionaire's daughter gave him information beforehand.

(b) “*Manasikātaṃ pi me esā, bhikkhave, disā na phāsu hoti, pageva gantaṃ*”. *A. i*, 275. It is unpleasant for me, O monks, even to think of such a quarter, not to speak of going there.

121. *Pagevataraṃ*, very early.

“*Āyasmā Anuruddho pagevataraṃ āgaccheyya*”. *M. iii*, 145. The venerable Anuruddha may come very early.

122. *Pacchato*, from behind.

“*Sujātā pi yānakaṇ pahāya . . . paridevamānā pacchato pacchato agamāsi*”. *J. ii*, 123.

(b) “*Muñca pure, muñca pacchato, Majjhe muñca bhavassa pāragū*”. *Dhp. v*. 348.

“Give up the things of the future, give up the things of the past,

Give up the things of the present ; cross to the farther shore”. *B.L. iii*, 229.

123. *Pacchā*, afterwards ; behind.

"So *pacchā* pabbajitvāna dutiyo hessati sāvako".
Apa. 32.

In compounds :

Pacchānipātī, one who retires to rest later than another.

Pacchābhāṇaṃ, with arms behind one's back.

Pacchābhattaṃ, after the midday meal ; in the afternoon.

Pacchāsamana, a monk who follows a senior monk.

124. *Paṭigacc'eva*, beforehand.

"Atha kho Yaso kulaputto *paṭigacc'eva* pabujjhitvā addasa sakaṃ parijanaṃ supantaṃ". *V.M.* 15.

125. *Pana*, then ; now ; and now.

Atha ca pana, and yet.

Na kho pana, certainly not.

Vā pana, or else.

(a) "Tasmiṃ kho *pana* samaye . . . Kosambiyaṃ tayo seṭṭhino honti". *Dh.A.* i, 203.

(b) "*Atha ca pana* petānaṃ kālakatānaṃ dakkhiṇaṃ anuppadassāmi ti". *D.* iii, 189. And yet I will share the merits with those who are dead and gone beyond.

126. *Pabhūti*, beginning from ; henceforth.

Tato pabhūti, since then ; from that time.

"So puna-divasato *pabhūti* upasaṅkamantassa therassa upasamaṃ disvā *bhīyoso-mattāya* pasīditvā therāṃ niccakālaṃ attano ghare bhatta-vissagga-karaṇatthāya yāci". *Samp.* i, 38. Having seen the peaceful deportment of the Elder who was coming there since the following day, he was very much pleased, and invited him to take his meals everyday in his house.

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127. *Pātu*, visible ; open ; manifest ; (found only in compounds).

“Brahmuno h'etaṇ pubbanimittaṇ *pātubhāvāya* yad'idaṇ āloko sañjāyati, obhāso *pātubhavaṭi* ti”. *D.* ii, 209.

“This is the herald sign of manifestation of Brahma, to wit, when the light ariseth and the glory shineth”.

128. *Pāto*, early in the morning.

Pāto'va, right early.

“*Sāyaṃ* sāyamāsāya, *pāto* pātārāsāya gāmanigamarājadhāniyo osaranti”. *D.* iii, 94. For dinner in the evenings and for breakfast in the mornings, they enter the villages, towns and cities.

129. *Puthu*, each ; wide ; separate ; separately ; spread out. (Mostly seen in compounds).

(a) Evaṇ piyo *puthu*-attā paresaṇ”. *S.* i, 75.

Thus the separate souls are dear to their owners.

(b) “Tena kho pana samayena Sigālako gahapatiutto kālass'eva vuṭṭhāya . . . *puthu* disā namassati”. *D.* iii, 180. At that time Sigālaka, the householder's son, was used to getting up very early and to worship the separate quarters.

130, 131. *Puna*, *Puno*, again.

“Sabbe macche khāditvā *pun'āgantvā* ekamaccham pi nāddasa”. *Baka-Jātaka*.

132. *Punappuna*, *punappunam*, again and again.

“*Punappunam* dānapatī daditvā

Punappunam saggam upenti ṭhānaṇ”. *S.* i, 174.

Having given (alms) again and again, the liberal donors are reborn again and again in the realm of happiness.

133. *Purato*, in front.

"Imāni phalāni āgantvā mayhaṃ *purato* patanti ;
'atthi nu kho upari luddako'ti *punappuna* ullokento
luddakaṃ disvā . . . imaṃ gātham āha". J. i, 173-4.

134. *Puratthato*, in front of or on the east of.

"Esa bhikkhu, mahārāja, Paṇḍavassa *puratthato*
Nisinno yyaḃghusabho'va, siho'va girigabbhare".
SN. v. 416.

"Like puissant tiger, or a lion, sire,
Within a cavern on the eastward crags
Of rugged Paṇḍava, your Almsman sits".
B.T.p. 99.

This is Lord Chalmers' rendering of this verse.
Mr. E. M. Hare in his *Woven Cadences* translates the
word *yyaḃghusabho* as tiger and a bull. In this case
Lord Chalmers' "puissant tiger" is acceptable. But
my humble rendering is : "That monk, O great king,
is sitting in front of the mountain Paṇḍava just like
a noble tiger or a lion lying in a cave".

135. *Purattham*, the front ; before.

"Na tassa *pacchā*, na *purattham* atthi,
Santo vidhūmo anigho nirāso". S. i, 141.

"There is no after, no before him,
He is at peace, no fume of vice is his ;
He is untroubled, rid of hankering". K.S. i, 178.

136. *Puratthā*, the east ; formerly.

(a) "*Pure puratthā* purimāsu jātisu
Manussabhūto bahunaṃ sukhāvaho". D. iii,
148.

Formerly, in previous births, having been born as a
human being, he was a bringer of happiness to many.

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(b) "Eso, mahārāja, Bhagavā majjhimāṇ thambhaṇ nissāya puratthābhimukho nisinno". *D. i, 50*. This is the Exalted One, O king, sitting against the middle pillar, and facing the east.

137. *Purā*, *Pure*, formerly ; in olden days ; before.

(a) "Purā āgacchate etaṇ anāgataṇ mahabbha-yaṇ". *Theg. v. 978*.

Before this future calamity would come.

(b) "Taṇ taṇ kāraṇam āgama desitāni jutimatā. Apanṇakādīni purā jātakāni Mahesinā".
Jātaka-Nidāna.

Formerly the jātakas, Apanṇaka, etc., were expounded by the Great Sage, who was resplendent, on various occasions and accounts.

(c) "Sukhajīvino pure āsuṇ bhikkhū Gotamasāvaka".
S. i, 61.

Formerly the monks, disciples of Gotama, spent a happy life.

138. *Puretaram*, beforehand.

"Therehi puretaram eva ekapassena gantvā Siri-vaddhakassa nivesanadvāre aṭṭhāsi". *DhA. i, 111*.

139. *Bahi*, out ; outside.

"Tassa bahi nikkhamanaṇ vāretaṇ sabbo geha-parijano . . . dvārāni thaketvā bahi gehaṇ parivāretvā rakkhanto acchati". *DhA. i, 127*. To prevent him going out, the members of his own house barricaded the doors of the house and stood on guard surrounding it.

140. *Bhaṇe* is a vocative used in addressing inferiors.

"Handa, bhaṇe Upāli, nivattassu ; alaṇ te ettakaṇ jīvikāya". *DhA. i, 137*. Now, dear Upāli, turn back ; all this wealth will suffice to provide you with means of livelihood.

141. *Bhante*, Rev. Sir ; O Lord ; Sirs.

"*Bhante*, tumhākaṇ yaṇ yaṇ rucchati, taṇ taṇ gaheṭvā paribhujjatha". *Dh.A.* i, 292. Reverend Sirs, take and eat whatsoever thing that relishes your palate.

142. *Bhiyyo*, *Bhīyo*, more.

"Tāni me gaṇhantesu tesu āghāto nāma nāhosi ; cittaṇ *bhiyyo bhīyo* paṣīdi yeva". *Dh.A.* iv, 206. There was no anger in me when they were taking them ; my mind was gladdened more and more.

143. *Bhīyoso-mattāya*, still more ; more and more. See No. 127 for an example.

144. *Bhūtapubbaṃ*, formerly ; in olden days.

"*Bhūtapubbaṃ* bhikkhave devāsurasāṅgāmo samūpabbūlho ahoṣi". *S.* i, 221. In times of yore, monks, a battle between Devas and Asuras was in full swing.

145. *Bho* is a familiar term used in addressing equals. It may be rendered as "dear".

In the example (b) under No. 105 of this chapter it was used to address Gotama, the Buddha, by a brahmin.

In (b) under No. 61 it was used by an attendant to address his master.

In the sentence : "*Bho* corā, tumhe maṇ kimatthāya gaṇhittha ?" (*J.* i, 253-6), it was used to address some robbers.

In the following it was used to address his own subjects by a king : "*Bho*, ahaṇ devatāya āyācamāno . . . te ghāteṭvā balikammaṇ karissāmī ti āyāciṇ". *Dummedha-jātaka*.

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146. *Mañku*, confused ; downcast.

(a) "Mā kho mañku ahosi". *V.M.* 94. Do not be confused or downcast.

(b) "Na tena mañku hotabbañ". *S.* i, 201. Should not be depressed thereby.

147. *Manam*, somewhat ; almost ; nearly.

(a) "*Manam* vata Devadattena evañ upanissaya-sampanno Kumāra-Kassapo therī ca nāsitā". *D.* iii, 147. The monk Kassapa, the junior, and his mother nun, who were of sufficing condition for Arahantship, were nearly brought to ruin by Devadatta.

(b) "Atipaṇḍitena puttena *manam* hi upakūlito". *J.* i, 404-5. I was almost scorched on account of this too-wise son.

148. *Mā* is a prohibitive particle.

"Mā h' eva Vipassī kumāro agārasmā anagāriyañ pabbaji". *D.* ii, 27. We must not have Prince Vipassī going forth from the house into the homeless state.

See §51 and Examples Group 10 for more details.

149. *Micchā*, wrong ; false ; wrongly.

(a) "*Micchā* pañhitañ cittañ

Pāpiyañ nañ tato kare". *Dhp.* v. 43.

An ill-directed mind will make him worse.

(b) "Yathā nemittakānañ brāhmaṇānañ *micchā* assa vacanañ". *D.* ii, 28. In a way that the words of the brahman sooth-sayers may become false.

150. *Mithu*, one another ; mutually.

"Te vādakāmā parisañ vigayha

Bālañ dahanti *mithu* aññamaññañ". *SN.* v. 825.

Those disputants come to the congregation and accuse one another saying "you are a fool".

151. *Mudhā*, for nothing ; gratis.

“ Rājā : Pañca satāni datvā gaṇhantū ti bheriṇ carāpetvā kiñci gaṇhanakaṇ adisvā . . . *mudhā* pi gaṇhantū ti bheriṇ carāpesi ”. *DhA.* iii, 108. The king proclaimed to the beating of a drum that anyone willing to buy (Sirimā's corpse) might do so with 500 pieces of money ; and seeing that no one was coming forward he next proclaimed that they might have her for nothing.

152. *Musā*, false ; falsehood.

(a) “ *Musā* taṇ sāmi ; tucchā va cāṭiyo ”. *DhA.* i, 444. What I said was false, master ; the vessels are empty.

(b) “ *Musā* na bhāse, na ca majjapo siyā ”. *A.* i, 214. One should not utter falsehood ; nor should one partake of strong drinks.

153. *Muhum*,* very quickly ; repeatedly.

“ Naha nūna dubbhissasi maṇ punappunaṇ
Muhum muhum cāranikaṇ va dassayaṇ ”. *Theg.* v. 112C.

Thou shalt not dupe me again and again like a mountebank showing his quickly moving marionette.

154. *Yagghe*, is a hortative particle used in addressing a superior.

“ *Yagghe*, mahārāja, jāneyyāsi : ahaṇ āgacchāmi uttarāya disāya, tatth'addasaṇ mahantaṇ pabbataṇ . . . ”. *S.* i, 101. “ May it please you to know, sire, that I have come from the northern districts, and that I there saw a great mountain ”.

155. *Yato*, wherefrom ; because ; from which ; since ; inasmuch as.

* This is not found in the P.T.S. Dictionary.

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(a) “*Yato ahaṇ pabbajito agārasmā’ nagāriyaṇ*”. *Theg. v. 48.* Since I went forth from home to homeless life.

(b) “*Yato yato sammāsati khandhānaṇ udayab-bayaṇ*”. *Dhp. v. 374.* From whatever point he beholds the rise and fall of aggregates.

(c) “*Yato kho, Mahānāma, Buddhaṇ saraṇaṇ gato hoti . . . ettāvatā kho, Mahānāma, upāsako hoti*”. *S. V. 395.* One becomes a disciple by reason of his going for refuge to the Buddha, etc.

(d) “*Yato uggacchati suriyo ādicco maṇḍali mahā*”. *D. iii, 196.*

“Whence cometh up the sun, Aditis’ child,
Orbed and vast . . .”. *D. B. iii, 190.*

(e) “*Yato kho bho ayaṇ attā paṇicahi kāmaguṇehi samappito samaṇigbhūto paricāreti, ettāvatā kho ayam attā parama-diṭṭhadhamma-nibbānappatto hoti*”. *D. i, 36.* “Whosoever the soul, in full enjoyment and possession of the five pleasures of sense, indulges all its functions, then the soul has attained, in this visible world, to the highest Nirvāṇa”. *D. B. i, 50.*

156. *Yathā*, as if ; so that ; just as ; as ; so ; even as.

Yathā katham pana, how so then ?

Yathā pana, like as.

Yatha-r-iva, just as.

Yatha-y-idam, as just this.

Yathā tathā, in whatever way.

(a) “*Yathā agāraṇ ducchannaṇ vuṭṭhi samativij-jhati*”. *Dhp. v. 13. Theg. v. 133.*

Even as rain penetrates an ill-thatched house.

(b) “*Yathā katham pana tvaṇ, therā, ekavihārī, ekavihārassa ca vaṇṇavādi?*” *S. ii, 283.* How are

you living alone, Elder ? and how do you commend that living ?

(c) “ *Yahā pana gopālakena niyyāditānaṃ gunnaṃ gorasaṃ sāmikā va paribhujanti* ”. *D. A.* i, 158.

(d) *Nāham, bhikkhave, aññaṃ ekarūpam pi samanupassāmi yaṃ evaṃ purisassa cittaṃ pariyādāya tiṭṭhati yatha-y-idam bhikkhave itthirūpaṃ* ”. *A.* i, 1. “ Monks, I know of no other single form by which a man’s heart is so enslaved as it is by that of a woman ”.

(e) “ *Tehi pi me saddhiṃ evaṃ kathāsallāpo hoti yatha-r-iva bhotā Gotamena* ”. *D.* i, 90. With them I would talk as I do now to the venerable Gotama.

In compounds :

Yathākāmaṃ, according to one’s wish.

Yathātathaṃ, in its real sense.

Yathābhūtaṃ, according to truth.

Yathādhammaṃ, according to the law.

Yathābalaṃ, according to one’s strength.

Yathāsakaṃ, each his own.

Yathāsukhaṃ, at ease.

157. *Yadi*, if.

“ *Yadi pana me parājayo bhaveyya, matam me jīvitaṃ seyyo* ”. *Guttīla-Vimānavatthu*. It is better to die than to live, if I were to be defeated.

158. *Yad idam*, as that ; the following ; namely.

“ *Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā . . . yad idam cattāro satipaṭṭhānā* ”. *D.* ii, 290. “ The one and only path, bhikkhus, leading to the purification of beings . . . is that of the Fourfold Setting up of Mindfulness ”.

159. *Yam nūna*, let me ; what if ; it is better if ; so now ; rather.

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"*Yaṃ nūnāhaṃ eko gaṇambhā vupakaṭṭho vihareyyaṃ*". *DhA. i, 56.* Let me live alone apart from the community.

160. *Yāva*, as far as ; up to ; so far that.

"*Atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattama ācariyamaha-yugā yena Brahmā sakkhi diṭṭho ?*" *D. i, 238.* Is there then a single brahman who is versed in the three Vedas, up to the seventh generation, who has seen Brahmā face to face ?

161. *Yāva kīvaṇ ca*, so long as.

"*Yāva kīvaṇ ca, bhikkhave, bhikkhū abhinhasan-nipātā . . . bhavissanti, vuddhi yeva bhikkhūnaṃ pāṭikaṅkhā*". *D. ii, 76.* So long, O monks, as the brethren forgather oft—so long may the brethren be expected to prosper.

162. *Yāvad eva*, only for ; far enough.

"*Yāvad eva anattāya fiattaṃ bālassa jāyati*". *Dhp. v. 72.*

Only for his own disadvantage a simpleton acquires knowledge.

163. *Yāvatā*, as far as ; because.

"*Yāvatā, Cundī, sattā apadā vā dipadā vā catuppadā vā . . . Tathāgato tesāṃ aggaṃ akkhāyati*". *A. iii, 35.* Whatsoever beings there are, Cundī, whether footless, two-footed, or four-footed . . . of them the Exalted One is declared the best.

Yāvatiham, as many days as.

Yāvatāyukam, as long as life lasts.

Yāvadicchakam, as much as is desired.

164. *Yebbhuyyena*, mostly ; almost all.

(a) “*Yebhuyyena, Ānanda, dasasu lokadhātūsu devatā sannipatitā Tathāgataṇ dassanāya*”. *D. ii, 139.* “In great numbers, Ānanda, are the gods of the ten world-systems assembled together to behold the Tathāgata”.

(b) “*Atha kho te, bhikkhave, bhikkhū yebhuyyena ekāhen’eva janapadacārikaṇ pakkamiṇsu*”. *D. ii, 48.* Then those monks, brethren, for the most part on that very day, set forth on their journey to various provinces.

165. *Raho*, secretly ; secrecy.

(a) “*Natthi loke raho nāma pāpakammaṇ pakubbato*”. *A. i, 149.* There is no secrecy in the world when one commits a sin.

(b) “*Mā’kāsī pāpakaṇ kammaṇ*

Āvī vā yadi vā raho”. *Thig. v. 247.*

Do not sin openly or secretly.

166. *Re*, used for addressing inferiors and implies contempt or deprecation.

“*Ehi, re dāsa, kiṇ akkosasī*” *ti ākaḍḍhitvā . . . taṇ ṭhānaṇ bhindāpetvā . . . dhanāṇ āhara*”. *J. i, 225.* Drive him away saying : “Come here, hey slave, why are you threatening ?” and get the hidden treasure after digging that place.

167. *Labbhā*, possible ; allowable.

See Nos. 6 and 9 in the *Examples, Group 9.*

168. *Lābhā*, it is profitable ; it is a gain.

“*Lābhā te, mahārāja ; suladdhaṇ te, mahārāja, yassa te kule evarūpo putto uppanno*”. *D. ii, 10.* It is a gain to you, my lord, good fortune is yours, in that in your family such a son has been born.

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169. *Vata*, surely; certainly; indeed.

"*Lābhā vata no anappakā*

Ye mayaṇ Bhagavantam addasāma". *SN. v. 31.*

"O gain indeed! No small gain this,

We who have seen the Master here!" *Woven Cadences, p. 5.*

Connected with *aho* this expresses a wish or hope:

"*Jātidhammāṇaṇ bhikkhave sattāṇaṇ evaṇ icchā uppajjati: Aho vata mayaṇ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti*". *D. ii, 307.* "In beings subject to birth the wish arises: Ah! if only we were not subject to birth, if only we could avoid being born!"

170. *Vā*, or. (Particle of disjunction).

"*Idha pana, māpava, ekacco itthi vā puriso vā sattāṇaṇ viheṭṭhaka-jātiko hoti pāpinā vā leḍḍunā vā daṇḍena vā*". *M. iii, 204.* In this world, O young man, some woman or man is accustomed to hurt other beings with his own hand or with a clod or a stick.

171. *Vinā*, without.

"*Kokāliko Sāriputta-Moggallānehi sahā pi vinā pi vattitū na sakkoti*". (*Vyaggha-Jātaka*). Kokālika is not able to live with or without Sāriputta and Moggallāna.

172. *Viya*, is in comparison.

"*Ekam eko va maccāṇaṇ*

Go vajjho viya niyati". *SN. v. 580.*

Each of the mortals is separately led by Death just like a bull, destined to be killed (is carried by a butcher).

173. *Ve*, is an affirmative. Truly ; indeed.

"Taṇ *ve* pasahati Māro

Vāto rukkhāṇ *va* dubbalaṇ". *Dhp.* v. 7.

Him verily doth Māra overcome as the wind a weak tree.

174. *Sakim*, once. *Sakid eva*, once only.

(a) "Rājāno nāma caṇḍā, *sakim* kuddhā hattha-pādādicchedanena bahum pi anatthaṇ karonti". *DhA.* ii, 44.

(b) "Idha bhikkave bhikkhu tippaṇ saṇyojanaṇaṇ parikkhayā . . . *sakid eva* imaṇ lokaṇ āgantvā dukkhass' antaṇ karoti". *A.* ii, 238. Herein a monk, by utter destruction of the three fetters, coming back to this world only once, makes an end of Ill.

175. *Sakkā*, possible ; be able.

"*Sakkā* nu kho, bhante, evam evaṇ diṭṭhe'va dhamme sandiṭṭhikaṇ sāmāñña-phalaṇ paññāpetun ti?" *D.* i, 51. Is it possible, Sir, to declare to me any such immediate fruit, visible in this very world, of the life of a recluse?

176. *Sakkhi*, face to face with ; oneself.

"Taṇ me idaṇ, bhante, *sakkhi* diṭṭhaṇ". *D.* ii, 271.

I myself, Lord, have seen this.

See also the example under *yāva* (No. 160).

177. *Sace*, if.

"*Sace* ayyā imaṇ temāsaṇ idha vasissanti". *DhA.* i, 290.

178. *Sajju*, instantly ; speedily.

"Na hi papaṇ kataṇ kammaṇ

Sajju khīraṇ *va* muccati". *Dhp.* v. 71.

Verily an evil deed committed does not immediately bear fruit as milk curdles not at once.

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179. *Satataṃ*, continually ; always.

"Rattindivaṃ *satataṃ* appamatto
Sabbā disā pharāte appamaññaṃ". *SN.* v. 507.

"Zealous by night and day
Breed limitless goodwill
Embracing all the worlds". *B.T.* p. 119.

180. *Sanikaṃ*, slowly ; gently.

"Atha naṃ kumbhiṃ oropetvā ubbhinditvā mukhaṃ
vivaritvā *sanikaṃ* nillokema". *D.* ii, 333. Then we
should take down the jar, unbind and open the mouth,
and slowly (or carefully) observe it.

181. *Samantā*, on all sides ; all around.

"Dāvaggi . . . tassa padesassa *samantā* soḷasa-karisa-
mattaṭṭhānaṃ pāpuṇi". *Vaṭṭaka-Jātaka*. The forest-
fire came all around the place leaving only 16 acres of
land.

182. *Samitaṃ*, continuously.

"Carato ca me tiṭṭhato ca suttassa ca jāgarassa
ca *satataṃ samitaṃ* ñāṇadassanaṃ paccupaṭṭhitaṃ".
M. i, 93. Perfect Knowledge is always and continuously
present in me whether I am walking, standing, sleeping
or awake.

183. *Sampati*, just now.

"*Sampati-jāto*, Bodhisatto samehi pādehi patitṭha-
hitvā uttārabhimukho sattapadavītiḥārena gacchati".
D. ii, 15. The Bodhisatta, just born, stands firm on
both feet and, with his face to the north, takes seven
strides.

184. *Samma* is used in addressing friends.

"Āma, *samma*, idānāhaṃ vihāraṃ gantvā therāṃ
tayā kata-paṇṇasālāya nisinnakaṃ disvā āgato'mhi".
DhA. i, 19.

185. *Sammā*, rightly ; properly ; right.

"Brāhmaṇo'smī ti ca vadamāno *sammā* vadeyya, na ca pana musāvādaṃ āpajjeyya ?" *D. i*, 123. Is it rightly spoken, without falling into falsehood, when he says : "I am a brahman" ?

186. *Sayam*, oneself ; by oneself.

"*Sayam* eva odanaṃ sādhaṃyāmi ;

Sayam eva bhājanaṃ dhovaṃ". *Thig. v*. 412.

I myself cooked the rice and myself washed the pot.

187. *Sasakkam*, surely ; certainly.

"Evarūpaṃ te, Rāhula, kāyena kammaṃ *sasakkam* na karaṇīyaṃ". *M. i*, 415. Such action, Rāhula, you should certainly not do with your body.

188. *Saha* is a conjunctive placed before the word connected by it.

"Tadā te pi cattāro Mallarājaputtā pāṭihāriyaṃ disvā laddhappasādaṃ pabbajitvā . . . na cirass'eva *saha* paṭisambhidāhi arahattaṃ pāpuṇṇsu". (*Godhika-theragāthapakkathā*). Having seen the Twin Miracle on that occasion, those four Malla-princes obtained faith in the Dhamma, and receiving ordination, before long became arahants endowed with the fourfold analytical insight.

Sometimes it has the meaning "instantly" or "as soon as".

"*Saha* sacce kate mayhaṃ mahā pajjalito sikhī Vajjesi soḷasa karisāni udakaṃ patvā yathā sikhī".

Vaṭṭaka-Jātaka, i, 215.

As soon as I made the solemn declaration, the conflagration moved aside 16 karisas as if it were met with a sheet of water.

In compounds :

Sahagata, concomitant.

Sahagāmī, follower ; one who goes with.

Sahajāta, born together.

Sahajīvī, living together.

Sahadhammika, co-religionist.

Sahanandī, rejoicing with.

Sahaseyyā, sharing of the same bed.

189. *Sahasā*, hastily ; suddenly ; forcibly.

“ Na tena hoti dhammaṭṭho yen'atthaṃ *sahasā* naye ”.

Dhp. v. 256. He is not thereby just, because he hastily arbitrates.

“ Yo nātinaṃ sakhānaṃ vā dāresu patidissati

Sahasā sampiyena vā, taṃ jaññā vasato iti ”. *SN.*

v. 123.

“ *By force*, or with consent, the wastrel holds Commerce with wives of kinsman or of friends ”.

B.T. 32.

190. *Sādhū*, well ; alright ; yes ; thoroughly.

(a) “ *Sādhū* kho, samma sārathi, pabbajito nāma ; *sādhū* samacariyā ; *sādhū* puññakiriyā ”. *D.* ii, 28. Excellent indeed, friend charioteer, is what they call a monk ; excellent are peaceful life and doing of good actions.

(b) “ *Sā* : *sādhū* devā ti vuttanayen'eva taṃ sabbaṃ katvā ”. *DhA.* iii, 13. “ Very well, Sir ”, said she, and straightaway did all as she was instructed to do.

191. *Sāmaṃ*, oneself.

“ Idam me, bhante, navaṃ dussayugaṃ Bhagavantaṃ uddissa *sāmaṃ* kantaṃ, *sāmaṃ* vāyitaṃ ”. *M.* iii, 253. Venerable Sir, this new pair of clothes is woven by myself for the Exalted One, with the threads spun with my own hands.

192. *Sāyam*, evening; at the evening.

"Ath'assa *sāyam* pi punadivase pi madhurabhattaṇ pacitvā adāsi". *Dh.A.* i, 234.

193. *Sāhu*, same as *sādhū*.

"Appasmim pi *sāhu* dānaṇ, api ca saddhāya pi *sāhu* dānaṇ". *S.* i, 21. Blessed is the gift from a scanty store; and it is so if given with a believing heart.

194. *Su* is a particle of interrogation; often seen added to interrogative pronouns.

"Evaṇ *su* te Bhagavanto saṅgama samāgama unnādino . . . vihariṇsu"? *D.* iii, 54. Did those Exalted Ones spend their time, like these, making a great noise in garrulous groups?

195. *Suṭṭhu*, well.

"So tam pi *suṭṭhu* upadhāretvā pasannamānaso . . . maggaṇ paṭipajji". *Com. on Chattavimāna*. Having well reflected upon it and full of joy he proceeded on the road.

196. *Sudam* is a deictic particle.

"Tatra *sudam* āyasmā Kumāra-Kassapo Setavyānaṇ viharati uttarena Setavyāṇ Siṅsapāvane". *D.* ii, 317. There the venerable Kumāra-Kassapa dwelt to the north of Setavyā, in the Siṅsapā-tree Grove.

197. *Suve*, *Sve*, tomorrow.

(a) "Yaṁ ca viññū paṇṇanti anuvicca *suve suve*

Nekkhaṇ Jambonadass'eva ko taṇ ninditum arahati"? *Dhp.* v. 229, 230.

If men of intelligence praise some one from day to day, who would venture to find fault with such a man, any more than with a coin made of gold of the Jambū river?

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(b) "Sve dāni bhavaṇ Pokkharasāti samaṇaṇ Gotamaṇ dassanāya upasaṅkamissati". *D. i, 108.*

198. *Seyyathā pi*, just as ; like.

"Caṅkamo lohiteṇa phuṭṭo ahosi *seyyathā pi* gavā-ghātanaṇ". *V.M. 182.* (Sopa's) walk was stained with blood as if it were a slaughter house.

199. *Seyyathīdaṃ* (= *seyyathā + idaṇ*), as follows.

"Satthā tassa . . . dhammaṇ desento ānupubbikathaṇ kathesi, *seyyathīdaṃ* ? Dānakathaṇ, sīlakathaṇ, saggakathaṇ, kāmānaṇ ādinavaṇ okāraṇ saṅkilesaṇ". *Dh.A. i, 6.* The Teacher expounding the Law to him preached the graduated sermon, viz. talk about alms-giving, the moral precepts, discription of heavens, the evil consequences and folly and defilement of sensual pleasures and so on.

200. *Hambho* is a vocative particle expressing surprise or contempt.

"*Hambho* purisa, idāni'si kiñcā pi maṇ viraddho, aṭṭha pana mahāniraye aviraddho yev' āsī ti". *Kurūṅgamiṇi-Jātaka.* Heigh man, though you have missed me now, you will not miss the eight great hells.

201. *Handa* is an hortative-emphatic particle. Well then ; now ; come along.

"*Handa* kuto nu tvaṇ, mahārāja, āgacchasi divā divassa" ? *S. i, 97.* Well, sire, whence come you at this noon-time of the day ? "

"*Handa* eko gamissāmi araṇṇiṇaṇ Buddhavappitaṇ". *Theg. v. 538.*

"Come then I alone I'll get me hence and go

To lead the forest-life the Buddha praised".

Ps. B. p. 252.

202. *Halam*, enough ; should not.

"Kicchena me adhigataṃ, *halam* dāni pakāsituṃ".
D. ii, 38.

"This that through many toils I've won—
Enough ! why should I make it known".
D.B. ii, 30.

203. *Have*, surely ; certainly.

"Bālā *have* nappasaṃsanti dānaṃ". DhA. iii, 188.

204. *Hā*, alas !

"Hā ! Yogā vippayogantā !
Hā ! niccaṃ sabbaśaṅkhataṃ !
Hā ! Jīvitaṃ vināsantaṃ !
Icc'āsi paridevanā". ApA. 540.

Alas ! All meetings end in separation ! All component things are impermanent ! All life end in death ! Such was the lamentation going on there.

205. *Hī*, for ; because ; indeed.

"Tassa hi dve pajāpatiyo, imassa aṭṭhā ; aṭṭhahi parikkhipitvā gahito kiṃ karissati, bhante ti" ? DhA. i, 73. "He (Culla Kāḷa) has only two wives, but this one (Mahā Kāḷa) has eight. What shall he do when he was surrounded and caught by the eight, Reverend Sir" ?

206. *Hīyo*, *Hīyo*, yesterday.

"Kin nu kho, mahāsamaṇa, *hīyo* nāgamāsi" ?
M.V. p. 28.

207. *Huraṃ*, there ; in the other world ; before.

(a) "Devā manussā idha vā *huraṃ* vā
Saggesu vā sabbanivesanesu". S. i, 12.

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The gods and men in this world, or yonder, or in heavens, or in every sphere of being.

(b) "Ye me pubbe viyākāṇsu

Huraṃ Gotamaśasanā". *SN. v. 1084.*

Those who explained the things to me before the teachings of Gotama (came to exist).

208. *Hurāhuraṃ*, from one place to another.

"So plavati *hurāhuraṃ*

Phalam icchaṇ va vanasmi vānaro". *Dhp. v. 334.*

He jumps from life to life like a monkey seeking fruit in a forest.

209. *Heṭṭhā*, down ; below ; underneath. In compounds it has the meaning "lower".

"Seyyathā pi, Poṭṭhapāda, puriso nisseṇiṇ kareyya pāsādaṣṣa ārohaṇāya, tass'eva pāsādaṣṣa *heṭṭhā*". *D. i, 198.* "Just, Poṭṭhapāda, as if a man should construct a staircase, to mount up into the upper storey of a palace, at the foot of the very palace itself".

Heṭṭhābhāga, lower part.

Heṭṭhā-pādatalesu, on the soles (of the feet beneath).

CHAPTER VIII

SOME IDIOMS AND
DIFFICULT PASSAGES

1. *Akāmakassa bīlaṃ olaṅgeti*, to hang up a ration for one who is unwilling.

“Seyyathā pi, brāhmaṇa, puriso daḷiddo assako anāḷhiko, tassa akāmakassa bīlaṃ olaṅgeyyum: Idan te, ambho purisa, maṅsaṃ khāditabbaṃ, mūlañ ca anuppadātabbaṃ ti”. *M.* ii, 178. Suppose, brahman, there is a man poor, having little of his own, and of small means ; for him who is unwilling they would hang a ration (of flesh), saying : “ Dear man, you must eat this flesh and pay for it ”.

2. *Accayo accagamā*, the fault overcame.

“ *Accayo* maṃ, bhante, *accagamā* yathā bālaṃ, yathā mūḷhaṃ, yathā akusalaṃ ”. *M.* i, 438 ; *A.* ii, 146. Lord, my fault overcame me, who am so foolish, so stupid and so wrong.

3. *Accasarā*, gave offence.

“ Idha, bhante, dve bhikkhū sampayojesuṃ, tatr’eko bhikkhu *accasarā* ”. *S.* i, 239. Here, O Lord, two monks had a dispute, in which one of them gave offence.

4A. *Accayaṃ deseti*, to confess one’s fault.

“ Atha kho so, bhante, bhikkhu tassa bhikkhuno santike *accayaṃ* accayato desesi, so bhikkhu na paṭiggaṇhāti ”. *S.* i, 239. Then that monk, Lord, confessed his fault to the other as such ; but the latter would not accept his apology.

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4B. *Acchādeti*, to become agreeable to the palate. (This meaning of *acchādeti* is not given in the P.T.S. Dictionary).

(a). "Tesaṇ rasaṇ pathaviṇ aṅguliyaṁ sāyataṇ *acchādesi*". *D.* iii, 85. When they, taking with their fingers, tasted the essence of the earth (or the primitive soil before taking its solid form) it became agreeable to their palates.

(b) "Ekam ekaṇ ca bhikkhuṇ pacceka-dussayugena *acchādesi*". *M.* i, 353 ; *A.* V. 347. He dressed each monk with a pair of clothes.

It means that he offered each monk two pieces of cloth (meant for robes).

5. *Ajaddhukam*, abstinence from food.

"Ahaṇ c'eva kho pana sabbaso *ajaddhukam* paṭi-jāneyyaṇ, imā ca me devatā dibbaṇ ojaṇ lomakūpehi ajjhohāreyyaṇ, tāya cāhaṇ yāpeyyaṇ, taṇ mam'assa musā". *M.* i, 245. If I would claim not to take food altogether, and these deities would instil celestial essence to my body through the pores of the skin, and if I were to sustain my life by it, my claim will be a false one.

6. *Ajaddhumārikam*, starvation.

"*Ajaddhumārikam* vā'yaṇ kulaputto marissati". *A.* iv, 283. This clansman will die a starveling.

7. *Mā kho ajesi*, let him not be victorious.

"*Mā kho* tumhe āyasmanto *eso ajesi*". *V.* ii, 1. Do not, friends, allow this person to defeat you.

8. *Ajjhappatta*, come upon ; overcome.

"Sakuṇagghī lāpaṇ sakuṇaṇ sahasā *ajjhappattā* aggahesi". *S.* V. 146. The falcon suddenly swooped down upon the quail and seized it.

9. *Ajjhāvaram*, a representative.

" *Ajjhāvaram*'mha Nandassa

Bhoto santikam āgatā ". J. V. 324.

We, who are the representatives of Nanda, have come to your presence

10. *Añchati*, to pull or turn round.

(a) " Kissa tvaṇ, Udāyi, nisīdanaṇ paññāpetvā samantato *samañchasi*,* seyyathā pi purāṇāsikoṭṭho " ? *Pācittiya-pāḷi*. " Why do you, Udāyi, having spread out your sitting-rug, pull it from every side, just like a worker on old skins ?

11. *Aññen'aññam paṭicarati*.

" So bhikkhūhi vuccamāno *aññen'aññam paṭicarati*, bahiddhā kathaṇ apanāmeti ". M. i, 442. Being admonished by the brethren, he evades it and talks about things not concerning it and opens up a new topic of conversation.

12. *Attanā*, oneself.

(a) " Kuddālapaṇḍito paṭhamāṇ *attanā* pabbajitvā pacchā parisāṇ pabbājetvā assamapadaṇ bhājetvā adāsi ". J. i, 314. The wiseman, Kuddāla, first (of all) became a hermit *himself* and then ordained the others as hermits and gave them allotments in the hermitage.

(b) " Attano sattvaṇ *attanā* va posesi ". D.A. i, 136. You *yourselves* have brought up your own enemy.

13. *Anupakhajja*, having intruded.

" Chabbaggiyā bhikkhū there bhikkhū *anupakhajja* seyyaṇ kappenti ". *Pācittiya-pāḷi*. The monks of the Group of Six lie down very near the beds of the elder monks (so as to cause uneasiness to the Elders).

*Not found in the P.T.S. Dictionary.

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14. *Anupahacca*, having not wounded or hurt.

“Tena hi, bho, imaṃ purisaṃ *anupahacca* chaviṃ ca cammaṃ ca . . . jivitā voropetha”. *D. ii*, 336. Well, my dears, kill this man without wounding his cuticle or skin. Dr. Rhys Davids has translated this passage as: “Well, my masters, kill this man by stripping off cuticle and skin”. It contradicts with the commentary which explains as: “*anupahaccā ti avināsetvā*”. *Avināsetvā* means “having not destroyed”. P.T.S. Dictionary has given *anupahata* only, and does not help to decide the meaning of *anupahacca*.

(b) “Yan. nūnāhaṃ imassa nāgassa *anupahacca* chaviṃ ca cammaṃ ca . . . tejasā tejaṃ pariyaḍiyeyyaṃ”. *V.M.* 24. What if I were to exhaust this nāga's power, with my own without wounding or hurting his cuticle or skin.

15. *Anuviccekāra*, thorough investigation.

“*Anuviccekāro* tumhādisānaṃ sīta-manussānaṃ sādhu hoti”. *V.M.* 236; *M. i*, 379. A thorough investigation is fitting for such well-known persons like you.

16. *Apakassa*, having drawn back.

“Seyyathā pi, bhikkhave, puriso jarūdapānaṃ vā olokeyya, pabbata-visamaṃ vā *apakass'eva* kāyaṃ *apakass'eva* cittaṃ”. *S. ii*, 198. Just as a man would look at a broken down well, or a precipice, shrinking his body and with caution in his mind.

17. *Apaccakkhakāri*, one who acts without right understanding.

“Paṇḍitā nāma tādisena parapattiyena *apaccakkhakārinā* saddhiṃ na vasanti”. *J. V.* 233. The wise do not live with a person like you, who are relying on

others' words and act without knowing the true state of things.

18. *Apavīṇati*, to pay attention.

"Gāvi taruṇavacchā thambhañ ca ālumpati, vaccha-kañ ca *apavīṇati*". *M.* i, 324. A cow with a young calf pays attention to her calf while eating a clump of grass.

- 19. *Appāṭihirakata*, worthless.

"Nanu evaṇ sante tassa purisassa *appāṭihirakatam* bhāsitaṇ sampajjati?" *M.* ii, 33; *D.* i, 193. Would it not turn out, the fact being so, that the talk of that man was witless talk?

20. *Abhisatā atthikānam*, approached by the needy.

"Sālavatī gaṇikā . . . *abhisatā atthikānam atthikānam* manussānaṇ". *V.M.* 269. The city-belle, Sālavatī, was approached by whatever men as needed her company.

21. *Avatthāsi*, fell upon.

"Dutiyo musalo paripatitvā aññatarassa dārakaassa matthake *avatthāsi*". *Pārājikapāli*. A second pestle moved from its place and fell upon a certain boy.

22. *Avicim maññe phuṭo*, crowded without a recess.

"Asativassa-sahassāyukesu, bhikkhave, manussesu ayaṇ Jambudīpo *avicim maññe phuṭo* bhavissati manussehi". *D.* iii, 75. When humans begin to live for 80,000 years, this land of Jambu will be crowded, without a recess, with mankind.

Dr. Rhys Davids translates *avicim maññe* as "one might think it a Waveless Deep", and further states in a note (*D.B.* iii, 73): "The Waveless Deep was, in later books, one of the purgatories", etc. It is true

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that there is a hell by that name. The commentators state that this hell got its name because it is full, without a recess, with the sufferers. Then we have to take here the meaning of *vīci* as 'recess', and of *avīci* as 'recessless', and not as the name of the hell. In my opinion *avīcim* here is an adverb connected to *phuḍo*.

23. *Assako anāḷhiko*, poor and needy. *Saka* is one's own; *assaka* is a person who has nothing as his own. *Āḷhaka* is a measure of rice, etc. *Anāḷhika* is a person who does not possess even a single measure of rice.

"*Daḷiddo assako anāḷhiko iṇaṇ ādiyitvā vaddhiṇ paṭisunāti*". A. iii, 352. A man who is poor, has little of his own and of small means, would borrow (money) and promise to pay the interest.

In the *Gradual Sayings* (Vol. iii, p. 249). *Vaddhiṇ paṭisunāti* is translated as "he borrows". But the P.T.S. Dictionary clearly states that *vaddhi* means an increase or interest on money.

24. *Assutavā puthujjano*, uneducated person.

"*Kiṇ nānākaraṇaṇ sutavato ariyasāvakassa assutavatā puthujjanena?*" S. iv, 208. What is the difference between the well-taught Ariyan disciple and the untaught worldling?

Note here that one party is placed in the possessive and the other in the instrumental.

25. *Ādissa*, (*abs.*) having pointed out.

Ādissa, (*adj.*) fit to be pointed out.

(a) "*Bhagavā . . . ādissa ādissa āyasmato Upāliassa vannaṇ bhāsati*". *Pācittiya-pāḷi*. The Exalted One expounds the virtues of the venerable Upāli often pointing him out as an example.

(b) "Tumhe pi tena *ādissā* bhaveyyātha". *M. i.* 12. You also will be contemptible (or to be pointed out as such) on account of that.

26. *Āpaṇaṃ pasāreti*, to lay out or open a shop.

"Dussavaṇiijaṇ vā samaṇo Ānando karissati, paggāhikasālaṇ vā *pasāressati*". *V. ii.* 291. The recluse Ānanda will begin a trade in cloth or open a drapery shop.

27. *Āsajja* (= *āsādiya*), having insulted or hinted.

(a) "Tādisaṇ bhikkhum *āsajja*.

Kaṇha, dukkhaṇ nigacchasi". *Theg. v.* 1189.

Having insulted such a monk, O Black-hearted One, you will fall into misery.

(b) "Addhā kho te, Aggivessana, *āsajja* upaniya vācā bhāsita". *M. i.* 240. Surely, Aggivessana, you have spoken these words hinting and aiming at me.

28. *Ālimpeti*, to set fire.

"Chabbaggiyā bhikkhū dāyaṇ *ālimpesum* ; manussā daḍḍhā kālam akaṇsu". *Pārājikapāḷi*. The monks of the Group of Six set fire to a forest, and some people were burnt to death (in that fire).

29. *Āsumbhati*, to throw over.

"Pāṇiyathālaṇ matthake *āsumbhita* vidhūpanena pahāraṇ adāsi". *Pācittiya-pāḷi*. Having thrown down the water vessel upon him, he further struck him with the fan.

30. *Āhundarika*, impassable ; not clear.

"*Āhundarikā* samaṇānaṇ Sakyaputtiyaṇaṇ disā andhakārā ; na imesaṇ disā pakkhāyanti". *V.M.* 79. The directions are impassable and dark to the monks

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who are the sons of Sākyaṃ ; the four quarters are not clear to them.

31. *Uggirati*, to lift or raise up ; to utter.

(a) "Chabbaggiyā bhikkhū kupitā anattamanā sattarasavaggiyānaṃ bhikkhūnaṃ talasattikaṃ uggiranti". *Pācittiya-pāṭi*. The monks of the Group of Six, being annoyed and displeased, raised their hands in a threatening manner to the monks of the Group of Seventeen.

(b) "Anuggiram girāṃ kiñci subhaṃ vā yadi vā' subhaṃ.

Phuse vācasikaṃ vajjaṃ kathaṃ ? me pucchito bhāṇa". *Uttaravinicchaya*. v. 722.

Being interrogated by me, please tell me how a person, without uttering a word either good or bad, can commit a verbal offence ?

32. *Uccāreti*, to lift up ; to pronounce.

"Affātaro bhikkhu heṭṭhā hutvā silaṃ uccāresi, uparimena bhikkhunā duggahitā silā heṭṭhimassa bhikkhuno matthake avatthāsi". *Pārājika-pāṭi*. A certain monk remaining below lifted up a stone, which being carelessly held by the one above, fell upon the monk who was below.

In grammar *uccāraṇa* is used in the sense of pronunciation.

33. *Ujjavati*, to sail upstream.

"Atha kho Vesālīkā Vajjiputtakā bhikkhū taṃ sāmaṇakaṃ parikkhāram ādāya nāvāya Sahajātiṃ ujjaviṃsu". *Cullavagga*, 301. Then the Vajjian monks of Vesālī, taking those monks' requisites with them, sailed upstream in a vessel to Sahajāti.

Ujjavanī nāvā, a vessel sailing upstream.

Ojavanī nāvā, a vessel sailing down-stream.

34. *Ujjhati*, to throw away ; to remove.

(a) "Mā no deva avadhi ; dāse no dehi Khaṇḍa-hālassa ;

Api nigalabaddhā pi hatthichakanāni *ujjhema*".

J. vi, 138.

Do not kill us, Sire ; give us as slaves to Khaṇḍahālā ; we being bound with chains, will remove elephants' dung there.

(b) "Te bhikkhū santhatāni *ujjhittvā* āraññikaṅgaṇaṃ samādiyissu". *Pārājikāpāṭi*. Those monks threw away their sleeping rugs and took the vow of 'Forest-dweller'.

35. *Uttiṇaṃ akaṃsu*, removed the grass.

"Bhikkhū Ghaṭikārassa kumbhakārassa āvesanaṃ *uttiṇaṃ akaṃsu*". M. ii, 53. The monks removed the grass-thatch of the hall of Ghaṭikāra, the potter.

36. *Udumbarakhādikaṃ*, in the way of eating figs.

"*Udumbarakhādikaṃ* vāyaṇ kulaputto bhoge khādati". A. iv, 283. "This clansman eats his wealth-like a fig-tree glutton".

This is said of a spend-thrift. When one shakes a fig-tree, wishing to eat the fruit thereof, hundreds of fruits fall, a large amount of which is wasted.

37. *Uddasseti*, to show oneself.

(a) Pabbajitena ca te mātāpitāro *uddassetabbā*". M. ii, 60. Having become a monk you must show yourselves to your parents.

(b) "Āgamentu bhonto coraghātā, . . . yāvāhaṇaṃ tesāṃ *uddassetvā* āgacchāmi". D. ii, 322. Let my masters, the executioners, wait till I show myself to them and come back.

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38. *Uddāna*, a string of.

"Ime macche gahetvā pādagghanakāni aḍḍhapādagghanakāni . . . ca *uddānāni* karohi". *Dh. A.* ii, 132. Take these fishes and make strings of them the value of a quarter, and of a half *kaḥapaṇas*.

39. *Uddissakata*, specially prepared (for someone).

"Samaṇo Gotamo jānaṇ *uddissakataṃ* maṇsaṇ bhuñjati paṭiccekammaṇ". *V.M.* 237. The recluse Gotama eats the flesh specially prepared, and meant, for himself.

40. *Uddiyati*, *udriyati*, to fall into pieces.

"Tena kho pana samayena Thullanandāya bhikkhuniyā pariveṇaṇ *uddriyati*". *Pācittiya-pāṭi*. At that time the cell of the nun Thullanandā was falling into pieces.

41. *Upacchubhati*, to throw at.

"Kukkuro jigacchā-dubbalya-pareto goghātakasūnaṇ paccupaṭṭhito assa; tam enaṇ dakkho goghā-tako . . . aṭṭhikaṇkalaṇ sunikantaṇ nikaṇtaṇ, nimmaṇsaṇ, lohitaṃmakkhitaṇ *upacchubheyya*". *M.* i, 364. When a dog, feeble and overcome with hunger, would come near a butcher's meat stall the cunning butcher would throw at him a bone well scraped of flesh, completely void of flesh, and only smeared with blood.

42. *Upajīvati*, to live on.

"Ahaṇ ca kho yaṇ hadāmi, etaṇ so *upajīvati*". *P.V. Gūthakkhādaka*.

He lives on what I defecate.

43. *Upanandhati*, to bear enmity towards.

“Chabbaggiyā bhikkhū Mahānāme Sakke upanandhimsu”. *Pācittiya-pāṭi*. The monks of the Group of Six bore enmity towards Mahānāma, the Sākyan.

Note that this governs the locative.

44. *Ubbandhati*, to strangle by hanging oneself.

“Araññaṃ pavisitvā ubbandhitvā marissāmi ti araññaṃ gato maraṇa-bhaya-tajjito paṭinivatti”. *Guttīla. V. V. Com.* Having gone to the forest with the intention of strangling himself by hanging he became afraid of death and then returned.

45. *Ummihati*, to discharge urine.

“Amhākam pana sakiṃ katāni santhatāni paṭica pi cha pi vassāni pahonti, yesu no dārakā uhadanti pi ummihanti pi”. *Pārājikā-pāṭi*. The rugs that we make exist for five or six years while our young ones defecate and discharge urine on them.

46. *Urundā sampādi*, became spacious.

“Indasālaguhā visamā santi* samā sampādi ; sambādhā santi* urundā sampādi”. *D. ii, 289*. The cave of Indasāla, which had a rough floor, became smooth ; became spacious though it was narrow.

47. *Ussāreti*, to cause to move back.

“Jivako . . . janaṃ ussāretvā tirokaraṇiṃ parikkhipitvā . . . antagaṇṭhiṃ niharitvā bhariyāya dassesi”. *V.M. 276*. Jivaka caused the people to move back and to hang a curtain around ; and then he took out the twisted intestine (by operation) and showed it to the wife (of the patient).

48. *Uhadati*, to defecate. See No. 45 above.

(* The P.T.S. Edition has *yanit* for *santi*).

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49. *Okappaniya*, trustworthy.

"*Okappaniyam etaṇ bhoto Gotamassa*". *M. i*, 249.

This saying of the venerable Gotama is trust-worthy.

50. *Onojeti*, to distribute ; to give as a present.

(a) "*Rājā Māgadho Seniya Bimbisāro sovaṇṇama-yaṇ bhikkhāraṇ gahetvā Bhagavato onojesi : Etāhaṇ bhante Veḷuvanaṇ uyyānaṇ . . . dammi ti*". *V.M.* 39. Seniya Bimbisāra, the king of Magadha, took hold of a golden pitcher and (after pouring the ceremonial water of a gift), offered the garden to the Exalted One, saying: "I bestow this garden, Veḷuvana (to the community headed by the Buddha)".

(b) "*Onojethā'vuso saṅghassa cīvaraṇ*". *Pācittiya-pāḷi*. Brethren, be pleased to distribute robes among the community of monks.

51. *Odissa*, definitely.

"*Aññaṇ bhikkhuṇ hatthavikkārena āmanteti, odissa vā anodissa vā saddaṇ na karonti*". *M. ii*, 242. They call another monk with the motion of the hand and do not make a sound definitely or indefinitely.

52. *Osādeti*, to be sunk ; to reduce (price).

(a) "*Tena hi tvaṇ, gahapati, mahante mahante sāni-pasibbake kārapetvā hirañña-suvaṇṇassa pūrāpetvā sakatehi nibbāhāpetvā majjehe gaṅgāya sote osādehi*". *Pārājikapāḷi*. If it is so, householder, you may order spacious hemp-bags to be prepared, to fill them with wrought and unwrought gold, to carry them in carts to the river-bank and to sink them in mid-stream.

Note the Genitive in *hirañña-suvaṇṇassa*.

(b) "*Tena hi, Mahārāja, aggaṇ osādehi*". *Sirimā V.V. Com.* If it is so, sire, reduce the price.

53. *Kacche sajjeyya.*

"Seyyathā pi, bhagini, puriso hatthiṇ datvā *kacche sajjeyya* ; evam eva kho tvaṇ, bhagini, Bhagavato maṇsaṇ datvā mayi antaravāsake sajjasi ". *Pārājika-pāḷi*. Just like a man, dear sister, who has given away an elephant but hesitates to give up its belt, you having offered meat to the Exalted One are reluctant to give me your lower robe.

54. *Kaṭaggaha*, victory ; winning ; lucky cast.

"Akkhadhutto paṭhamen'eva *kaṭaggahena* mahantaṇ bhogakkhandhaṇ adhigaccheyya ". *M.* iii, 178. A gambler would win immense wealth by his first lucky throw.

55. *Kaṭasi vaḍḍhitā*, cemetery is increased.

"Evaṇ dīgharattaṇ vo, bhikkhave, dukkhaṇ paṇanubhūtaṇ, *kaṭasi vaḍḍhitā* ". *S.* ii, 178. Thus for a long time, monks, you have undergone misery and have increased the cemetery.

56. *Kaliggaha*, defeat ; loss ; a losing cast.

"Evam imassa bhoto purisa-puggalassa ubhayattha *kaliggaho* ". *M.* i, 403. In this way it will be a losing cast, in both ways, to this person.

57. (a) *Kiñcikkha*, a trifle ; a meagre thing.

"Yo ve kiñcikkha-kamyatā
Panthasmiṇ vajantaṇ janam
Hantvā *kiñcikkham* ādeti,
Taṇ jaññā vasalo iti "

SN. V. 121.

Whosoever, desiring some trifle, kills people going along the road, and pillages something, know him as an outcast.

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(b) *Kukkuṭasampātika*, (situated so closely) that a cock could fly (from one house-top to another).

“*Asitivassa-sahassāyukesu, bhikkhave, manussesu ayaṃ Jambudīpo iddho c’eva bhavissati phīto ca, kukkuṭasampātikā gāma-nigamarājadhāniyo*”. *D.* iii, 75. When people come to live 80,000 years, this land of Jambu will be mighty and prosperous; the villages, towns and cities will be situated so close to each other that a cock could easily fly from one house-top to the other nearest.

58. *Gaṇikāṃ vutthāpesi*, appointed a town-courtesan.

“*Rājagahako negamo Sālavatīṃ kumārīṃ gaṇikāṃ vutthāpesi*”. *V.M.* 268. The City-council of Rājagaha appointed the maiden Sālavatī as the city-belle or town courtesan.

For other meanings of *vutthāpeti* see No. 101.

59. *Kitṭha*, growing corn.

“*Seyyathā pi, bhikkhave, kitṭhaṃ sampannaṃ; kitṭhārakkho ca pamatto; goṇo ca kitṭhādo aduṇ kitṭhaṃ otaritvā yāvadatthaṃ maḍaṇ āpajjeyya*”. *S.* iv, 195. Suppose, brethren, there is growing corn which is fertile, and a negligent watcher; then an ox which was used to devour corn comes down into that corn and eats its fill with ravenous delight.

60. *Gīvā* is the neck, but in some places it has the meaning of ‘fine’ or ‘penalty’.

“*Yassa passena migo palāyati tass’eva gīvā*”. *J.* V. 23. The fine would be his (or he should be responsible) from whose side the deer would escape. (This is often found in the Vinaya texts, used in this sense).

61. *Cakkasamārūḷha*, got into vehicles.

"Hoti so samayo, yaṇ bhayaṇ hoti aṭavisāṅkopo, cakkasāmārūḷhā jānapadā pariyāyanti". *A. i*, 178. There comes a time when there is an distress of forest-tribes, and the country-folk mount their carts and drive away.

62. *Cārittam anuyuñjati*, goes for a walk.

"Mā ca vātātape cārittam anuyuñji ; mā te vātātape cārittam anuyuttassa rajosūkaṇ vaṇamukhaṇ anudhaṅsesi". *M. ii*, 257. Do not engage in walking when it is windy and hot ; do not allow the surface of your wound to be contaminated with the particles of dust while walking in the sun and the wind.

63. *Corehi vuṭṭhāsi*, had to leave the place on account of robbers.

"Aññatarasmiṇ gāme vassūpagatānaṇ bhikkhūnaṇ gāmo corehi vuṭṭhāsi". *V.M.* 149. A certain village, in the neighbourhood of which some bhikkhus were spending their rainy season, had to shift its site on account of a band of dacoits.

64. *Corā pariyuṭṭhimsu*, the robbers overcame.

"Ratanattaya guṇaṇ anussarantass'eva gacchantassa corā magge pariyuṭṭhimsu". *Chatṭa V.V. Com.* The robbers overcame him on the road (or the robbers obstructed his path) who was proceeding while pondering over the virtues of the Three Jewels.

65. *Chandakam saṁharitvā*, having collected subscriptions.

"Bhikkhunīsaṅghassa cīvaratthāya chandakam saṁharitvā aññatarassa pāvārikassa ghare nikkhipitvā . . . etad avocaṇ". *Pācittiya-pāḷi*. They collected subscriptions for the robes of the community of nuns and, keeping the money in the house of a cloak-dealer, informed thus.

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66. *Jīna*, being deprived of. This governs the accusative.

(a) "*Jīno* rathassaṇ maṇikuṇḍale ca
Putte ca dāre ca tath'eva *jīno*". *J.* iii, 153.

He was deprived of his chariots, horses and jewellery, and likewise of sons and wives.

(b) "*Bahū* hi khattiyā *jīnā*
Atthaṇ raṭṭhaṇ pamādino". *J.* V. 99.

Many warriors, who were negligent, have lost their possessions and kingdoms.

67. *Jiyati*, to lose; to decay.

"*Akkhadhutto* paṭhamen'eva kaliggahena puttam pi *jīyetha*, dāram pi *jīyetha*, sabbasāpateyyam pi *jīyetha*". *M.* iii, 170. A gambler might, by his first losing throw, become deprived of his son, or wife, or all his possessions.

68. *Tiṭṭhatu*, let it remain.

"*Tiṭṭhantu* tāva manussabhūtā, acetanānam pi rukkhānaṇ sāmaggīṇ laddhuṇ vaṭṭati". *J.* i, 329. Even the senseless trees must have their congruity, what is there to be spoken about (the unity of) human beings.

If the first clause is literally translated it would be :
"Let the human beings remain or stand still".

69. *Thambhaṃ ālumpati*, to eat grass. See No. 18 for an example.

Ālumpati, to eat in lumps.

70. *Daṭṭhu* (= *disvā*), having seen.

"*Kāmes-v-ādinavaṇ* *disvā*,
Nekhammaṇ daṭṭhu *khemato*". *Theg.* v. 458.

Having seen the evils in sense-desires and the safety in renunciation.

71. *Dassukhila*, danger from robbers.

"Aham etaṃ *dassukhilaṃ* vadhena vā bandhanena vā jāniyā vā garahāya vā pabbājanāya vā samūhanis-sāmi". *D. i*, 135. I will soon put an end to this robber-plague by punishment, bonds, confiscation, threatening or banishment.

72. *Dahati*, is to burn ; it has also the meaning 'to claim'.

"Sakyā kho pana, Ambaṭṭha, rājānaṃ Okkākaṃ pitāmahaṃ *dahanti*". *D. i*, 92. The Sākya, O Ambaṭṭha, claim King Okkāka as their ancestor. See also *S. iii*, 113.

73. *Dessa*, detestable ; odious.

"Na me *dessā* ubho puttā ;

Maddidevī na dessiyā". *J. vi*, 570.

My two children and Queen Maddī are not detestable to me. See *Theg v.* 416.

74. *Nibbāhati*, to carry out ; to unsheath.

"Dighāvu-kumāro vāmena hatthena Brahmadaṭṭassa Kāsirañño sīsam parāmasitvā, dakkhiṇena hatthena khaggaṃ nibbāhetvā Brahmadaṭṭaṃ Kāsirājānam etad avoca". *V.M.* 347. Prince Dighāvu held the head of Brahmadaṭṭa, the king of the Kāsīs, with his left hand, drew the sword with his right, and said to him :

75. *Nimināti*, to exchange for ; to barter. The thing given is put in the Instrumental and the thing taken in the Accusative.

"Asanthutaṃ maṃ cirasanthutena

Niminni, bhoti, adhuvaṃ dhuvena ;

Mayā pi bhoti *nimineyya* aññaṃ ;

Ito ahaṃ dūrataṃ gamissaṃ". *J. iii*, 221.

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My dear, you exchanged me, who am a stranger, for (your own husband who was) a companion for a long time—you exchanged an impermanent thing for a permanent thing—next you will barter me also with some other person; therefore I will go from here to a distant place.

76. *Paṇāmeti*, to dismiss; to turn a door; to bend.

(a) “Atha kho Bhagavā kismificid eva pakarane bhikkhusaṅghaṇ *paṇāmetvā* . . . Kapilavatthuṇ pāvisi”. S. iii, 91. Then the Exalted One having turned away the Order of monks for some offence, entered Kapilavatthu.

(b) “Atha kho so bhikkhu vihāraṇ pavisiissāmi ti kavāṭaṇ *paṇāmento* addasa sabbaṇ vihāraṇ ahinā paripuṇṇaṇ”. V.M. 87. Then that monk turned the door in order to enter his cell, and saw the whole cell filled with (the coils of) a serpent.

77. *Pañke saṅkamo*, passage bridge on the mud.

“Ehi me tvaṇ, bhikkhu, pañke *saṅkamo* hohi”. M. i, 439. Come here, O monk, lie as a plank on the mud for me (to pass on).

78. *Paccāhāraṃ karoti*, to make an excuse. (*Paccāhāra* is not found in the P.T.S. Dictionary).

“So : mayhaṇ hadayaṇ vā rujati, kāyo vā bādhati ti kiñci *paccāhāraṃ* akatvā dhammāsaṇaṇ abhiruhitvā . . . vadati”. S.A. i, 306. Without making an excuse by saying : ‘my chest is painful’ or ‘my body is afflicted’ he ascends the pulpit and recites (the scriptures).

79. *Pacchāliyaṃ khipanti*, to chuck from behind.

“Ime, bhante, licchavikumārā caṇḍā pharusā apajahā . . . kulithiṇaṇ kulakumārīnaṇ pi *pacchāliyaṃ khipanti*”. A. iii, 76. Lord, these Licchavi young

men are quick-tempered, rough, proud fellows ; they chuck the women and girls of the respectable families from behind.

The word *apajaha* here is to be noted. The P.T.S. Dictionary gives its meaning as "greedy"; but according to its commentary it is better to translate it as "proud".

80. *Paṭiccekamma*, something meant for oneself. See No. 39.

81. *Paṭibhānacitta*, a painting hinting at sexual intercourse

"Rañño Pasenadissa Kosalassa uyyāne cittāgāre *paṭibhāna-cittam* katanṇ hoti". *Pācittiya-pāṭi*. V. iv, 298. At that time a painting on the sexual intercourse was executed in the picture gallery at the Royal Gardens of King Prasenajit of Kosala.

82. *Paṇopanaṇaviyā*, argument for reducing the price of an article of trade.

"Yo pi so, bhikkhave, satthā āmisagaru . . . tassa p'āyaṇ *paṇopanaṇaviyā* na upeti". *M. i*, 480. This sort of argument is not befitting even for a Teacher who has much interest in worldly gain.

The P.T.S. edition of the text has *paṇopanaṇavidhā* instead of this word. The explanation given in the commentary is : "*Paṇopanaṇaviyā* ti paṇaviyā ca opanaviyā ca. *Na upeti* ti na hoti. *Kaya-vikkaya-kāle viya aggha-vaddhana-hāpanaṇ* na hoti ti attho". The P.T.S. Dictionary is silent on this.

83. *Payojeti*, to compete with. The P.T.S. Dictionary has given several other meanings of this word, but not this.

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“Ayaṇ kūtajaṭilo attano pamāṇaṇ na jānāti, amhākaṇ ayyena saddhiṇ payojeti”. J. V, 320. This fraudulent ascetic, not knowing his strength, competes with our master.

Kammante payojeti, sets some business on foot.

Bhesajjaṃ payojeti, prepares a medicine.

84. *Paravayha*, pressing the charges or showing faults.

(a) “Ko nu kho, bhante, hetu, ko paccayo, yena idh’ekaccaṇ bhikkhuṇ *paravayha paravayha* kāraṇaṇ karonti?” M. i, 442. What is the cause, what are the reasons, Sir, for them to try some monk (emphatically) pressing the charges (against him?)

(b) “Na vo ahaṇ, Ānanda, tathā parakkamissāmi yathā kumbhakāro āmattike; niggayha niggayhā’haṇ, Ānanda, vadāmi, *paravayha paravayha*, yo sāro so ṭhassati ti”. M. iii, 118. I will not, Ānanda, treat you leniently like a potter who handles unbaked crockery; I admonish and reprimand you again and again showing your faults, wishing that those who are strong enough to bear the test would remain (and the rest would go).

The text has *āmakamattie* for *āmattike*. I prefer this as found in *āmattikāpaṇa*, V. ii, 243.

85. *Pāṇam ārabhati*, to destroy life.

“Yo kho, Jīvaka, Tathāgataṇ vā Tathāgatasāvakaṇ vā ārabha *pāṇam ārabhati* so pañcahi ṭhānehi bahuṇ apuññaṇ pasavati”. M. i, 371. Whosoever, Jīvaka, destroys life on account of the Tathāgata or a disciple of His, he would commit a great deal of sin in five ways.

86. *Pittam bhindeyya*, to burst a gall-bladder.

“Seyyathā pi bhikkhave caṇḍassa kukkurassa nāsāya *pittam bhindeyyum*, evaṇ hi so bhikkhave kukkuro bhīyoso-mattāya caṇḍataro assa. V. ii, 188. O

monks, just as a fierce dog would become fiercer when (some wild animal's) gall-bladder is burst into its nose.

87. *Putamsa*, having a bag hanging from one's shoulder.

"Tathārūpā ayaṃ, bhikkhave, parisā yathārūpaṃ parisāṃ alaṃ yojanagāṇāni pi dassanāya gantuṃ api *putamsenā pi*". A. ii, 183. Such an Order (of monks) as this is a company worth going many a mile to see, even if one had to carry (his provision in) a knapsack.

See also D. i, 117.

88. *Bilaṃ olaḡgeti*, to hang up a ration.

See No. 1 of this Chapter.

89. *Bhavitabbaṃ*, should be ; may be. The Potential Participles, such as this, govern the Instrumental.

"Rakkhasa-pariggahitena iminā *sarena* bhavitabbaṃ". J. *Devadhamma*. This lake may be haunted by a demon.

90. *Mattika*, maternal ; come from the mother.

"Idaṃ te, tāta Sudinna, mātu *mattikaṃ*; itthikāya itthidhanaṃ ; aññaṃ pettikaṃ". *Pārājikapāḷi*. This is, dear Sudinna, what has come from your mother, a woman's dowry. What has come from your father is different from this.

. 91. *Mattigha*, a matricide.

"Tambalohavilinaṃ va tattaṃ pāyenti *mattighaṃ*". J. V. 269.

They make a matricide drink molten copper.

92. *Māyaṃ vidamseti*, to perform magical feats.

"Seyyathā pi, bhikkhave, māyākāro vā māyākā-rantevāsī vā mahāpathe *māyaṃ vidamseyya*". S. iii, 142.

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Suppose, brethren, a juggler or a jugglers' apprentice should perform his magic on the high-road.

93. *Mosalla*, deserving the punishment of striking with a pestle.

"Ahaṇ, bhante, pāpakammaṇ akāsiṇ gārayhaṇ mosallaṇ". *A.* ii, 241. Sirs, I have done a wicked deed, one worthy of execration and cudgelling.

94. *Yathākāma-karaṇīya*, to be dealt with as one likes.

"Evaṇ hi so bhikkhave maccho *yathākāmakaraṇīyo* bālisikassa". *S.* iv, 159. Thus, monks, that fish becomes a victim to the fisherman who will deal with it as he likes. (Note the Genitive in *bālisikassa*).

95. *Yāva aparaddhaṃ*, how deeply wronged.

"Passa, Ambaṭṭha, *yāva aparaddhaṃ* ca te idaṇ ācariyassa brāhmaṇassa Pokkharasātiṣṣa". *D.* i, 103. See, Ambaṭṭha, how deeply your teacher, the brahman Pokkharasāti, has herein done you wrong. (Here, too note the Genitive).

96. *Rumhaniya*, refreshing.

"Saddhassa bhikkhave sāvakassa Satthu-sāsane pariyoḡāya vattato rumhaniyaṇ Satthusāsanaṇ hoti ojavantaṇ". *M.* i, 480. To a devoted disciple, brethren, who dives into the depths of the master's teachings, that teaching becomes a delicious refreshment.

97. *Lomaṃ pāṭeti*, to let one's hair drop, i.e. to submit.

"So bhikkhu bhikkhūhi vuccamāno . . . na *lomaṃ pāṭeti*, na *nīthāraṃ vattati*". *M.* i, 442. That monk, being admonished by the monks, neither submits nor becomes acquitted.

98. *Vaddhīm paṭisunāti*, promises to pay interest on a debt. See No. 23.

99. *Visamvādeti*, to break one's promise.

"Kathaṃ hi nāma āyasmā Upanando raṭṭho Pasenadissa Kosalassa vassāvāsaṃ paṭissutvā visaṃvādessati?" *V.M.* 154. How is it that venerable Upananda, having promised the seclusion in rainy season to the king Pasenadi of Kosala, should break his promise?"

100. *Vuṭṭhāpita-pavattinī*, the preceptress who has made a nun to be ordained.

"Bhikkhuniyo *vuṭṭhāpitaṃ pavattiniṃ* dve vassāni nānubandhanti". *Pācittiya-pāṭi*. Some nuns would not follow the preceptress who presided when they were ordained.

101. *Vuṭṭhāpeti*, to rouse out of; to ordain; to turn away from.

(a) "Yā pana bhikkhunī anuvassaṃ dve *vuṭṭhāpeyya*, *pācittiyaṃ*". *Ibid.* A nun who would ordain two sāmaṇeris annually would commit a *pācittiya* offence.

(b) "So bahujaṇaṃ asaddhammā *vuṭṭhāpetvā* saddhamme paṭiṭṭhāpeti". *A.* iii, 115. He turns away many a folk from wrong views and sets them in right ones instead.

102. *Veram appeti*, to revenge.

"Iminā ca me mātāpitaro hatā; ayaṃ khv'assa kālo yo'haṃ *veram appeyyan* ti kosiya khaggaṃ nibbāhi". *V.M.* 347. "My parents were murdered by this person; now it is time to take revenge on him", thinking thus he took out his sword from its sheath.

103. *Veyyāyika*, expenses.

"Demi te, gahapati, *veyyāyikam* yena tvaṇ Buddha-pamukhassa bhikkhusaṅghassa bhattaṇ kareyyāsi". V. ii, 157. I will give you, householder, the expenses with which you may prepare food for the community headed by the Buddha.

104. *Voropetā*, nominative in the sense of accusative.

(a) "Nābhijānāmi sañcicca paṇaṇ jīvitā *voropetā*". M. ii, 103. I do not remember destroying any life intentionally.

(b) "Sarasi tvaṇ, Dabba, evarūpaṇ *kattā*?" *Pārajikapāḷi*. Do you remember, Dabba, doing such a thing?

105. *Sakkhiṃ apadisati*, points out as a witness.

"Ayaṇ, bhane, loke aggapuggalaṇ Satthāraṇ *sakkhiṃ apadisati*". DhA. ii, 39. My dears, this man points out the Master, the greatest personage in the world, as his witness.

106. *Sañjambharin akamsu*, showered from every-side.

"Atha kho te paribbājakā acirapakkantassa Bhagavato Poṭṭhapādaṇ paribbājakaṇ vācā-satti-todakehi* *sañjambharin akamsu*". D. i, 189. Shortly after the departure of the Exalted One the ascetics showered Poṭṭhapāda, the ascetic, from every-side, with words sharp as javelins and goads.

* P.T.S. edition of the text has *vācāya sannitodakena* instead of this. The Siamese edition agrees with it. A. i, 187 and S. ii, 282 have the same. But there is no meaning in it. (I found the word given here in a foot-note of a Sinhalese edition). Commentaries of D and A have the same and explain as "vacana-patodena sambharitam nirantaraphuṭam akamsu". The Sinhalese Commentary removes *ya* in *vācāya*. But no one shows how *sannitodakena* is formed.

107. *Sapattī*, a co-wife.

(a) "Ahaṇ Mattā, tuvaṇ Tissā,
Sapattī te pure ahaṇ". *Mattā-petavattīhu*.

I am Mattā, you are Tissā ; formerly I was your fellow-wife.

(b) "Ubho mātā ca dhītā ca
Mayaṇ āsuṇ *sapattiyo*". *Theg. v. 224*.

"Mother and daughter, we both were rival wives". P.T.S. Dictionary gives the word as *sapattī*, but I always find it as *sapattī*. Formation of this has followed Sanskrit *Sapatnī*. *Samāno pati yāsaṇ tā = sapattiyo* may be the formation.

108. *Sabbasanthariṃ santharivā*, having carpeted the whole place.

"Sabbasanthariṇ āvasathāgāraṇ santharivā āsanāni paññāpetvā". *D. ii, 84*. Having carpeted the whole floor of the rest-house and (having) prepared the seats.

Dr. Rhys Davids has translated this passage as : "they strewed all the rest-house with fresh sand, placed seats in it". The explanation in the commentary is : "Yathā sabbāṇ santhataṇ hoti evaṇ santhari". No word for sand is here ; and it is not customary to strew sand within a house.

109. *Sampayojeti*, to dispute. See No. 3 of this section.

110. *Sampāyati*, to be able to explain.

"Te mayā puṭṭhā na *sampāyanti*, asampāyantā mamaññi eva paṭipucchanti". *D. ii, 284*. Being questioned by me they were not able to explain, and being unable to answer they put counter-questions to me.

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111. *Samā sampādi*, became even or smooth. See No. 46 above

112. *Sammati*, to be appeased ; to dwell ; to be satisfactory.

(a) "Na hi verena verāni *sammanti*". *Dhp.* v. 5. Here it is "to be appeased".

(b) "Sambahulā isayo . . . samuddatīre paṇṇa kuṭṭisu *sammanti*". *S.* i, 226. Here it is "to dwell".

(c) *Bhikkhuniyo anuvassaṇ vutthāpentī, upassayo na sammati*". (*Pacittiya-pāḷi*). The nunnery was not spacious enough as the nuns annually ordained new ones.

113. *Saṅkasāyati*, to keep still.

"Kummo . . . soṇḍipaṇicamāni aṅgāni sake kapāle samodahitvā appossukko tuppābhūto *saṅkasāyati*". *S.* iv, 178. The tortoise drawing its neck and four limbs into its shell crouches down at leisure and keeps still.

114. *Sannayhi* (*khurappam*), to fit an arrow.

Sannayhati is to arm oneself ; but it has another meaning : to be ready.

Tassa rājā Okkāko . . . kupito anattamano khurappam sannayhi". *D.* i, 96. King Okkāka, being angry and displeased with him, fitted an arrow to his own bow.

115. *Sineheti*, to smear with oil ; to lubricate.

"Tena hi, bhante Ānanda, Bhagavato kāyaṇ katipāhaṇ *sinehetha*". *V.M.* 279. If it is so, venerable Ānanda, lubricate the body of the Exalted One for some days.

P.T.S. Dictionary gives *sineheti* as the causative form of *siniyhati* ; but I do not think *sineheti* to be a causative.

116. *Sukatī*, righteous.

"Saggaṃ *sukatino* yanti ;
Parinibbanti anāsava". *Dhp.* v. 126.

The righteous go to heaven ; and the passionless enter nibbāna.

All editions of the Dhammapada have *sugatī* instead of *sukatī*. The commentary is silent on this. P.T.S. Dictionary gives the word as *sugatin*, and the meaning "righteous". It is not clear how *su* + *gati* + *in* can have the meaning "righteous". In the *Abhidhānappadīpikā* 'sukatī' is given as a synonym for virtuous or righteous ; therefore I think the proper word here to be *sukatī* and not *sugatī*.

117. *Hadati*, to defecate. (Not given in the P.T.S. Dictionary).

"Yaṃ bhadante *hadant'*aññe

Etaṃ me hoti bhojanaṃ". *Gūthakhādaka P.V.*

I live on what others defecate, or my food is the excrement of others.

See also *uhadati* under No. 45 above.

SOME ANTITHETICS

<i>Ajjhattika</i> , personal ; inward.	<i>Bāhira</i> , external ; outward.
<i>Aññāta</i> , known.	<i>Anaññāta</i> , unknown.
<i>Aḍḍha</i> , opulent.	<i>Daḍḍa</i> , poor.
<i>Ānu</i> , minute.	<i>Thūla</i> , gross.
<i>Āttha</i> , welfare ; advantage.	<i>Anattha</i> , harm ; disadvantage
<i>Anuloma</i> , following the order ; natural order.	<i>Paṭiloma</i> , against the natural order ; the reverse.
<i>Anuvāta</i> , following the wind.	<i>Paṭivāta</i> , against the wind.
<i>Anusotam</i> , along the stream ; downstream.	<i>Paṭisotam</i> , against the stream.
<i>Anto</i> , within.	<i>Bahi</i> , outside ; out.
<i>Appa</i> , <i>appaka</i> , few ; small ; little.	<i>Bahu</i> , <i>bakuka</i> , many ; much.
<i>Appābādha</i> , free from illness	<i>Bavhābādha</i> , full of sickness ; sickly.
<i>Appiccha</i> , easily satisfied ; greedless.	<i>Mahiccha</i> , difficult to satisfy ; greedy.
<i>Abhikkamati</i> , to go forward.	<i>Paṭikkamati</i> , to go backward.
<i>Abhikkama</i> , going forward.	<i>Patikkama</i> , going backward.
<i>Ariya</i> , noble.	<i>Anariya</i> , ignoble.
<i>Assāda</i> , enjoyment ; sweetness.	<i>Ādinava</i> , danger ; disadvantage.
<i>Assāsa</i> , inhalation.	<i>Passāsa</i> , exhalation.
<i>Akaḍḍhana</i> , drawing towards.	<i>Apakaḍḍhana</i> , drawing away ; removal.

<i>Ādāna</i> , taking ; grasping.	<i>Nikkhepa</i> , casting off ; laying down.
<i>Ādi</i> , the beginning ; origin.	<i>Anta</i> , the end.
<i>Āma</i> , <i>āmaka</i> , unripe ; unboiled.	<i>Pakka</i> , ripe ; boiled.
<i>Āya</i> , income ; gain.	<i>Vaya</i> , expense ; loss.
<i>Āruhati</i> , to ascend, to rise up.	<i>Oruhati</i> , to descend ; to come down.
<i>Āloka</i> , light.	<i>Andhakāra</i> , darkness.
<i>Āvī</i> , openly.	<i>Raho</i> , secretly.
<i>Āvāha</i> , to bring in a wife.	<i>Vivāha</i> , to give a woman in marriage.
<i>Āvila</i> , muddy ; not clear.	<i>Anāvila</i> , <i>pasanna</i> , clear.
<i>Ittha</i> , agreeable.	<i>Aniṭṭha</i> , disagreeable.
<i>Ukkujja</i> , set up ; face upward.	<i>Avakujja</i> or <i>nikkujja</i> , face downward ; turned upside down.
<i>Uggacchati</i> , to rise up.	<i>Avagacchati</i> or <i>oga</i> —, to set down ; to go down.
<i>Ucca</i> , high ; noble.	<i>Nīca</i> , low ; ignoble.
<i>Uju</i> , straight ; upright.	<i>Vanika</i> or <i>jimha</i> , bent ; crooked ; fraudulent.
<i>Ujjavati</i> , to go up-stream.	<i>Ojavati</i> , to go down-stream.
<i>Ujjavanī</i> , a vessel sailing up-stream.	<i>Ojavanī</i> , a vessel sailing down-stream.
<i>Uttama</i> , noble ; highest.	<i>Adhama</i> , ignoble ; vulgar.
<i>Uttarati</i> , to come out of the water ; to cross.	<i>Otarati</i> , to get into the water ; to descend.
<i>Uttāna</i> , shallow ; not deep.	<i>Gambhīra</i> , deep.
<i>Udaya</i> , rise, coming into existence.	<i>Vaya</i> , <i>atthagama</i> , fall ; setting down ; disappearance.
<i>Uddhata</i> , agitated ; shaken.	<i>Anuddhata</i> , calm ; not shaken.

<i>Uddham</i> , up.	<i>Adho</i> , down.
<i>Udeti</i> , to rise up.	<i>Atthaṅgacchati</i> , to set down ; to disappear.
<i>Unnata</i> , raised ; lofty.	<i>Onata</i> , bent down.
<i>Unnamati</i> , to rise up ; to ascend.	<i>Onamati</i> , to bend down ; to decrease.
<i>Upakāra</i> , help.	<i>Apakāra</i> , harm ; mischief.
<i>Upagacchati</i> , to come near.	<i>Apagacchati</i> , to go away from.
<i>Upacināti</i> , to collect or build something.	<i>Apacināti</i> , to destroy ; to do away with.
<i>Upeti</i> , to approach.	<i>Apeti</i> , to go away.
<i>Uppajjati</i> , to be born.	<i>Cavati</i> , to die.
<i>Ummujjati</i> , to come to the surface.	<i>Nimujjati</i> , to sink in the water.
<i>Urunda</i> , spacious.	<i>Sambādha</i> , not spacious ; narrow.
<i>Ūna</i> , less ; wanting.	<i>Adhika</i> , exceeding.
<i>Ekamsa</i> , definite.	<i>Anekamsa</i> , indefinite.
<i>Ora</i> , thither shore.	<i>Pāra</i> , the opposite shore.
<i>Orambhāgiya</i> , belonging to the lower world.	<i>Uddhambhāgiya</i> , belonging to the upper world.
<i>Orima</i> , of this side.	<i>Pārima</i> , of the other side.
<i>Olārika</i> , gross.	<i>Sukhuma</i> , fine ; minute subtle.
<i>Kaṇha</i> , black ; sinful.	<i>Sukka</i> ; white, virtuous.
<i>Kaya</i> , buying.	<i>Vikkaya</i> , selling.
<i>Kāla</i> , (proper) time.	<i>Vikāla</i> , improper time.
<i>Kicca</i> , what should be done ; a right action.	<i>Akicca</i> , what should not be done ; a wrong action.
<i>Kiṇāti</i> , to buy.	<i>Vikkiṇāti</i> , to sell.
<i>Kīsa</i> , lean ; thin.	<i>Thūla</i> , bulky ; stout ; thick.
<i>Kujjhati</i> , to be angry.	<i>Pasīdati</i> , to be pleased with.

<i>Kusala</i> , merit ; good action.	<i>Akusala</i> , demerit ; bad action.
<i>Khuddaka</i> , small.	<i>Mahanta</i> , big ; large ; great.
<i>Gacchati</i> , to go.	<i>Āgacchati</i> , to come.
<i>Gata</i> , gone ; going.	<i>Āgata</i> , come ; coming.
<i>Gamana</i> , going.	<i>Āgamana</i> , coming.
<i>Garuka</i> , heavy ; grave.	<i>Lahuka</i> , light ; trifling.
<i>Gahana</i> , taking hold of.	<i>Vissajjana</i> , sending off ; letting loose ; discharging.
<i>Guṇa</i> , good quality.	<i>Aguṇa</i> , bad quality.
<i>Ghana</i> , thick.	<i>Tanu</i> , thin.
<i>Cala</i> , moving ; movable.	<i>Acala</i> , stable ; not shaking.
<i>Cuti</i> , death ; passing away.	<i>Paṭisandhi</i> , conception (in the womb).
<i>ḍaka</i> , the plaintiff.	<i>Cuditaka</i> , the accused.
<i>heka</i> , skilful ; clever.	<i>Jala</i> , slothful.
<i>aya</i> , victory.	<i>Parājaya</i> , defeat.
<i>Jala</i> , water (deposit).	<i>Thala</i> , land.
<i>Jāleti</i> , kindles a fire.	<i>Nibbāpeti</i> , puts out a fire.
<i>Jīvati</i> , to live.	<i>Marati</i> , to die.
<i>Jivanta</i> , living.	<i>Mata</i> , dead.
<i>Jhāyati</i> , to burn.	<i>Vijjhāyati</i> , to go out, (fire).
<i>Tasa</i> , moving.	<i>Thāvara</i> , stable.
<i>Tiṇha</i> , sharp.	<i>Kuṇṭha</i> , blunt.
<i>Tuccha</i> , empty.	<i>Puṇṇa</i> , full ; filled.
<i>Thala</i> , high land.	<i>Ninna</i> , low land.
<i>Thāvara</i> , stable.	<i>Jaṅgama</i> , movable.
<i>Thoka</i> , few ; little.	<i>Bahuka</i> , much.
<i>Dakkhiṇa</i> , (of the) right side.	<i>Vāma</i> , (of the) left side.
<i>Dadāti</i> , to give.	<i>Gaṇhāti</i> , to take.
<i>Dahara</i> , young.	<i>Vuddha</i> , grown up.
<i>Dāsa</i> , a slave.	<i>Bhujissa</i> , a free man.

<i>Digha</i> , long.	<i>Rassa</i> , short.
<i>Dujjāna</i> , difficult to know.	<i>Sujāna</i> , easy to understand.
<i>Dubbala</i> , feeble.	<i>Balavantu</i> , strong ; powerful.
<i>Dubbutthi</i> , less rain.	<i>Suvutthi</i> , plenty of rain.
<i>Dūra</i> , far.	<i>Santika</i> , near.
<i>Dovacassatā</i> unruliness.	<i>Sovacassatā</i> , gentleness.
<i>Dhammika</i> , righteous.	<i>Adhammika</i> , unrighteous.
<i>Dhuva</i> , constant ; stable.	<i>Addhuva</i> , unstable.
<i>Nandati</i> , to be joyful.	<i>Socati</i> , to be sorrowful.
<i>Nava</i> , new.	<i>Purāṇa</i> , old.
<i>Nikkhipati</i> , to put down.	<i>Ukkhipati</i> , to raise up.
<i>Nigganḥāti</i> , to restrain ; to censure.	<i>Paggaṇḥāti</i> , to support ; to favour.
<i>Niggaha</i> , rebuking ; censuring.	<i>Paggaha</i> , support.
<i>Nicca</i> , permanent.	<i>Anicca</i> , impermanent.
<i>Nindati</i> , to insult or rebuke.	<i>Pasaṃsati</i> , to praise.
<i>Nindā</i> , rebuke ; insult.	<i>Pasaṃsā</i> , praise.
<i>Nisīdati</i> , to sit down.	<i>Uṭṭhahati</i> , to rise up (from a seat).
<i>Paṭipāṭi</i> , order ; succession.	<i>Uppaṭipāṭi</i> , disorder ; against the order.
<i>Patirūpa</i> , suitable.	<i>Appatirūpa</i> , unsuitable.
<i>Parādhīna</i> , belonging to others.	<i>Attādhīna</i> , belonging to oneself.
<i>Pavisati</i> , to enter.	<i>Nikkhamati</i> , to go out.
<i>Pavisana</i> , entering.	<i>Nikkhamana</i> , going out.
<i>Pākaṭa</i> , well-known.	<i>Apākaṭa</i> , unknown.
<i>Piya</i> , dear ; beloved.	<i>Appiya</i> , hated ; detestful.
<i>Pucchati</i> , to question.	<i>Vissajjeti</i> , to answer ; to explain.
<i>Pucchā</i> , question.	<i>Vissajjanaṃ</i> , answer.
<i>Purima</i> , former.	<i>Pacchima</i> , later.

<i>Pubba</i> , former.	<i>Apara</i> , later.
<i>Pubbaṇḥa</i> , forenoon.	<i>Aparaṇḥa</i> , afternoon.
<i>Pure</i> , <i>purato</i> , in front.	<i>Pacchā</i> , <i>pacchato</i> , from behind.
<i>Purebhatta</i> , forenoon.	<i>Pacchābhatta</i> , afternoon.
<i>Bandhana</i> , tying ; binding.	<i>Mocana</i> , untying ; freeing.
<i>Bandhati</i> , to bind ; to imprison	<i>Moceti</i> , to unbind ; to make free.
<i>Bahussuta</i> , learned.	<i>Appassuta</i> , illiterate.
<i>Bāla</i> , foolish.	<i>Paṇḍita</i> , wise.
<i>Bhabba</i> , able ; fit.	<i>Abhabba</i> , unfit.
<i>Maccharī</i> , miserly.	<i>Vadaṇṇū</i> , charitable.
<i>Mānita</i> , respected.	<i>Avamānita</i> , slighted.
<i>Māpeti</i> , to create.	<i>Antaradhāpeti</i> , to make disappear.
<i>Micchā</i> , false, wrong.	<i>Sammā</i> , true ; right.
<i>Mitta</i> , friend.	<i>Sapatta</i> , enemy.
<i>Mudu</i> , soft.	<i>Thaddha</i> , hard ; stiff.
<i>Yojeti</i> , to combine ; to join.	<i>Viyojeti</i> , to separate.
<i>Rajjati</i> , to find pleasure in ; to be attached to.	<i>Virajjati</i> , to detach oneself.
<i>Rajjana</i> , attachment.	<i>Virajjana</i> , detachment.
<i>Rati</i> , attachment.	<i>Virati</i> , <i>arati</i> , detachment.
<i>Lābha</i> , gain.	<i>Alābha</i> , loss.
<i>Lokiya</i> , worldly.	<i>Lokuttara</i> , transcendental.
<i>Vaḍḍhati</i> , to increase.	<i>Hāyati</i> , to decrease.
<i>Vaḍḍhi</i> , increase.	<i>Hāni</i> , decrease.
<i>Viruddha</i> , hostile.	<i>Aviruddha</i> , friendly.
<i>Vivaṭa</i> , open.	<i>Paticchanna</i> , closed ; concealed.
<i>Vethana</i> , twisting ; wrapping.	<i>Vinivethana</i> , untwisting.
<i>Saka</i> , one's own.	<i>Para</i> , foreign ; belonging to others.

Saṅkhepa, summary.

Sanṅaṇhāti, to support.

Sacca, truth ; true.

Sanha, smooth.

Sadāra, one's own wife.

Sadisa, equal ; similar.

Saddha, devoted.

Sadhana, wealthy.

Santa, existing.

Santutṭha, joyful ; satisfied.

Sandiṭṭhika, concerning this world.

Sappurisa, a righteous person.

Sama, even ; smooth.

Samala, impure ; tainted.

Samāna, equal ; similar.

Samudaya, rising up.

Samudeti, to rise up.

Sampajjati, to prosper ; to succeed.

Sampatti, success.

Sammiñjati, to bend back (a limb).

Sammukhā, in the presence.

Sayati, to sleep.

Sarati, to remember.

Sarāga, lustful.

Aviññāṇaka, endowed with consciousness.

Samvaraṇa, shutting.

Vitthāra, details.

Niggaṇhāti, to restrain.

Alīka, false ; falsehood.

Pharusa, rough.

Paradāra, others' wives.

Visadisa, dissimilar.

Assaddha, undevoted.

Niddhana, poor.

Asanta, not existing.

Asantutṭha, unsatisfied.

Samparāyika, belonging to a future existence.

Asappurisa, a wicked person.

Visama, uneven ; rough.

Nimmala, *vimala*, pure ; taintless.

Asamāna, unequal ; dissimilar.

Nirodha, extinction.

Nirujjhati, to become extinct.

Vipajjati, to fail ; to perish.

Vipatti, failure ; distress.

Pasāreti, to stretch out (a limb).

Asammukhā, in the absence.

Pabujjhati, to awake from sleep.

Vissarati, to forget.

Vitarāga, free from lust.

Aviññāṇaka, senseless (objects).

Vivarana, opening.

<i>Samvarati</i> , to shut.	<i>Vivarati</i> , to open.
<i>Sādhāraṇa</i> , common with others.	<i>Asādhāraṇa</i> , uncommon ; special.
<i>Sādu</i> , tasteful.	<i>Asādu</i> , distasteful.
<i>Sādhū</i> , good ; righteous.	<i>Asādhū</i> , wicked ; un-righteous.
<i>Sāmañña</i> , common.	<i>Visesa</i> , special.
<i>Sāyam</i> , evening.	<i>Pāto</i> , morning.
<i>Sāvajja</i> , faulty.	<i>Anavajja</i> , faultless.
<i>Sikkhita</i> , cultured.	<i>Asikkhita</i> , uncultured ; impolite.
<i>Sithila</i> , loose.	<i>Daḥha</i> , tight.
<i>Sīgham</i> , quickly.	<i>Sanikam</i> , slowly.
<i>Sīta</i> , <i>sītala</i> , cold.	<i>Uṇha</i> , hot ; heat.
<i>Sukata</i> , well-done ; good action.	<i>Dukkata</i> , badly done ; bad action.
<i>Sukara</i> , easily done.	<i>Dukkara</i> , difficult to do.
<i>Sukha</i> , comfort ; happiness.	<i>Dukkha</i> , misery.
<i>Sukhita</i> , well-to-do ; happy.	<i>Dukkhitā</i> , miserable ; unhappy.
<i>Sugati</i> , a realm of happiness.	<i>Duggati</i> , a realm of misery.
<i>Sugandha</i> , an agreeable smell.	<i>Duggandha</i> , a bad smell.
<i>Sugama</i> , easily understood.	<i>Duggama</i> , difficult to understand or to go.
<i>Sucarita</i> , good conduct.	<i>Duccarita</i> , bad conduct.
<i>Suci</i> , clean.	<i>Asuci</i> , unclean.
<i>Suṭṭhu</i> , well.	<i>Duṭṭhu</i> , badly.
<i>Suddha</i> , pure ; unmixed.	<i>Asuddha</i> , impure.
<i>Suppatha</i> or <i>sappatha</i> , right path or way.	<i>Uppatha</i> , wrong path.
<i>Subha</i> , pleasant ; auspicious.	<i>Asubha</i> , unlucky ; unpleasant.

<i>Subhara</i> , easily supported or satisfied.	<i>Dubbhara</i> , not easily satisfied.
<i>Subhāsita</i> , good speech.	<i>Dubbhāsita</i> , bad speech.
<i>Sumedha</i> , wise.	<i>Dummedha</i> , foolish.
<i>Surūpa</i> , handsome.	<i>Virūpa</i> , ugly ; deformed.
<i>Sulabha</i> , abundant ; easily got.	<i>Dullabha</i> , difficult to get ; rare.
<i>Suvaca</i> , obedient.	<i>Dubbaca</i> , obstinate.
<i>Suvaṇṇa</i> , of agreeable or bright colour.	<i>Dubbaṇṇa</i> , of ugly colour.
<i>Susīla</i> , endowed with virtue.	<i>Dussīla</i> , immoral.
<i>Seta</i> , white.	<i>Kāḷa</i> , black.
<i>Śeṣa</i> , (with a) remainder.	<i>Aśeṣa</i> , whole.
<i>Somanassa</i> , joy ; joyful.	<i>Domanassa</i> , displeasure ; displeased.
<i>Svākkhāta</i> , well preached.	<i>Durakkhāta</i> , badly taught.
<i>Harati</i> , to carry.	<i>Āharati</i> , to bring.
<i>Hāni</i> , loss ; decrease.	<i>Vaḍḍhi</i> , <i>vuddhi</i> , increase ; growth.
<i>Hāyana</i> , decreasing.	<i>Vaḍḍhana</i> , increasing.
<i>Himsā</i> , harm ; hurting.	<i>Avihimsā</i> , non-hurting.
<i>Hīna</i> , low ; vulgar ; mean.	<i>Paṇīta</i> , excellent ; deli- cious ; high.

VOCABULARY

PALI-ENGLISH

**ONLY THE WORDS THAT WERE NOT GIVEN
IN THE NEW PALI COURSE I, II,
ARE GIVEN HERE**

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| <p><i>Akatattā</i>, in. because one has not done.</p> <p><i>Akanta</i>, a. unpleasant.</p> <p><i>Akari</i>, <i>akā</i>, <i>akāsi</i>, v. he did.</p> <p><i>Akāma</i>, a. unwilling.</p> <p><i>Akusala</i>, a. not clever ; sinful ; nt. sin.</p> <p><i>Akkocchi</i>, v. he abused.</p> <p><i>Akkosana</i>, nt. abuse.</p> <p><i>Akkhātu</i>, <i>akkhāyī</i>, m. one who expounds.</p> <p><i>Akkhāyati</i>, v. to be called or declared.</p> <p><i>Akkhohinī</i>, f. a high numeral with 43 cyphers.</p> <p><i>Agaru</i>, a. not heavy or troublesome.</p> <p><i>Agāramajjhe</i>, loc. in the household life.</p> <p><i>Agārī</i>, 3. layman.</p> <p><i>Aggamaheṣī</i>, f. the queen consort.</p> <p><i>Aggaheṣi</i>, v. he took (over).</p> | <p><i>Aggavādī</i>, m. the greatest Teacher.</p> <p><i>Agga</i>, nt. price.</p> <p><i>Angārakāsu</i>, f. a pit full of glowing ember.</p> <p><i>Acapala</i>, a. steadfast.</p> <p><i>Acalasaddhā</i>, f. unshakable faith.</p> <p><i>Aciraṃ</i>, ad. shortly ; before long.</p> <p><i>Acirapakkanta</i>, a. recently departed.</p> <p><i>Acetana</i>, a. senseless.</p> <p><i>Accagamā</i>, v. it overcame.</p> <p><i>Accaya</i>, m. fault ; lapse.</p> <p><i>Accayena</i>, ad. by the elapse of.</p> <p><i>Accasarā</i>, v. he gave offence.</p> <p><i>Accha</i>, a. clear.</p> <p><i>Acchati</i>, v. to wait ; to stay ; to sit.</p> <p><i>Acchādeti</i>, v. to become agreeable to the palate ; to dress with.</p> |
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- Acchisaṁ*, aor. 1st sing. of *acchati*.
Ajaddhuka, abstinence from food.
Ajaddhumārikā, f. starvation.
Ajātasattu, m. a born enemy ; name of a king.
Ajina, nt. hide of the black antelope or of a cheetah.
Ajinasāṭi, f. dress made of skin.
Ajini, v. he defeated.
Ajijatagge, ad. from this day forth.
Ajjunho, in. this day ; this night.
Ajjhappatta, p.p. overpowering ; swooping down upon.
Ajjhabhāsi, v. he addressed or uttered.
Ajjhāyaka, m. a teacher of the Vedas.
Ajjhāvara, m. a representative.
Ajjhāvasati, v. to live in.
Ajjhupāhari, v. he ate or swallowed.
Ajjhohāreti, v. to instill.
Añchati, v. to drag so as to widen something.
Añjasa, nt. path.
Añjanī, f. a collyrium box or a brush to apply collyrium with.
- Aññamaññaṁ*, ad. each other.
Aññadatthu, ad. certainly ; on the other hand.
Aññāta, a. unknown (person).
Aṭṭa, a high numeral with 85 cyphers.
Aṭṭiyati, v. to be troubled or afflicted.
Aṭṭiyānā, f. affliction.
Aṭṭhā=*aṭṭhāsi*, he stood.
Aṭṭhikaṅkala, m. skeleton.
Aḍḍhullikhita, a. half-combed.
Atittarūpa, a. not being satisfied.
Atippage'va, in. very early.
Atippago, in. very early.
Atibrahma, m. a superior brahma.
Atibya, see *ativiya*.
Atiyācanā, f. over-begging.
Atirekataraṁ, ad. very much.
Ativiya, in. too much.
Attadanta, a. self-restrained.
Attanā, oneself.
Attadassi, a. one who sees the meaning or welfare.
Atharaṇa, nt. coverings for beds, etc.
Athika, a. needy.
Atha ca pana, in. and yet.

Atha vā, in. or.

Attham carati, works for welfare.

Atthu, Imp. 3rd sing. of *as* (to be).

Aduttācitta, a. pure in heart.

Adutiya, a. without a companion.

Adurāgata, nt. not unwelcome or not a bad coming.

Addasa, v. he saw.

Addhagghanaka, a. having the worth of a $\frac{1}{4}$ *kahāpana*.

Addhā, m. *addhāna*, nt. period.

Addhānamagga, m. a long path ; high road.

Addhika, m. traveller ; wayfarer.

Adhammacārī, a. unrighteous.

Adhikaraṇa, nt. case ; law suit.

Adhigacchati, v. to attain ; to find out.

Adhigānhāti, v. to attain ; to obtain.

Adhigata, p.p. attained.

Adhivattati, v. to roll upon ; to come over.

Adhivāsāpeti, v. to make one forbear or endure.

Adhivāseti, v. to forbear ; to accept ; to assent.

Adhuva, a. inconstant.

Adhiseti, v. to lie upon.

Anaṅgaṇa, a. blameless ; passionless.

Ananubodha, m. not understanding.

Anabhirata, a. discontent.

Anabhirati, f. disaffection.

Anacchariya, a. not wonderful ; simple.

Anattha, m. harm.

Ananta, a. endless.

Anappaka, a. not few or small ; much.

Anassava, a. disobedient.

Anāgāmī, a. non-returner.

Anāḷhika, a. poor.

Aniketa, a. without an abode.

Anigha, a. free from trouble.

Aniccato, in. as impermanent.

Anibbisanta, pr.p. not finding.

Aniṭṭha, a. disagreeable ; unpleasant.

Anukampaka, a. compassionate.

Anukubbati, v. to imitate or follow some action.

Anucaṅkamati, v. to follow someone in walking.

Anucaṅkamamāna, pr.p. walking after one's footsteps.

- Anujānāti*, v. to allow.
Anuññhita, p.p. not awaken or risen up.
Anuttara, a. supreme.
Anutthunāti, v. to deplore ; to bewail.
Anuddisati, v. to say ; to state.
Anuddhata, a. uninflated.
Anudhāvati, v. to run after.
Anuddhamseti, v. to corrupt.
Anupakhajja, abs. having intruded.
Anupabbajati, v. to become a monk following someone else.
Anuparidhāvati, v. to run around.
Anupariyagā, v. it circled round and round.
Anuparivattati, v. to turn round and round.
Anupahacca, abs. not wounding.
Anuppadassati, v. he will give.
Anubandha, m. bond.
Anubandhamāna, pr.p. following ; chasing.
Anubandhivā, abs. having chased.
Anuviccakāra, m. thorough investigation.
Anusamvaccaram, ad. annually.
- Anusāra*, m. going after.
Anussaramāna, pr.p. remembering.
Anekajāti, a. having many rebirths.
Aneka-pariyāya, m. various ways.
Anuvicintayanta, pr.p. pondering over.
Anekavihita, a. of different kinds ; various.
Anekasākha, a. with many branches.
Anotaraṇabhāva, m. the fact of not getting down.
Anodiessa, ad. indefinitely.
Antaka, m. the Evil One.
Antakiriyā, f. ending.
Antaganthi, m. twisting of the intestine.
Antara, nt. space in between ; difference.
Antaravassa, m. rainy season.
Antaravāsaka, m. inner robe.
Antarā, in. between.
Antarākathā, f. in between talk.
Antarāmarāṇa, nt. premature death.
Antarena, ad. in between.
Antalikkha, nt. sky.
Antika, a. near.
Anto, ad. in ; inside.

- Antojana*, *m.* people of the household.
Andhabāla, *a.* silly.
Anna, *nt.* food ; rice.
Anvesanta, *pr.p.* seeking.
Apakassa, *abs.* having drawn back.
Apagata-kāḷaka, *a.* stainless.
Apaccakkhakāri, *a.* acting without right understanding.
Apacāyamāna, *pr.p.* respecting.
Apaciti, *f.* reverence.
Apajaha, *a.* proud.
Apaṭicchanna, *p.p.* uncovered.
Apaṇāmeti, *v.* to bring in ; to turn.
Apatanattham, *ad.* for not falling down.
Apadisati, *v.* to point out.
Apaniyati, *v.* to be removed.
Aparajju, *in.* on the following day.
Aparaddha, *p.p.* wronged.
Aparibhutta, *p.p.* not partaken of ; unused.
Aparimita, *p.p.* measureless.
Apavadati, *v.* to reprove.
Apavināti, *v.* to pay attention.
Apahattu, *m.* remover.
- Apāya*, *m.* state of misery.
Api ca, *in.* moreover ; and yet.
Apissu, *in.* so much so.
Apubbam acarimam, *ad.* simultaneously.
Appatvivijjhanta, *pr.p.* not attaining.
Appativedha, *m.* non-grasping.
Appamatta, *a.* vigilant ; earnest.
Appavatti, *f.* non-existence.
Appātihiṛakata, *a.* worthless.
Appāyuka, *a.* short lived.
Appāyukatta, *nt.* short life.
Appiya, *a.* unpleasant ; disagreeable.
Appeva, *in.* perhaps.
Appeva nāma, *in.* I reckon.
Appossukka, *a.* inactive ; not bothering : less anxious.
Aphāsuka, *nt.* illness. *adj.* not easy.
Ababa, *nt.* a high numeral with 78 cyphers.
Abbuda, *nt.* a tumour ; calamity.
Abbhāmatta, *a.* of the size of a cloud.
Abbhumme, *in.* alas !
Abravi, *v.* he told.
Abhāvita, *p.p.* undeveloped.

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- Abhikaṅkhati*, *v.* to wish ;
to expect.
- Abhikkhaṇam*, *ad.* con-
stantly.
- Abhijānāti*, *v.* to know
thoroughly ; to admit.
- Abhiññā*, *f.* psychic
power
- Abhinham*, *ad.* repeatedly.
- Abhinhasannipāta*, *m.*
meeting often together.
- Abhinipphajjati*, *v.* to be
produced ; to become
prosperous.
- Abhippasanna*, *p.p.* much
pleased.
- Abhimanthati*, *v.* to strike ;
to oppress.
- Abhimukhībhūta*, *p.p.* met
with face to face.
- Abhirati*, *f.* loyal love ;
affection.
- Abhirūhiya*, *abs.* having
ascended.
- Abhisata*, *p.p.* approached
by.
- Abhisameti*, *v.* to realise.
- Abhisecana*, *nt.* conse-
cration ; coronation.
- Abhissavati*, *v.* to flow.
- Abhiharati*, *v.* to bring
forth.
- Abbhuggata*, *p.p.* risen
high up.
- Amaggakusala*, *a.* one who
does not know the road
well.
- Amacca*, *m.* a colleague.
- Amata*, *nt.* embrosia ;
nectar.
- Amattaññu*, *a.* intem-
perate.
- Amānāpa*, *a.* detestful.
- Amanussa*, *m.* a spirit.
- Amutra*, *ad.* in such and
such a place.
- Ambho*, *in.* hey ! ho'low !
- Ayutta*, *nt.* injustice.
- Ayoniso*, *in.* in a wrong
way.
- Ayyaputta*, *m.* noble one.
- Ayyā*, *f.* mistress.
- Arati*, *f.* non-attachment.
- Arahati*, *v.* becomes fit ;
it behoves.
- Ariyasāvaka*, *m.* disciple of
the Enlightened.
- Arunuggamana*, *nt.* dawn.
- Aladdhā*, *abs.* having not
received.
- Alaṅkata*, *p.p.* decked
with.
- Alabhanta*, *pr.p.* not
receiving.
- Alaṅkammaniya*, *adj.* suit-
able for action.
- Alaṁpateyyā*, *a.* grown
enough to be married.
- Alaṁvacaniya*, *a.* grown
enough to understand
others' words ; to be
divorced.
- Alābha*, *m.* loss ; not
getting.

- Alla*, *a.* wet ; moist.
- Allakesa*, *a.* with wet hair.
- Allavattha*, *a.* with wet clothes.
- Allasira*, *a.* with a wet head.
- Avaca*, *v.* he told.
- Avacanīya*, *a.* inexhortable.
- Avacāsi*, *v.* he told.
- Avatthāti*, *v.* falls upon.
- Avadhi*, *v.* he injured or hurt.
- Avasesa*, *a.* remaining ; *n.* remainder.
- Avassam*, *ad.* inevitably.
- Avici*, *a.* without a recess.
- Avelā*, *f.* improper time.
- Avoca*, *v.* he said.
- Asaṅkheyya*, *nt.* the highest numeral ; *adj.* not calculable.
- Asajjamāna*, *pr.p.* not touching ; without any hindrance.
- Asaddahanta*, *pr.p.* not believing.
- Asaddhamma*, *m.* false doctrine.
- Asanta*, *a.* wicked ; non-existing ; that which is not.
- Asanthava*, *a.* without a companion.
- Asanthuta*, *p.p.* not acquainted with.
- Asissam*, *asissāmi*, *v.* I shall eat.
- Asu*, *a.* so and so ; such and such.
- Asura*, *m.* a titan ; enemy of the gods.
- Asurinda*, *m.* lord of Asuras.
- Assaka*, *a.* having nothing as one's own.
- Assatara*, *m.* a mule.
- Assamapada*, *m.* site of a hermitage.
- Assādanā*, *f.* enjoyment ; tasting.
- Assutavantu*, *a.* uneducated.
- Assumukha*, *a.* with a face wet with tears.
- Ahani*, *v.* he killed.
- Ahaha*, *nt.* a high numeral with 71 cyphers.
- Ahamso*, *v.* they brought.
- Ahāyi*, *v.* it was lost.
- Ahāsi*, *v.* he carried or took by force.
- Ahuvā*, *v.* he was.
- Ahuvāsim*, *v.* I was.
- Aho*, *in.* alas !
- Ahoratta*, *nt.* day and night.
- Ākaṅkhati*, *v.* to wish ; to expect.
- Ākāsaḡata*, *a.* gone to the space.

- Āgatāgama*, *a.* one who has learnt the 4 collections of the Suttapiṭaka.
- Āgāmeti*, *v.* to wait for ; to expect.
- Ācariyaka*, *a.* coming from the teacher.
- Ācariyamaha*, *m.* the line or the ancestor of the teachers.
- Ācikkhāpetvā*, *abs.* having caused to inform.
- Ājānāti*, *v.* to know well.
- Ājāniya*, *m.* a steed.
- Ājīvaka*, *m.* a kind of ascetics.
- Ātāpi*, *a.* ardent.
- Āturanna*, *nt.* food for the sick.
- Ādikalyāna*, *a.* advantageous at the beginning.
- Ādiṣṣa*, *abs.* pointing out ; *adj.* to be pointed out ; contemptible.
- Ādeti*, *v.* to take.
- Ānupubbikathā*, *f.* gradual sermon.
- Āpajjati*, *v.* to commit ; to get into.
- Āpadā*, *f.* distress.
- Āpādi*, *v.* came to.
- Ābādhika*, *a.* sick.
- Āmaka*, *a.* unbaked ; unripe ; unboiled.
- Āmajāta*, *a.* born slave.
- Āmattika*, *nt.* crockery.
- Āmantāpetvā*, *abs.* having summoned.
- Āmisagaru*, *a.* interested in worldly gain.
- Āmutta* (*āmukka* ?) *p.p.* adorned with.
- Āyata*, *a.* broad.
- Āyatim*, *ad.* in future.
- Āyāga*, *m.* a long hall.
- Āyācati*, *v.* to beg.
- Āyācamāna*, *pr.p.* requesting.
- Ārakā*, *in.* from afar ; away from.
- Ārakkhādhikarānam*, *ad.* on account of protecting.
- Āraññakāṇḍa*, *nt.* vow of a forest dweller.
- Āraddhaviriya*, *a.* strenuous.
- Ārabhati*, *v.* to begin ; to destroy (life).
- Ārammaṇa*, *nt.* object ; occasion.
- Ārā*, *in.* far from.
- Ārādheti*, *v.* to please someone.
- Ārāmakotṭhaka*, *m.* gate-tower of a monastery.
- Ārāmacetiya*, *nt.* a sacred garden.
- Ārāmarāmaṇeyyaka*, *nt.* a pleasant grove.
- Ārāmika*, *m.* gardener ; an attendant in a monastery.

- Ārogya*, nt. health.
- Āropitanīyāmena*, ad. according to the prescribed order.
- Āropenta*, pr.p. bringing about ; putting on.
- Ārohanāya*, for ascending.
- Ārohaniya*, a. suitable for riding.
- Ālapati*, v. to speak to.
- Ālaya*, m. abode.
- Ālayesinī*, f. seeking an abode.
- Ālimpeti*, v. to set fire.
- Ālumpakāram*, ad. taking in lumps.
- Ālumpati*, v. to eat in lumps.
- Ālopa*, m. lump.
- Āvasatha*, m. abode ; lodgings.
- Āvāsa*, m. dwelling place.
- Āvī*, in. openly.
- Āvenika*, a. separate ; special.
- Āvelā*, f. chaplet.
- Āsajja*, abs. having insulted or assailed ; having hinted at.
- Āsādiya*, abs. having insulted.
- Āsumbhati*, v. to pour down.
- Āhaniya*, abs. having attacked.
- Āhāriyati*, v. to take as food.
- Āhundarika*, a. impassable.
- Ittha*, a. agreeable pleasant.
- Itihītiha*, nt. hearsay.
- Itthannāma*, a. of such and such a name.
- Ittara*, a. short (time) ; very few or little.
- Itthāgāra*, nt. harem.
- Iddhi*, f. supernatural power.
- Iddhipāṭihāriya*, nt. miracle.
- Iddhipāda*, m. path to superhuman power.
- Inda*, m. lord ; lord of the Devas.
- Isipabbajjā*, f. renunciation as a hermit.
- Issariyādhipacca*, nt. overlordship.
- Ukkujjeti*, v. to turn up or set up.
- Uggacchanta*, pr.p. rising up.
- Uggirati*, v. to lift up ; to utter.
- Uccaya*, m. accumulation.
- Uccāreti*, v. to lift up ; to utter.
- Ujjavati*, v. to sail upstream.
- Ujjhati*, v. to throw away.
- Uṭṭhahanta*, pr.p. exerting ; rising up.
- Uttarasākhā*, f. northern bough.

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- Uttarasāsaka*, a. with the head towards the north.
Uttarasve, ad. day after tomorrow.
Uttaritarā, a. superior.
Uttaribhaṇḍa, m. extra bits ; a salad.
Uttarimanussa-dhamma, m. extraordinary condition.
Uttarīm, ad. further ; over.
Uttiṇa, a. clear of grass.
Uda, udāhu, in. or.
Udapajjā, *udapādi*, v. he was born ; it arose.
Udapāna, m. a well.
Udaya, m. increase ; rise.
Udayabbaya, m. rise and fall.
Uddasseti, v. to show oneself.
Udāna, nt. a joyful utterance.
Udāneti, v. to utter.
Udicca, a. of a high descent ; noble.
Uddāna, nt. a string (of).
Uddissa, abs. for.
Uddissakata, a. specially prepared.
Uddhamgama, a. going upwards.
Udriyati, v. to fall into pieces.
Undura, m. a rat.
Unnādi, a. tumultuous.
Upakattṭha, p.p. drawn near ; approaching.
Upakāraka, a. helpful.
Upaga, a. approaching.
Upacchubhati, v. to throw at.
Upajīvati, v. to live on.
Upatṭhāka, m. attendant ; supporter.
Upatṭhānapuppha, nt. the flowers assigned for.
Upatṭhiyamāna, pr.p.p. being attended.
Upadhāretvā, abs. having reflected upon.
Upanandhati, v. to bear enmity.
Upanayhati, v. to wrap with ; to bear enmity.
Upanibaddha, p.p. tied into.
Upaniṣaya, m. sufficing condition.
Upaṇīya, abs. aiming at.
Upapajjati, v. to take birth.
Upamā, f. likeness ; comparison.
Upamiyati, v. to be compared.
Upayāti, v. to come near ; to reach.
Upavattana, nt. existing near by ; name of a park.
Upavasati, v. to observe ; to live near by.

Upasāṅkamma, *abs.* having approached.

Upasama, *m.* calmness.

Upasampadā, *f.* higher ordination of a monk.

Upasammati, *v.* to become appeased.

Upādāya, *abs.* on account of. *Anukampam* —, out of pity.

Upehiti, *v.* he will approach.

Upasatha, *m.* fast-day ; the ceremony of reciting Vinaya rules.

Upasathadivasa, *m.* fast-day.

Uppala, *nt.* a high numeral with 99 cyphers.

Uppalahattha, *nt.* a bundle of water-lilies.

Uppāta (or *uppāda*), *an* unusual event.

Uppādeti, *v.* causes to rise.

Uplāvita, *p.p.* floated.

Ubbandhati, *v.* to strangle oneself by hanging.

Ubbhinditvā, *abs.* having broken.

Ubha, *ubhaya*, *adj.* both.

Ubhato, *in.* on both sides.

Ubhatomukha, *adj.* double mouthed.

Ummagga, *m.* a different or wrong path ; a tunnel.

Ummihati, *v.* to discharge urine.

Ummujjati, *v.* to emerge from.

Urunda, *a.* spacious.

Ullokenta, *pr.p.* looking up.

Ussāreti, *v.* to cause to move back.

Uhadati, *v.* to defecate.

Ūna, *a.* deficient ; less ; *nt.* deficiency.

Ekagga, *a.* one-pointed ; concentrated.

Ekaghana, *a.* solid.

Ekacchiya, *a.* some.

Ekajjham, *ad.* together ; in one place.

Ekatiya, *a.* some.

Ekato, *in.* together.

Ekapaṇṇa, *a.* having only a single leaf.

Ekapiṇḍita, *a.* compounded in a single lump.

Ekappahārena, *ad.* at once ; by a single stroke.

Ekarajja, *nt.* sovereign power.

Ekarattivāsa, *m.* spending of a night.

Ekasāṭaka, *a.* having an only clothe.

Ekaṁsena, *ad.* definitely.

Ekāyana, *m.* the only path.

Ekidaṁ, *in.* some.

Etaraḥi, *in.* now.

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- Ēti*, *v.* to come.
- Etūvatā*, *in.* by this much ; so far.
- Etto*, *in.* that way ; hence.
- Evam evam*, *in.* exactly ; just in the same way.
- Evarūpa*, *a.* such.
- Evamrūpa*, *a.* this-like or having such a form.
- Ehinti*, *v.* they will come.
- Okappaniya*, *a.* trust-worthy.
- Okampetvā*, *abs.* having shaken.
- Okāsa*, *m.* space ; permission.
- Ojavanī*, *f.* sailing down-stream.
- Ojā*, *f.* sap ; essence.
- Otārenta*, *pr.p.* lowering.
- Odissa*, *abs.* definitely.
- Onojeti*, *v.* to distribute.
- Opīletvā*, *abs.* having crammed in.
- Oraṁ*, *ad.* below ; under ; on this side.
- Orena*, *ad.* less than.
- Orodha*, *m.* harem ; a harem lady.
- Olaggeti*, *v.* to hang.
- Olambaka*, *nt.* a plummet.
- Olubha*, *abs.* leaning upon.
- Osakkita*, *p.p.* shifted (from the original position).
- Osarati*, *v.* to enter.
- Osādeti*, *v.* to reduce ; to be sunk.
- Kankhati*, *v.* to doubt.
- Kaccha*, *nt. f.* belt for an elephant.
- Kacci*, *in.* I doubt whether.
- Kaṭaggaha*, *m.* a win ; a lucky cast.
- Kaṭuka*, *a.* astringent ; severe.
- Kaṭasi*, *f.* cemetery.
- Katapuñña*, *a.* fortunate.
- Kati*, *a.* how many.
- Katipaya*, *a.* several.
- Katipāha*, *nt.* a few days.
- Kattabba*, *pt.p.* to be done.
- Kattabbayuttaka*, *nt.* what should be done.
- Kathanikara*, *a.* how acting.
- Kathanikathī*, *a.* doubtful.
- Kathamvidha*, *a.* what sort of.
- Kathāna*, *nt.* a high numeral with 127 cyphers.
- Kadāci*, *in.* sometimes ; seldom.
- Kanta*, *a.* pleasant ; *p.p.* spinned.
- Kandarā*, *f.* grotto.
- Kapaṇa*, *a.* poor ; miserable ; the poor.
- Kapparappahāra*, *m.* a blow from elbow.

- Kappāvasesa*, *m.* remainder of an aeon.
- Kappāsika*, *a.* made of cotton.
- Kappāsika-sukhuma*, *nt.* a fine musline.
- Kappiya*, *a.* lawful.
- Kamati*, *v.* goes in ; spreads.
- Kammapatha*, *m.* way of action.
- Kammāra*, *m.* a smith.
- Kayirā*, *v.* 3rd *sing.* *Poten.* of *kar* (to do).
- Karaṇīya*, *pt.p.* to be done ; *nt.* what should be done ; business.
- Karahaci*, *in.* at some time.
- Karisa*, *nt.* a plot of land measuring about an acre.
- Karuṇā*, *f.* compassion ; pity.
- Karuṇāyati*, *v.* to feel pity.
- Kaliggaha*, *m.* loss ; losing cast ; defeat.
- Kalīra*, *m.* sprout.
- Kalebara*, *nt.* the body.
- Kalyāṇa*, *a.* advantageous ; good ; *nt.* welfare.
- Kalyāṇamitta*, *m.* a true friend.
- Kasi*, *f.* ploughing.
- Kamśa*, *m.* a plate to eat from.
- Kānana*, *nt.* forest.
- Kānanantara*, *nt.* inside of a forest.
- Kāpilavattava*, *a.* belonging to Kapilavattu.
- Kāmarati*, *f.* enjoyment of senses.
- Kāmavega*, *m.* impulse of lust.
- Kāyagatā sati*, *f.* mindfulness centred on the body.
- Kārāpiyati*, *v.* to cause to be done.
- Kālakata*, *p.p.* dead.
- Kālakiriya*, *f.* death.
- Kālass'eva*, *in.* very early.
- Kāliṅga*, *a.* belonging to Kalinga.
- Kāhāmi*, *v.* I will do.
- Kāhinti*, *v.* they will do.
- Kiccha*, *nt.* difficulty.
- Kicchena*, *ad.* with difficulty.
- Kiñ ca*, *in.* why not ; rather.
- Kittha*, *nt.* growing corn.
- Kitthāda*, *a.* corn-eating.
- Kitthārakkha*, *m.* a watcher of corn.
- Kittayati*, *v.* to explain ; to praise.
- Kittāvatā*, *in.* how far ? in what respect ?
- Kittisadda*, *m.* talk about the fame.
- Kinti*, *in.* whether.

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- Kimaṅga*, in. far less.
Kimatthāya, in. for what purpose ?
Kira, a. particle for reported speech.
Kilamati, v. to become weary.
Kīḍisa, a. what-like ?
Kīva, in. how much ?
Kīva ciraṁ, in. how long ?
Kukkura, m. a dog.
Kuḍivāra, nt. gate of a hut.
Kuḍḍamūla, nt. foot of a wall.
Kudācanaṁ, in. at any time. (*Na ku*—, never).
Kupīla, p.p. annoyed.
Kubbati, v. to do.
Kumuda, nt. a high numeral with 106 cyphers.
Kumudanāla, m. the stalk of white water-lily.
Kulavaṁsa, nt. lineage ; customs of the family.
Kuvaṁ, kva, in. where ?
Kuvera, m. name of the lord of demons.
Kusala, nt. health ; merit.
Kusaṭṭi, a. possessor of merit.
Kūṭajaṭiḷa, m. a fraudulent hermit.
Kecana, keci, some persons.
Kelāsakūṭa, nt. the peak of the Kelāsa mountain.
Kevala, a. whole.
Koṭṭhuka, m. jackal.
Kovida, a. expert.
Kosa, m. a measure of length, (which is about 1,000 yards).
Kosināraka, a. belonging to Kusinārā.
Koseyyasukhuma, nt. fine silk.
Kvaci, in. somewhere ; in some places.
Khañja, a. lame.
Khaṇāpetvā, abs. having caused to dig.
Khanti, f. patience.
Khandha, m. trunk (of the body or a tree).
Khama, a. enduring ; sustaining.
Khamati, v. to forgive.
Khamanīya, a. bearable.
Khamāpeti, v. to cause to forgive.
Khara, a. severe.
Khādana, nt. food ; eating.
Khāyati, v. to occur ; to become clear ; to be revealed.
Khīṇaniraya, a. one who is beyond the hell.
Khīṇāsava, a. free from mental obsession ; a holy person.
Khīla, m. a stake.
Khurappa, nt. an arrow.
Kho, in. See Chapter VI.

- Khomasukkhuma*, nt. fine cloth of flax.
- Gajaratana*, nt. a noble elephant.
- Gajjati*, v. to roar.
- Gajjamāna*, pr.p. thundering.
- Gaṇhanaka*, a. holding; one who takes.
- Gatabhāva*, m. the fact that one has gone.
- Galayobbana*, a. old; whose youth is exhausted.
- Gaddula*, nt. a leash.
- Gantukāmatā*, f. wish to go.
- Gabbhaseyyā*, f. conception in the womb.
- Gambhīrato*, in. by depth.
- Gayāsīsa*, nt. name of a place (not far from present Gayā).
- Gayhati*, v. to be taken.
- Garahā*, f. censure; abuse.
- Garukata*, p.p. held of weight.
- Galanta*, pr.p. flowing.
- Gavāghātana*, nt. slaughter house.
- Gavesanta*, pr.p. seeking.
- Gahakāraka*, m. builder of a house.
- Gahaṭṭha*, m. layman.
- Galagaḷāyati*, v. to make the sound gaḍa-gaḍa.
- Gāmavara*, m. a prosperous village.
- Gārayha*, a. contemptible.
- Gālhārakkhā*, f. strong protection.
- Giddha*, p.p. infatuated.
- Girigabbhara*, m. a cave.
- Giribbaja*, nt. the former name of Rājagaha.
- Gīvā*, f. neck; penalty; fine.
- Gūṭha*, nt. dung; faeces.
- Gūṭhakalala*, nt. filth.
- Gūṭhaṭṭhāna*, nt. cesspool; where people defecate.
- Goghātaka*, m. a butcher.—
sūna, nt. a butcher's block.
- Govikattana*, nt. butcher's knife.
- Ghaṭanta*, pr.p. striving.
- Ghamma*, nt. heat.
- Ghammatatta*, p.p. fatigued with heat.
- Ghātāpiyati*, v. to cause to be killed.
- Ghāteti*, v. to kill; to injure.
- Ghātetu*, m. killer.
- Ghāsaṃ kurute*, he eats.
- Cakkayuga*, nt. a pair of wheels.
- Cakkasamārūḷha*, a. mounted on vehicles.
- Caṅkamanta*, pr.p. walking.

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- Caṇḍāla*, *m.* an outcast ; a low-caste man.
- Catukka*, *nt.* a tetrad.
- Catudonika*, *a.* holding 4 donas.
- Catubbannā*, *m. pl.* people of the four castes.
- Caturangula*, *a.* measuring 4 inches.
- Caturanginī*, *f.* fourfold (army).
- Candimantu*, *m.* the moon.
- Camā*, *f.* an army.
- Caranā*, *f.* wandering.
- Carahi*, *in.* now.
- Cala*, *a.* wavering ; moving.
- Cāraṇika*, *nt.* pantomime.
- Cārīta*, *nt.* walking ; custom.
- Ciccīḍayati*, *v.* to make the sound cit-cit.
- Cīṭicīḍayati*, *v.* to make the sound citi-citi.
- Cittakūṭa*, *m.* name of a mountain.
- Ottavisuddhi*, *f.* purity of the mind.
- Cittāgāra*, *nt.* picture gallery.
- Cirakāla*, *m.* a long time.
- Ciraṭṭhitika*, *a.* lasting long.
- Ciranivāsi*, *a.* dwelling for a long time.
- Cirapaṭikā*, *in.* long since.
- Cirappavāsi*, *a.* long absent.
- Cirarattam*, *ad.* for a long time.
- Cirasanthuta*, *a.* acquainted for a long time.
- Cirassam*, *in.* after a long time.
- Cirāya*, *in.* for long.
- Cirena*, *ad.* after a long time.
- Cuta*, *p.p.* shifted from.
- Cumbitvā*, *abs.* having kissed.
- Cūlā*, *f.* a knot of hair at the top.
- Ce*, *in.* if.
- Ceḷaka*, *m.* a page boy ; a bad fellow.
- Coraghāta (ka)*, *m.* executioner of robbers.
- Chadḍitabhāva*, *m.* the fact of throwing away or leaving aside.
- Chañadivasa*, *m.* festival day.
- Chanda*, *m.* desire ; wish.
- Chandaka*, *nt.* subscription.
- Chandarāga*, *m.* desire and lust.
- Chabbaggiya*, *a.* belonging to the group of six.
- Chammāsika*, *a.* existing or enough for six months.
- Chāta*, *a.* hungry.
- Chindāpiyati*, *v.* to cause to be cut.

Chindīyati, *v.* to be cut.

Chetvā, *abs.* having cut.

Jagatippadesa, *m.* a spot in the world.

Jagatiruha, *m.* tree.

Jañña, *a.* pure ; agreeable.

Jaññā, 3rd *sing.* *Pot.* of *Nā* (to know).

Jaṭṭā, *f.* a tangle ; entanglement ; matted hair.

Janeti, *v.* to produce.

Jantu, *m.* creature.

Jambū, *f.* rose-apple tree.

Jambonada, *nt.* a precious kind of gold.

Jaraggava, *m.* an old bull.

Jarūdapana, *nt.* decayed well.

Jahāti, *v.* to leave ; to remove.

Jāgaranta, *a.* wakeful.

Jāgarita, *nt.* wakeful state.

Jātassara, *m. nt.* natural lake.

Jātidhamma, *a.* subject to rebirth.

Jātisambhava, *m.* liability for birth.

Jātisaṁsāra, *m.* circle of rebirths.

Jātu, *in.* indeed.

Jānapada, *a.* belonging to the countryside ; *m.* country folk.

Jāni, *f.* harm ; loss.

Jigimsati, *v.* desires to have.

Jigimsanta, *pr.p.* wishing to have.

Jigucchati, *v.* to become disgusted with ; to abhor.

Jighacchati, *v.* to feel hungry ; to desire to eat.

Jighacchā, *f.* hunger.

Jīna, *p.p.* deprived of.

Jīyati, *v.* to miss ; to lose.

Jīrati, *v.* to decay.

Jīrāpeti, *v.* to digest.

Jivagāha, *m.* catching alive.

Jīvita-pariyosāna, *nt.* end of the life.

Jutindhara, *a.* resplendant.

Jutimantu, *a.* lustrous.

Je, *in.* See Chapter VI.

Jeṭṭhaka, *a.* chief ; foremost.

Jessati, *v.* he will defeat. *Nānamattāya*, for the purpose of knowledge.

Nāyati, *v.* to be known.

Nāyare, *v.* they are known.

Ṭhāna, *nt.* place ; fact ; cause.

Daṁsa, *m.* gadfly.

Taggha, *in.* verily. See Chapter VI.

Tajjita, *p.p.* threatened.

- Taṇhāsota*, *m.* stream of craving.
Taṇhīyati, *v.* to crave.
Tato, *in.* therefor.
Tato nimittam, *ad.* on that account.
Tadahu, *in.* on the same day.
Tambaloḥa, *m. nt.* copper.
Tala, *nt.* surface.
Talaṣattika, *nt.* hand raised in a threatening manner.
Tasati, *v.* to tremble.
Tādisaka, *a.* that like ; such.
Tāva, *in.* so much ; so long.
Tāvātā, *in.* so long.
Tāvade, *in.* at that moment.
Tāvad eva, *in.* instantly.
Tāva-mahanta, *a.* so big ; so great.
Tikicchati, *v.* to cure ; to treat medically.
Tiṇamuttihi, *m.* a handful or a bundle of grass.
Tisikkhati, *v.* to endure ; to forbear.
Timirāyitatta, *nt.* gloom.
Timisā, *f.* darkness.
Tiracchānagata, *m.* a beast.
Tiro, *in.* across.
Tirokaraṇī, *f.* a screen ; a curtain.
Tirokuḍḍa, *nt.* further side of a wall.
Tiropabbata, *nt.* further side of a mountain or rock.
Tucchahattha, *a.* empty-handed.
Tuṇhī, *in.* silent.
Tuṇhī-bhavati, *v.* to keep silence.
Tuṇhībhāva, *m.* silence.
Tulita, *p.p.* weighed ; estimated.
Tuvaṭṭam, *ad.* quickly.
Tūla-sannibha, *adj.* cotton-like.
Tejodhātu, *f.* element of heat.
Tevijja, *a.* possessing three superhuman knowledges.
Tevijjaka, *a.* connected with *tevijjā*.
Thakettvā, *abs.* having closed.
Thambha, *m.* a clump of grass ; a post.
Thālipāka, *m.* an amount of food enough for 10 persons.
Thullāni, *nt. pl.* rough words.
Thūṇeyyaka, *a.* of the village of Thūṇa.
Thūpa, *m.* a shrine ; pagoda.
Dakkhati, *v.* to see.

Dakkhinato, in. on the south.

Dakkhinā, f. donation.

Dakkhinti, v. they will see.

Dajjā, 3rd sing. Pot. of *dā* (to give).

Dajjeyyum, the pl. of the above.

Datthu, abs. having seen.

Danda, m. punishment.

Dadamāna, pr.p. giving.

Daddabhāyati, v. to make the sound dad-dad.

Daddallamāna, pr.p. shining.

Danta, a. with restrained senses.

Dandha, a. slow ; sluggish.

Dassanakāma, adj. wishing to see.

Dassaniya, pt.p. worthy of seeing ; beautiful.

Dassāvī, a. one who sees.

Dassukhila, nt. danger from robbers.

Dahati, v. to claim ; to declare.

Dānagga, nt. alms giving.

Dāya, m. forest ; grove.

Dāyādaka, a. heir.

Dārabbharaṇa, nt. keeping up of a wife.

Dāvaggi, m. jungle fire.

Diṭṭha-dhamma, m. the state attained by ; the present life.

Diṭṭhadhammika, adj. belonging to this world.

Diṭṭhi, f. belief ; view.

Diṭṭhibandhana, nt. fetter of heresy.

Diṭṭh'eva dhamme, loc. in this life.

Dippissati, v. will come into prominence.

Dibbagandha, m. heavenly odour.

Diyyati, diyyati, v. to be given.

Divasakara, m. the sun.

Divasa-santatta, p.p. heated for a day.

Divāvihāra, m. seclusion at noon.

Divāseyyā, f. siesta.

Diḡharattam, ad. for a long time.

Dukkha, nt. hardship ; misery.

Dukkhakkhandha, m. a great mass of suffering.

Dukkhato, in. as suffering.

Dukkhadhamma, m. trouble.

Dukkhama, a. difficult to endure.

Duggata, a. miserable.

Duggati, f. miserable state of rebirth.

Duggahita, p.p. badly held ; taken carelessly.

Duccarita, nt. misconduct ; wrong action.

- Ducchanna*, *p.p.* ill-thatched.
Duffhu, *in.* badly.
Duddada, *a.* difficult to give.
Duppañña, *a.* wicked ; foolish.
Dubbacana, *nt.* harsh word.
Dubbhañita, *p.p.* badly spoken.
Dubbhati, *v.* to dupe ; to act treacherously.
Dummedha, *a.* foolish ; wicked.
Durannaya, *a.* difficult to follow.
Durupeta, *a.* badly endowed.
Dulladdha, *nt.* bad gain ; *adj.* got with difficulty.
Dussayuga, *nt.* a pair or suit of clothes.
Dussavañijjā, *f.* trade in cloth.
Dūbhati, *v.* to become treacherous.
Devatāmaṅgalika, *adj.* expecting welfare through the gods.
Devadeva, *m.* god of gods.
Dessa, *a.* detestful.
Doṇamukha, *nt.* river-mouth.
Doḷāyati, *v.* to waver ; to swing.
Dolāyanta, *pr.p.* swinging.
- Dosasaṃhita*, *a.* linked with enmity.
Dvidhāpatha, *m.* branching of a road.
Dvepatha, *m.* a path between two fences or walls.
Dhañña, *a.* fortunate.
Dhanaccheda, *m.* loss of wealth.
Dhamma, *m.* righteousness.
Dhītutthāna, *nt.* place of a daughter.
Dhammatā, *f.* general fact ; nature.
Dhammavinaya, *m.* Norm and discipline ; religious rule.
Dhamṣati, *v.* to fall from.
Dhārayati, *v.* to bear.
Dhārayamāna, *pr.p.* bearing.
Dhi, *in.* shame ! fie !
Dhi-r-atthu, *in.* be shame !
Dhīyati, *v.* to be borne.
Dhuva, *a.* permanent ; stable.
Dhuvam, *ad.* constantly.
Dhūmāyati, *v.* to emit smoke.
Dhūmāyitatta, *nt.* clouding over.
Na upeti, it is not befitting.
Na kadāci, *in.* never.
Na kvaçi, *in.* nowhere.

- Nagantara*, *nt.* space between mountains.
- Nadanta*, *pr.p.* roaring.
- Nabhaso*, *abl.* from the sky.
- Namatthu*, (*namo* + *atthu*), be homage.
- Namo*, *in.* homage.
- Narasārathi*, *m.* trainer of men.
- Naha*, *in.* surely not.
- Nahātaka*, *m.* a learned brahman.
- Nahuta*, *nt.* 10,000. See § 41.
- Naḷavana*, *nt.* forest of reeds.
- Nānappakāra*, *a.* of many kinds.—*kārehi*, in various ways.
- Nānākaṇa*, *nt.* difference; diversity.
- Nānābhāva*, *m.* separation.
- Nānāvihita*, *a.* various.
- Nāmagotta*, *nt.* name and clan.
- Nāmato*, *in.* by name.
- Nāmetvā*, *abs.* having bent.
- Nāsita*, *p.p.* brought to ruin.
- Nikanta*, *p.p.* scraped of.
- Nikkujjita*, *p.p.* turned down; overturned.
- Nikkhamanta*, *pr.p.* going out.
- Nikkhamana*, *nt.* going out; departure.
- Nikkhamanavelā*, *f.* time of going out.
- Nikkhamanokāsa*, *m.* room for getting out.
- Nigacchati*, *v.* to get into; to undergo.
- Niccharanta*, *pr.p.* flashing out.
- Niṭṭhāti*, *v.* comes to an end.
- Niṭṭhita*, *p.p.* finished.
- Niddhamati*, *v.* to abolish; to remove.
- Ninnahuta*, *nt.* a number with 36 cyphers.
- Nipaka*, *a.* prudent.
- Nipatitvā*, *abs.* having fallen down.
- Nipajjamāna*, *pr.p.* lying down.
- Nippabha*, *a.* dim; without glory.
- Nibbattabhāva*, *m.* the fact of being born.
- Nibbāhati*, *v.* to carry out; to unsheath.
- Nibbāhāpetvā*, *abs.* having caused to carry.
- Nibbuta*, *p.p.* passionless; calmed.
- Nibbhoga*, *a.* useless; poor.
- Nimmanāsa*, *a.* void of flesh.
- Nimināti*, *v.* to exchange.
- Nimitta*, *nt.* omen; portent; sign.
- Nimujjati*, *v.* to submerge.

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- Niyata*, *a.* destined ; sure.
Niyyādeti, *v.* to hand over.
Niyyāsi, *v.* he set out.
Niyāmeti, *v.* to assign.
Nirantaram, *ad.* incessantly.
Nirabbuda, *nt.* a number with 64 cyphers.
Nirūpadhi, *adj.* free from attachment.
Nilājja, *a.* shameless.
Nilloketi, *v.* to observe ; to look at carefully.
Nivattati, *v.* to turn back.
Nivāreti, *v.* to prevent (from).
Nivāretu, *m.* one who prevents.
Niveseti, *v.* to cause to live in or to establish on.
Nisamma, *abs.* having heard.
Nissajjivā, *abs.* having left.
Nissarana, *nt.* going out ; leaving behind.
Nissita, *p.p.* frequented ; depending on.
Nisinnatthāna, *nt.* place for sitting.
Nisidāpiyati, *v.* to cause to sit.
Nisevita, *p.p.* frequented by.
Nihata, *p.p.* subdued ; beaten down.
Niharati, *v.* to take out ; to eject.
Niyati, *niyyati*, *v.* to be led.
Niyātayati, *v.* to hand over.
Nāna, *in.* certainly.
Nekkha, *nt.* a big gold coin.
Nekkhamma, *nt.* renunciation.
Nekadhā, *ad.* in many ways.
Negama, *m.* urban council.
Nemittaka, *m.* sooth-sayer.
Nerañjarā, *f.* name of a river.
N'eva, *in.* indeed not.
Pakarana, *nt.* case ; offence ; a treatise.
Pakāsita, *p.p.* proclaimed ; made known.
Pakittenta, *pr.p.* extolling.
Pakubbanta, *pr.p.* doing.
Pakkamati, *v.* to go away.
Pakkosāpetvā, *abs.* having sent for.
Pakkhandivā, *abs.* having jumped on or rushed in.
Pakkhāyati, *v.* to become clear to the mind.
Pakkhitta, *p.p.* thrown into.
Paganhāti, *v.* to support ; to favour.
Pageva, *in.* beforehand ; not to speak of.

- Pagevataram*, *ad.* very early.
- Paggayha*, *paggahetvā*, *abs.* favouring ; having raised up.
- Paggāhikasālā*, *f.* drapery store.
- Paggharanta*, *pr.p.* dripping with.
- Pacaritvā*, *abs.* having practised.
- Pacāpīyati*, *v.* to cause to be cooked.
- Paccakkhāna*, *nt.* refusal.
- Paccāṅga*, *nt.* a sub-division ; a sub-limb.
- Paccatthika*, *a.* hostile ; *m.* enemy.—*saññā*, *f.* enmity ; hostile feeling.
- Paccanubhūta*, *p.p.* under-gone.
- Paccaya*, *m.* cause ; requisite.
- Paccāgamana*, *nt.* returning.
- Paccāsimsati*, to expect.
- Paccāhāra*, *m.* excuse.
- Paccupaṭṭhita*, *p.p.* present ; come near.
- Paccūsa-samaya*, *m.* early dawn.
- Pacceka*, *a.* separate ; individual.
- Pacchātāpa*, *m.* remorse.
- Pacchābhāga*, *m.* hind part ; *loc.* afterwards.
- Pajahati*, *v.* to give up ; to forsake.
- Pajā*, *f.* progeny ; populace.
- Pajāpati*, *f.* wife.
- Pajjalita*, *p.p.* ablaze.
- Pajjota*, *m.* lamp.
- Pañcapaṭiṭṭhita*, *a.* touching the ground in five places.
- Pañjalika*, *pañjali*, *a.* with hands clasped in respect.
- Pañjalikata*, *p.p.* with clasped hands raised in salutation.
- Paññatta*, *p.p.* set forth.
- Paññāpeti*, *v.* to prepare ; to set forth.
- Paṇāmenta*, *pr.p.* turning ; turning away.
- Paṭikkanta*, *p.p.* returned from ; *nt.* going back.
- Paṭikkosati*, *v.* to reject.
- Paṭigacca*, —*c'eva*, *in.* beforehand.
- Paṭicarati*, *v.* to evade.
- Paṭiccekamma*, *nt.* meant for oneself.
- Paṭijaggati*, *v.* to support ; to bring up.
- Paṭipajjati*, *v.* to practise ; with *maggam*, to go along.
- Paṭipadā*, *f.* a course of practice.
- Paṭipanna*, *p.p.* practising.

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- Paṭipatha*, *m.* opposite way.
- Paṭipāṭi*, *f.* an order ; a turn.
- Paṭipeseti*, *v.* to send back.
- Paṭibhāga*, *a.* similar.
- Paṭibhāti*, *v.* to occur to ones' mind ; to be revealed.
- Paṭivāta*, *m.* opposing wind.
- Paṭisata*, *nt.* per hundred.
- Paṭisañcikkhati*, *v.* to contemplate.
- Paṭisanthāra*, *m.* friendly treatment.
- Paṭisambhidā*, *f.* analytic insight.
- Paṭisaḷlāna*, *nt.* seclusion.
- Paṭisaṃvedeti*, *v.* to feel ; to undergo.
- Paṭisunāti*, *v.* to promise.
- Paṭissutvā*, *abs.* having assented (to someone's words).
- Paṭisaññati*, *v.* to knock against.
- Paṭṭana*, *nt.* a town with a harbour.
- Paṇāmeti*, *v.* to dismiss ; to send away.
- Paṇhita*, *p.p.* directed ; placed.
- Paṇḍaracchada*, *a.* having white covering (or feathers).
- Paṇḍava*, *m.* name of a mountain (near Rāja-gaha).
- Paṇḍitaka*, *m.* wiseacre.
- Patāpavantu*, *a.* majestic.
- Patipphita*, *p.p.* situated.
- Patimaṇḍita*, *p.p.* decked or endowed with.
- Patibbatā*, *f.* a devout wife.
- Patissati-mattāya*, for the selfcollectedness.
- Pattabba*, *pt.p.* to be arrived at ; to be attained.
- Patti*, *f.* a portion ; merit ; arrival.
- Pattiyati*, *v.* likes to have a bowl.
- Patthayati*, *v.* hankers after ; desires.
- Padakkhiṇā*, *f.* circumambulation.
- Padara*, *nt.* a board ; a lid.
- Padānupadika*, *a.* following one's footsteps.
- Padissati*, *v.* to appear.
- Paḍipeyya*, *nt.* things for lighting.
- Paduma*, *nt.* a number with 120 cyphers.
- Padhāna*, *nt.* effort for intuition.
- Papā*, *f.* water-shed.
- Pabujjhivā*, *abs.* being awoken.
- Pabuddha*, *p.p.* awakened.

- Pabbatavisama*, *nt.* a precipice ; mountainous district.
- Pabbatāyati*, *v.* to act like a mountain.
- Pabbājanā*, *f.* banishment.
- Pabhuti*, *in.* beginning from.
- Pabhassara*, *a.* brilliant.
- Pamatta*, *p.p.* negligent.
- Pamādacāra*, *m.* neglectful living.
- Pamādi*, *a.* negligent.
- Pamukha*, *a.* (in compounds) headed by.
- Pamuccati*, *v.* to become free.
- Pamuṭṭhati*, *v.* to emit ; to send forth.
- Pamudita*, *p.p.* overjoyed.
- Pamokkha*, *m.* freedom ; release.
- Pamoceti*, *v.* to set free.
- Payojeti*, *v.* to complete with ; to set on foot ; to prepare (a medicine) ; to begin (a business).
- Parapattiya*, *a.* relying on others.
- Parapāṇa*, *m.* other's life.
- Parapuggala*, *m.* other persons.
- Parama*, *a.* the highest ; excellent.
- Paramparāgata*, *a.* traditional.
- Pararajja*, *nt.* foreign country.
- Parasatta*, *m.* other beings.
- Parābhavanta*, *a.* going to ruin.
- Parāyana*, *a.* prone ; destined.
- Parikanta*, *p.p.* cut open.
- Parikassati*, *v.* to be dragged about.
- Parikkhipitvā*, *abs.* having surrounded.
- Pariggahita*, *p.p.* possessed or haunted by.
- Paricca*, *abs.* having penetrated.
- Paricāreti*, *v.* causes to feast one's senses.
- Parijana*, *m.* retinue ; followers.
- Paridevati*, *v.* to lament ; to bewail.
- Paridevanā*, *f.* lamentation.
- Parito*, *ad.* around.
- Parināyikā*, *f.* leading woman.
- Parinibbāna*, *nt.* passing away (of a holy person).
- Parinibbuta*, *p.p.* completely calmed ; finally passed away.
- Paripūrayati*, *v.* to fill ; to complete.
- Paribhuñjati*, *v.* to enjoy ; to make use of.
- Paribhutta*, *p.p.* tasted ; enjoyed.

- Pariyanta*, *m.* the end.
Pariyādiyati, *v.* to exhaust;
 to absorb.
Pariyāyati, *v.* to go about.
Pariyutthāti, *v.* to over-
 come.
Pariyogāya, *abs.* having
 dived into the depths.
Pariyodāna, *nt.* exhaus-
 tion.
Pariyajjayati, —*jeti*, *v.* to
 shun; to avoid.
Parivāra, *m.* retinue.
Parivāratthāya, for the
 attendance.
Parivitakka, *m.* thought.
Parisussati, *v.* to wither.
Parihāni, *f.* loss; decrease.
Parihīnagatta, *a.* having
 an emaciated body.
Pareta, *p.p.* overcome with.
Palāyati, *v.* to escape.
Palipa, *m.* a swamp;
 sloppiness.
Palipanna, *p.p.* sunk or
 fallen into.
Palujjati, *v.* to dissolve.
Palehiti, *v.* to flee from.
Palokadhamma, *adj.* of the
 nature of dissolution.
Pavaddhati, *v.* to increase;
 to grow.
Pavattati, *v.* to exist; to last.
Pavattinī, *f.* preceptress.
Pavāraṇā, *f.* a ceremony
 held by the monks at
 the end of rainy season.
Pavāheti, *v.* to absolve.
Pavesetu, *m.* one who
 allows to enter.
Pasavati, *v.* to commit.
Pasahati, *v.* to use force;
 to overcome.
Pasamsati, *v.* to praise.
Pasamsanā, *f.* commend-
 ation.
Pasārita, *p.p.* outstretched.
Pasāreti, *v.* to stretch out.
Passitu, *m.* one who sees.
Pahattha, *p.p.* glad; joyful.
Pahānāya, for the removal.
Pahāra, *m.* a blow.
Pahūta, *a.* abundant.
Pahēnaka, *nt.* a present.
Paṃsu, *nt.* soil; clay.
Paṃsukiḷā, *f.* playing with
 clay.
Paṃsukūla, *nt.* patchwork
 robe.
Pākaṣaṃ kātum, to make
 known.
Pākatika, *a.* natural.
Pācittiya, *nt.* a kind of
 offence committed by a
 monk.
Pājana, *nt.* a goad.
Pāṭikaṅkha, *adj.* desirable;
 expected.
Pāṭikā, *f.* moon-stone.

- Pānaghātī, pānātipātī*, 3. destroyer of life.
- Pānupetaṃ*, adv. as long as life lasts.
- Pādaṅguṭṭha*, m. the great-toe.
- Pātu*, in. visible ; manifest.
- Pātubhavati*, v. to manifest.
- Pātubhāva*, m. appearance; manifestation.
- Pātārāsa*, m. breakfast.
- Pādagghanaka*, a. having the value of a $\frac{1}{4}$ kahāpaṇa.
- Pādāsi*, v. he gave.
- Pāpaka*, a. sinful ; wrong.
- Pāpakamma*, nt. sinful action.
- Pāpiya*, a. worse.
- Pāyāsa*, m. milk-rice.
- Pāragavesī*, a. one who seeks the other shore.
- Pāragāmī*, a. crossing ; going to the other shore.
- Pārūpitvā*, abs. having wrapped in.
- Pāvārika*, m. cloak-dealer.
- Pāvuraṇa*, nt. a blanket, etc., to wrap with.
- Pāvusa*, m. rainy season.
- Pāsādamaha*, m. ceremony of consecrating a man-sion.
- Piṭaka*, nt. a basket.
- Pindita*, p.p. gathered together ; made into a lump.
- Pitāmaha*, m. ancestor ; grandfather.
- Pivanabhāva*, m. the fact that he is drinking.
- Pivanamatta*, a. amount that could be sucked at a time.
- Pivāsati*, v. likes to drink.
- Piḷakā*, f. a wart or wen.
- Piṭipāmojja*, nt. joy and happiness.
- Pucchita ; puṭṭha*, p.p. being questioned.
- Puññakkhetta*, nt. field for merit.
- Puṭoli*, f. a kind of bag.
- Puṇḍarika*, nt. a white lotus.
- Puttiyati*, v. treats as one's own son.
- Puthu*, in. separate.
- Puthudisā*, f. separate quarters.
- Puthubhūta*, p.p. widely spread.
- Puthulato*, ad. by width.
- Punadivasa*, m. next day.
- Puno*, in. again.
- Pubbaṇhasamaya*, m. forenoon.
- Pubbanimitta*, nt. herald sign.
- Pubbenivāsa*, m. former existence.
- Puma*, m. man ; male.
- Purakkhata*, p.p. headed by.

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- Purattham*, in. See No. 135, Chapter VI.
- Puratthato*, ad. in front of.
- Puratthā*, in. the east.
- Puratthābhimukha*, adj. facing the east.
- Purāṇaka*, a. former ; olden.
- Purisājaṇṇa*, m. steed of man.
- Purindada*, m. former-giver ; an apithet of Sakka.
- Purisuttama*, m. the noblest of men.
- Pure*, in. formerly.
- Pūjita*, p.p. honoured.
- Pūtikāya*, m. foul body.
- Pūra*, a. filled with.
- Pūvatthāya*, for the cakes.
- Pūrāpeti*, v. causes to fill.
- Peta*, p.p. deceased ; m. a goblin.
- Pettika*, a. paternal.
- Pesakāra*, m. weaver.
- Porohicca*, nt. office of a Purohita.
- Posana*, nt. bringing up.
- Phalanta*, pr.p. crashing.
- Phāla*, m. plough-share.
- Phāsu*, nt. ease. a. easy.
- Phāseukattāṇa*, nt. a convenient place.
- Phuta*, p.p. covered with ; suffused with.
- Phenuddēhakaṁ*, ad. throwing foam up.
- Badālatā*, f. a kind of creeper like sweet potato.
- Bandhana*, nt. binding ; imprisoning.
- Babbu*, m. a cat.
- Barihisa*, nt. sacrificial (Kusa-) grass.
- Balamattā*, f. a little strength.
- Balākayoni*, f. a species of crane.
- Balikamma*, nt. oblation.
- Balivadda*, m. an ox.
- Bahijana*, m. outside people.
- Bahi*, *bahiddhā*, in. outside.
- Bahujana*, m. many-folk.
- Bahulāra*, a. much ; more.
- Bahubhāṇī*, a. one who speaks much.
- Bahulikata*, p.p. developed.
- Bādhati*, v. to afflict ; to obstruct.
- Bindu*, nt. a drop.
- Bila*, nt. ration ; a hollow.
- Bujjhati*, v. to understand.
- Bujjhamāna*, pr.p. perceiving.
- Buddhabhūta*, p.p. become enlightened.

- Buddhānubhāva*, *m.* splendour of a Buddha.
Bubhukkhati, *v.* desires to eat.
Brahanta, *a.* great : big.
Bravitu, *v.* let him say.
Brahma, *m.* the creator.
Brahmacārī, 3. a celebrate.
Brahmajacca, *a.* of the brahman caste.
Brahmalokūpaga, *a.* taking birth in the Brahma-world.
Brūti, *v.* he says.
Bhajaṃāna, *pr.p.* associating.
Bhaṇe, *in.* my dear.
Bhati, *f.* wages ; work for wages.
Bhatta-vissagga-karaṇat-thāya, for taking meals.
Bhaddanta, *a.* venerable.
Bhaya-bherava, *a.* appalling and terrible.
Bharaṇa, *nt.* bringing up.
Bhavanta, *pr.p.* becoming ; *adj.* venerable.
Bhāginī, *f.* a woman who shares with.
Bhāriya, *a.* grave ; serious.
Bhāvita, *p.p.* practised.
Bhīyoso mattāya, *ind.* still more.
Bhūṇikaraṇa, *nt.* barking.
Bhū, *f.* the earth.
Bhūta, *p.p.* arisen ; come to exist ; *nt.* truth ; fact.
Bhūtakāla, *m.* time to reveal one's true nature.
Bhūtapati, *m.* lord of demons.
Bhūtapubbam, *ad.* formerly.
Bhūtavijjā, *f.* exorcism.
Bhūmi, *f.* floor ; land.
Bhūmisenāpati, *m.* lord of country and army.
Bherava, *a.* fearful.
Bhedana, *nt.* dissention ; breaking.
Bhesajjamattā, *f.* a dose of medicine.
Bhogakkhandha, *m.* an immense wealth.
Bhogahetu, *ad.* on account of wealth.
Bhoti, *f.* madam.
Maṇku, *in.* downcast ; depressed.
Macchagumba, *m.* shawl of fish.
Maccharāyati, *v.* to become selfish.
Majjhantikasamaya, *m.* middle portion of the day.
Majjhimayāma, *m.* middle portion of the night.
Maññati, *v.* to suppose ; *maññe*, I feel or suppose.

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- Maṇikuṇḍala*, *nt.* an earring set with gems.
Maṇḍana, *nt.* adornment.
Mata, *nt.* death; *p.p.* dead.
Mattā, *f.* measure; amount.
Mattika, *a.* maternal.
Mattikāpatta, *m.* earthen bowl.
Mattigha, *m.* a matricide.
Madhurakajāta, *a.* weak and stiff.
Manam, *ad.* somewhat; nearly.
Manasikaranta, *pr.p.* considering; keeping in mind.
Manasikāturṇ, *inf.* to think about.
Manasikāra, *m.* consideration.
Manāpa, *a.* agreeable: dear.
Manussabhūta, *p.p.* being born as a man.
Manujādhipa, *m.* king.
Manoratha, *m.* wish; longing.
Manorama, *a.* fascinating.
Mantayati, *v.* to consult.
Mantadhara, *a.* bearer of Vedic charms.
Manteti, *v.* to discuss.
Marāṇavasa, *m.* power of the death.
Maru, *m.* a god.
Mahapphalatara, *a.* having more great results.
Mahabbhaya, *nt.* great danger.
Mahākathāna, *nt.* a number with 134 cyphers.
Mahājanakāya, *m.* a great multitude of people.
Mahānāga, *m.* a big elephant.
Mahābandhana, *nt.* strong bondage.
Mahāmatta, *m.* a great minister.
Mahāyāñña, *m.* a great sacrifice.
Mahāvīra, *m.* great hero.
Mahāsatta, *m.* great being.
Mahāsamaṇa, *m.* the Great Recluse.
Mahesī, *m.* great seer.
Mātāṅga, *m.* elephant.
Mātugāma, *m.* a woman.
Mānita, *p.p.* esteemed.
Mānusa, *a.* human.
Mānusatta, *nt.* human state.
Mānusika, *a.* existing in the human world.
Māyākāra, *m.* a juggler.
Māriyamāna, *pr.p.p.* being killed.
Mārisa, *Sir*; (*lit.* me-like); a polite way of address.
Māsa, *m.* (seeds of) vetch.
Micchā, *in.* false; wrong.
Mithu, *in.* alternately.

- Miyati*, v. to die.
Mīlha, nt. excretion ; dung.
Mugga, m. green peas.
Muccati, v. to curdle ; to be free or released.
Muccamāna, pr.p. dripping with ; emanating.
Muñciyati, v. to be freed or released.
Mudhā, in. gratis.
Muddha, m. top ; head.
Muhum, ad. very quickly.
Muhuttaṃ, ad. a moment.
Mūlasatena, with 100 roots.
Meghanibha, a. cloude-like.
Mettāyati, v. to diffuse love ; to befriend.
Medavaṇṇa, a. of the colour of fat.
Medhāvinī, f. a wise woman.
Mocenta, pr.p. freeing ; disentangling.
Mosavajja, nt. falsehood.
Yakkha, m. a demon.
Yakkhiṇī, f. an ogress.
Yajamāna, pr.p. sacrificing.
Yato, in. wherefrom.
Yatha-r-iva, in. just like.
Yathākathaṃ, in. in what way.
Yathākāmakaraṇīya, see Chapter VIII.
Yathākāmaṃ, ad. according to one's wish.
Yathājjhāsaya, a. straight in mind ; faithful.
Yathābalaṃ, ad. according to one's strength.
Yathābhūtaṃ, ad. in its real essence.
Yathāmittaṃ, ad. according to the friendship.
Yathāruciṃ, ad. according to one's liking.
Yathaladdha, a. whatever one has got.
Yathāsakaṃ, ad. each his own.
Yathāsukhaṃ, ad. at ease.
Yad'idam, in. to wit ; namely.
Yamaka-sāka, m. twin Sal trees.
Yasagga, nt. the highest fame.
Yādisa, a. what kind of ; what-like.
Yāpeti, v. to live by ; to sustain life.
Yāva, in. as far as.
Yāva-kīvaṃ, in. as long as.
Yāvatā, in. as far as ; because.
Yāvatāyukaṃ, ad. as long as the life lasts.
Yāvatihaṃ, ad. as many days as.
Yāvadattha, a. as much as one likes.—am, ad. to the fill.

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- Yāvad eva*, in. only for.
Yuga, nt. yoke.
Yugandhara, m. name of a mountain.
Yujjihitukāma, a. willing to fight.
Yuttabhāva, m. the fact of deserving.
Yuva, m. young man.
Yūpa, m. sacrificial post.
Yebhuyyena, ad. mostly.
Yoga, m. connection.
Yojanika, a. measuring a league.
Yotta, nt. a strap ; a rope.
Yoni, f. birth ; specie.
Yoniso, in. in the right way.
Rajosūka, nt. a particle of dust.
Rajjati, v. to become attached.
Rajjappadesa, m. the country belonging to one kingdom.
Ratanavara, nt. a precious jewel.
Ratanākara, m. jewel-mine.
Rattandhakāra, m. darkness of the night.
Rathapañjara, m. chariot-body.
Ramati, v. to take delight in.
Rameti, v. to give joy ; to make delightful.
- Rasapāṭhavi*, f. essence of the earth.
Raho, in. secretly ; secrecy.
Rahogata, p.p. gone into seclusion.
Rājagahaka, a. belonging to Rājagaha.
Rājaratha, m. royal chariot.
Rājañña, m. a prince ; of the warrior caste.
Rājānubhāva, m. splendour of a king.
Rāmaṇeyyaka, nt. a pleasant object.
Ruccati, v. to become agreeable.
Rudanta, pr.p. crying.
Rundhīyati, v. to be obstructed or imprisoned.
Rumhaniya, a. refreshing.
Rūpa, nt. material form.
Lacchati, v. he will get.
Laddhaguna, m. the virtues one has attained.
Labbhati, v. to be gained.
Labbhā, in. possible ; allowable.
Lahutā, f. lightness.
Lahuso, ad. quickly ; lightly.
Lāpa, m. a quail.
Lābhagga, nt. the highest gain.
Lābhā, in. gains.

- Līngiya*, *abs.* having clasped.
- Lūyati*, *v.* to be reaped.
- Ledḍu*, *m.* a clod.
- Lokadhātu*, *f.* the world system.
- Lokanātha*, *m.* the lord of the world.
- Lokānukampā*, *f.* pity for the world.
- Loṇasakkharā*, *f.* crystles of salt.
- Lomakūpa*, *m.* pores of the skin.
- Lomaṃ pāteti*, to submit.
- Lola*, *a.* greedy.
- Vakkhati*, 3rd *sing. fut.* of *vac.* (to say).
- Vaccakuṭi*, *f.* lavatory.
- Vacchati*, 3rd. *sing. fut.* of *vas.* (to live).
- Vajadvāra*, *nt.* gate of a cow-shed.
- Vajjam*, 1st *sin.* of *vad.* (to say).
- Vajjā*, *v.* he would say.
- Vajjī*, *m.* people of the Licchavi clan.
- Vajjha*, *p.p.* destined to be killed or punished.
- Vañceti*, *v.* to deceive.
- Vatṭati*, *v.* it behoves.
- Vaddhi*, *f.* increase ; interest on money.
- Vaṇamukha*, *nt.* surface of a wound.
- Vaṇṇa*, *m.* virtue ; colour.
- Vannavanta*, *a.* of good complexion.
- Vaṇṇavādi*, *a.* extolling.
- Vatta*, *nt.* regulation.
- Vattati*, *v.* to exist ; to live.
- Vatthu*, *nt.* story ; site ; a thing.
- Vadha*, *m.* punishment.
- Vanacetya*, *nt.* a sacred forest.
- Vandanā*, *f.* worship ; bowing down.
- Vandiya*, *a.* fit to be worshipped.
- Vara*, *nt.* a boon.
- Varatara*, *a.* more excellent ; better.
- Vara-puññalakkhaṇa*, *a.* possessing the signs of uttermost merits.
- Varaṃ*, *ad.* better.
- Vareyyaṃ*, *v.* I will ask for.
- Vasa*, *m.* influence.
- Vasala*, *m.* a despicable person.
- Vasanabhāva*, *m.* the fact of living in.
- Vasānuga*, *a.* dependent ; subjected.
- Vassamāna*, *pr.p.* howling ; kooing.
- Vassikā*, *f.* jasmine.
- Vassūpagata*, *a.* spending the rainy season.
- Vassāpetvā*, *abs.* having caused to rain.

Vā, (particle of disjunction,) or.

Vātāhata, *a.* shaken by the wind.

Vādakāma, *a.* disputant.

Vādām āropeti, refutes.

Vādī, *a.* disputant.

Vā pana, *in.* or else.

Vāmūrū, *a.* having beautiful thighs.

Vāreti, *v.* to prevent.

Vārenta, *pr.p.* preventing.

Vāreyya, *nt.* betrothal.

Vālaggamatta, *a.* of the size of the tip of a hair.

Vāsa, *m.* living ; practice.

Vāsam upagacchati, takes abode.

Vikulāva, *a.* nestless.

Vigatacchandatā, *f.* the fact of having no liking.

Vicaritvā, *abs.* having roamed about.

Vicinanta, *pr.p.* seeking.

Vijāyati, *v.* to bring forth a child.

Vijita, *p.p.* conquered ; *nt.* country.

Vijjamāna, *p.p.* existing.

Vijjutā, *f.* lightning.

Viññāna, *nt.* consciousness.

Viṭapi, *m.* a tree.

Vitti, *f.* joy.

Vitthāsi, *v.* to lie.

Vitthāra, *m.* details.

Vidhūpana, *nt.* a fan.

Vinaya, *m.* restraining.

Vinākaroti, *v.* to separate.

Vinābhāva, *m.* separation.

Vināsanta, *a.* ending in destruction.

Vinipāta, *m.* bad fall.

Vinodeti, *v.* to get rid of.

Vinodetvā, *abs.* having removed.

Vipula, *a.* extensive.

Vippakāra, *m.* change ; distress.

Vippaṭisāra, *m.* remorse.

Vippaṭisārī, *a.* remorseful.

Vippamutta, *p.p.* emancipated.

Vippayoga, *m.* separation.

Vippayoganta, *a.* ending in separation.

Vipphālita, *p.p.* torn asunder.

Vibhava, *m.* wealth ; annihilation.

Vipāka, *m.* result.

Vimati, *f.* doubt.

Vimana, *a.* displeased.

Vimala, *a.* dirtless ; a holy person.

Viyākāmsu, *v.* they explained or predicted.

Viraja, *a.* taintless ; pure.

Virujjhati, *v.* to contradict.

Virūhati, *v.* to grow.

- Vilīna*, *p.p.* molten.
Viṇaṭṭhāda, *a.* who has drawn away the veil.
Viṇaṭṭha-nakkhatta, *nt.* a festival in which all kinds of veils are removed.
Vivadati, *v.* to dispute.
Vivasāna, *nt.* the end.
Visattikā, *f.* craving.
Visama, *a.* uneven.
Visama-cakkhula, *adj.* squint-eyed.
Visahati, *v.* to dare.
Visamvādeti, *v.* to deceive ; to break one's word.
Visidati, *v.* to sink down.
Visujjhati, *v.* to become purified.
Visuddha, *a.* clear ; pure.
Vissāsa, *m.* trust.
Vihaṇṇati, *v.* to become tormented or afflicted.
Vihāṅgama, *m.* a bird.
Vihāritukāma, *a.* wishing to live.
Vihassati, *v.* he will live.
Vihamsu, *v.* they lived.
Vihāsi, *v.* he lived.
Vihetṭhana-jātika, *a.* used to hurt (other beings).
Vitipatali, *v.* to fly up and down.
Vūṭhāra, *m.* a stride.
Vīmaṃsaka, *a.* inquiring.
- Vīmaṃsati*, *v.* to investigate.
Vuccati, *v.* to be called.
Vuṭṭha, *p.p.* rained on.
Vuṭṭhāpita, *p.p.* ordained ; raised up.
Vuṭṭhāsi, *v.* it shifted ; moved.
Vutta, *p.p.* sown.
Vupakattṭha, *p.p.* being apart from.
Vussati, *v.* to be practised.
Vetana, *nt.* fee ; wages.
Veditabba, *pt.p.* to be known.
Vemattatā, *f.* difference.
Veyyāyika, *nt.* expenses.
Veyyāvāṭika, *m.* one who arranges ; a manager.
Veraṃ appeti, revenges.
Vesiyā, *f.* a harlot.
Vesma, *nt.* mansion.
Vehāsa, *m.* the sky.
Vyagghusabha, *m.* a tiger-king.
Vyatta, *a.* proficient.
Vyantīhoti, *v.* to become exhausted.
Vyākata, *p.p.* predicted ; declared.
Vyākaroṭi, *v.* to predict ; to explain.
Sa, *saka*, *a.* one's own.
Sakageha, *nt.* own home.

- Sakata-parivatta*, *nt.* a camp made of carts.
Sakata mukha, *a.* narrow in front like the yoke of a boggie.
Sakid eva, *in.* only once.
Sakunagghī, *m.* a falcon.
Sakkata, *p.p.* honoured.
Sakkā, *in.* (it is) possible.
Sakkoti, *v.* to be able.
Sakkonta, *pr.p.* being able.
Sakha, *m.* a friend.
Sakhila, *a.* docile.
Sagāra, *a.* respectful.
Sagāmeyya, *a.* of the same village.
Sankhata, *p.p.* prepared ; organized ; *nt.* a component thing.
Sankhitta, *p.p.* abridged ; shortened.
Sanikhāra, *m.* preparation ; mental activity.
Sanikappa, *m.* thought.
Sanikama, *m.* a passage : bridge.
Sanikasāyati, *v.* to keep still.
Sanigaha, *m.* a collection ; treatise ; treatment.
Sanigāta, *p.p.* rehearsed.
Saccakāla, *m.* time for speaking the truth.
Sacchikiriyāhetu, *ad.* sake of attaining.
Sajjati, *v.* to lag behind ; to attach.
- Sajju*, *in.* instantly.
Sañcicca, *ad.* intention-ally.
Sañjambharī, *f.* attack from every side.
Sañjānāti, *v.* to recognize.
Sañjāyati, *v.* to arise ; to be born.
Saññata, *p.p.* self-controlled.
Saññā, *f.* a sign ; perception.
Sata, *a.* vigilant : mindful.
Satapala, *a.* weighing 100 palas.
Satarājika, *a.* having many lines or streaks.
Satipaṭṭhāna, *nt.* setting up of mindfulness.
Saddahāpesi, *v.* he caused to believe.
Saddhammagaru, *a.* holding the Norm in reverence.
Santa, *a.* being ; existing ; virtuous ; righteous.
Santikāvacara, *a.* living near ; accompanying.
Santhava, *m.* association.
Santhata, *p.p.* spread or strewn with ; *nt.* a rug to sit or sleep on.
Sandiṭṭhika, *a.* evident to oneself ; visible.
Sandhāvati, *v.* to run about.

- Sandhāvita*, (p.p. of the above); *nt.* running about.
- Sandhūpāyati*, *v.* to fumigate.
- Sannayhati*, *v.* to arm oneself.
- Sannipāta*, *m.* an assembly.—*bahula*, *a.* assembling frequently.
- Sapatī*, *f.* a co-wife.
- Sappāhītrakata*, *a.* well-founded.
- Sabbadhi*, *ad.* in every way.
- Sabbapacchato*, *in.* behind all.
- Sabbalokādhipacca*, *nt.* the universal power.
- Sabbhi*, with the good.
- Sama*, *m.* peace.
- Samagga*, *a.* united.
- Samacariyā*, *f.* peaceful life.
- Samaṇasaṅgha*, *m.* the community of monks.
- Samativattati*, *v.* to go beyond; to overcome.
- Samativijjhati*, *v.* to penetrate.
- Samantato*, *in.* all around.
- Samannāgata*, *a.* endowed with.
- Saṃanuñña*, *a.* approving.
- Samāgama*, *m.* meeting; encounter.
- Samāgama*, *abs.* having met with.
- Samādapeti*, *v.* to encourage: to cause to take up.
- Samādāya*, *abs.* having taken up.
- Samādhi*, *m.* trance.—*bhāvanā*, *f.* practice of self-concentration.
- Samāpajjati*, *v.* to enter a trance.
- Samāpatti*, *f.* a higher stage of trance.
- Samāseti*, *v.* to associate; to combine.
- Samiñjati*, *v.* to move; to waver.
- Samitam*, *ad.* continuously.
- Samīpacārī*, 3. a constant companion.
- Samīrati*, *v.* to move.
- Samudaya*, *m.* rising; origination.
- Samudācarati*, *v.* to behave; to treat with.
- Samupabbūḥha*, *a.* mingled in battle; ready to break out.
- Samupeti*, *v.* to approach.
- Sameti*, *v.* to coincide.
- Samodahitvā*, *abs.* having put in.
- Sampajjati*, *v.* to succeed; to become.
- Sampajānakārī*, 3. mindful.
- Sampati*, *in.* just now.

- Sampaticchati*, v. to accept.
- Sampadhūpayati*, v. to send forth steam.
- Sampanna*, p.p. endowed with; prosperous; fertile.
- Sampayojetī*, v. to connect; to connect well.
- Sampareta*, p.p. tormented by.
- Samphassa*, m. contact; touch.
- Samphusanta*, pr.p. touching.
- Sambahula*, a. many.
- Sambādha*, a. narrow; not spacious.
- Sambhava*, m. origin; production.
- Sammaggata*, a. walking on the right path.
- Sammati*, v. to cease; to be appeased.
- Sammasati*, v. to investigate; to meditate on.
- Sammāsambuddha*, m. the Omniscient One.
- Sammiñjana*, nt. bending (of a limb).
- Sammiñjita*, p.p. bent.
- Sammukhībhūta*, a. met with.
- Sammodamāna*, pr.p. being joyful.
- Sammoha*, m. bewilderment.
- Sara*, m. a kind of reed-like grass; an arrow.
- Saranāgamana*, nt. to take refuge in.
- Sarabū*, f. a house-lizard.
- Sarīravantu*, a. having a bulky body.
- Sarīravalāñja*, nt. easing of the body; excrement.
- Salla*, nt. a dart.
- Sallapanta*, pr.p. talking with.
- Savanti*, f. a river.
- Sasakkam*, ad. surely.
- Sassata*, a. eternal.
- Sasīsam*, ad. including the head.
- Sahagata*, a. concomitant.
- Sahajāta*, a. arisen together.
- Sahajivī*, 3. one who lives together.
- Sahadhammika*, 3. a co-religionist.
- Sahadhammena*, with reason.
- Sahassa-maṇḍala*, a. having a thousand orbs.
- Sahasā*, ad. forcibly; hastily.
- Sahaseyyā*, f. sharing of the same bed-room.
- Saṃyojana*, nt. a fetter.
- Samvattanika*, a. conducive.
- Samvasati*, v. to live together.
- Samvāsa*, m. co-habitation; association.

- Saṁvuta*, p.p. controlled ; shut.—*indriya*, a. with controlled senses.
Saṁvejaṇiya, a. to be remembered with grief or reverence.
Saṁsāmetvā, abs. having set in order.
Saṁsārita, p.p. wandered ; nt. wandering.
Saṁsāra, m. the circle of rebirths.
Saṁsīdati, v. to sink.
Saṁharati, v. to collect.
Sā, m. a dog.
Sākuṇika, m. fowler.
Sāgara, m. ocean.
Sāṭakayuga, nt. a suit of clothes.
Sādisa, a. equal.
Sādhayati, v. to prepare.
Sādhucitta, a. well-decked.
Sādhuvihārī, a. of good conduct.
Sāṇipāsibbaka, m. nt. hemsack.
Sāpa, m. a curse.
Sāpateyya, nt. wealth.
Sāmaññaphala, nt. fruit of the life of a recluse.
Sāmañ, in. oneself or by oneself.
Sāmika, m. husband ; owner.
Sāyanta, pr.p. tasting.
Sāyaṇhasamaya, m. evening ; after-noon.
Sāyamāsa, m. supper.
Sārathī, m. trainer.
Sāli, m. a good kind of rice.
Sālohita, a. relation by blood.
Sāvetu, m. one who proclaims.
Sāhāra, a. with the revenues.
Sāhu, in. well ; good.
Sikkhā, f. regulation ; precept.
Sikkhākāmatā, f. anxiety for discipline.
Singhati, v. to smell.
Sineheti, v. to lubricate.
Sindhava, a. born in Sindh ; m. a Sindhian horse.
Sippika, m. artisan.
Sirimsapa, m. snake
Siva, nt. safety. a. safe.
Simsapāvana, nt. a grove of murraya exotica.
Sīlakathā, f. talk about morality.
Sītibhūta, p.p. cooled ; calmed.
Sīlavatta, nt. virtue and good action.
Sukhajivī, a. living happily.
Sukhāvaha, a. conveying happiness.
Sukhuma, a. fine.
Suggahita, p.p. learnt well ; good holding.

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- Sucāru*, *a.* extremely charming.
- Sucārurūpa*, *a.* very handsome.
- Sucigavesī*, *a.* seeking what is pure.
- Sucitta*, *a.* well decked ; well painted.
- Suññāgāra*, *nt.* secluded place.
- Suṭṭhu*, *in.* well.
- Suta*, *nt.* learning ; hearing.
- Sutavantu*, *a.* learned.
- Suttappabuddha*, *a.* awakened from sleep.
- Sunikantam-nikanta*, *a.* well scraped.
- Sunimmita*, *p.p.* well erected.
- Supatittha*, *a.* having safe landing places.
- Supanta*, *pr.p.* sleeping.
- Supinaka*, *nt.* dream.
- Subbaca*, *a.* compliant ; meek.
- Sumukha*, *a.* of good features.
- Sumutta*, *p.p.* well escaped or rid of.
- Suriyuggama*, *m.* sunrise.
- Suladdha*, *a.* easily got ; well-earned ; *nt.* good gain.
- Suvaṇṇakataḥa*, *m.* golden cauldron.
- Suvaṇṇadaṇḍa*, *a.* having a golden handle.
- Suviḍhatta*, *p.p.* well divided.
- Susaññata*, *a.* well-restrained.
- Sussūsaṭi*, *v.* desires to hear.
- Suhajja*, *m.* friend ; friendship.
- Suhada*, *m.* friend.
- Sūparasa*, *m.* taste of curry.
- Sūyati*, *suyyati*, *v.* to be heard.
- Seṇiya*, *m.* a guild-master.
- Setavyā*, *f.* name of a town.
- Settha*, *v.* I slept.
- Seyya*, *a.* better ; superior.
- Seyyā*, *f.* bedding ; sleep.
- Seyyo*, *in.* (it is) better.
- Seyyathidam*, *in.* as follows.
- Sela*, *m.* rock.
- Sessam*, *v.* I will sleep.
- Sokāpahata*, *a.* tormented by grief.
- Sogandhika*, *nt.* a number with 92 cyphers.
- Socati*, *v.* to grieve.
- Soṇḍi*, *f.* the snout.
- Soṇṇamālā*, *f.* golden wreath.
- Soṇṇavāluka*, *f.* golden sand.

Sotāpattiṭṭhala, *nt.* the fruit of entering the Stream.

Sotthi, *f.* safety.

Sobhati, *v.* to shine.

Somanassaṇṇā, *a.* joyful.

Sovannaya, *a.* consisting of gold.

Sovannamaya, *a.* golden ; made of gold.

Soḷasī, *f.* sixteenth.

Svāgata, *nt.* welcome.

Haññati, *v.* to be killed ; to become grieved.

Haṭṭhagata, *a.* (something) at hand ; possessed by.

Haṭṭhaviḥāra, *m.* motion of a hand.

Haṭṭhināga, *m.* a noble elephant.

Hadati, *v.* to defecate.

Hantu, *m.* killer ; destroyer.

Harāyati, *v.* to loath.

Hasīyati, *v.* to be laughed at.

Halām, *in.* enough.

Have, *in.* surely.

Hāyati, *v.* to decrease.

Hāsakāla, *m.* time to be joyful.

Hita, *m.* welfare.

Hiraṇṇa, *nt.* unwrought gold.

Hiriyati, *v.* to become bashful.

Himsati, *v.* to hurt ; to trouble.

Himsanta, *pr.p.* hurting ; troubling.

Hīyati, *v.* to be decreased.

Huraṃ, *in.* beyond ; before.

Hurāhuraṃ, *in.* from one place to another.

Huveyya, *v.* it may be.

Heṭṭābhāga, *m.* the lower part.

Hetuso, *in.* according to the causes.

Hehiti, *v.* it will be.

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